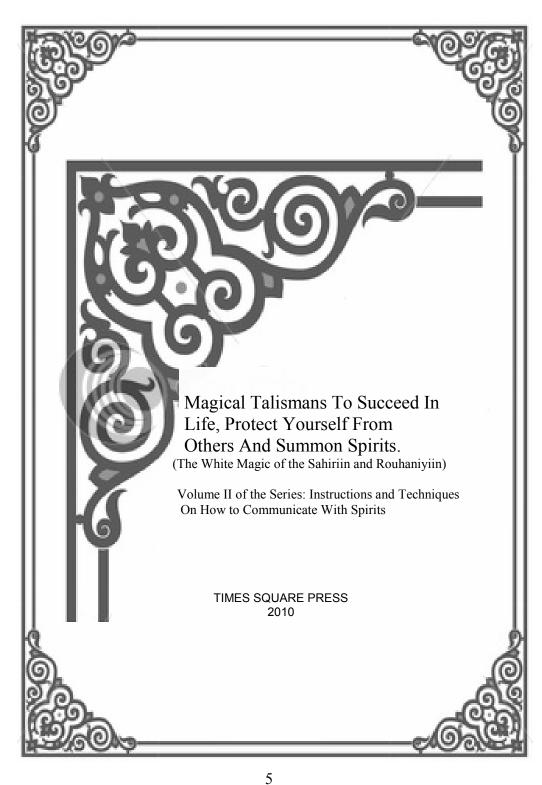
Series: Instructions And Techniques On How to Communicate With Spirits And Angels

Volume I: How to Summon and Command Spirits, Angels, Demons, Afarit, Djinns. (The Condemned Book of Sahiriin)

> Volume II: Magical Talismans To Succeed In Life, Protect Yourself From Others And Summon Spirits. (The White Magic of the Sahiriin and Rouhaniyiin)

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Allamah Subhi Al Barazani
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Allamah Suleiman Sharaf El Diin
Anunnaki-Ulema Rabbi Mordachai ben Zvi
Allamah Cheik Talal Salem Al Badri
Allamah Cheik Khalid Al Faqueeh
Cheik Suleiman Al Habashi
Cheik Waleed Subhi Al Yamani
Allamah Cheik Ala' Alaweh Ayeelou
Shaman Shabalah Erirou Ataneh

For without their help and guidance, this book would have remained the shadow of an idea in my drawers.

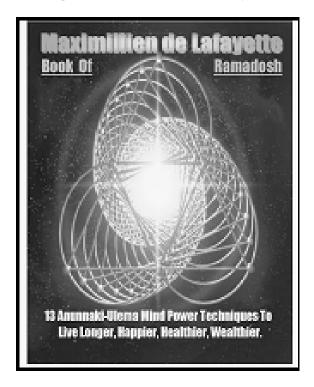
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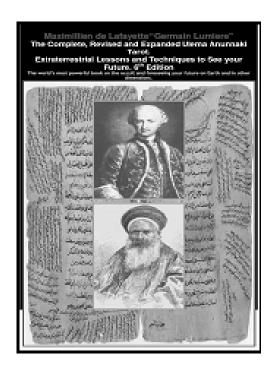


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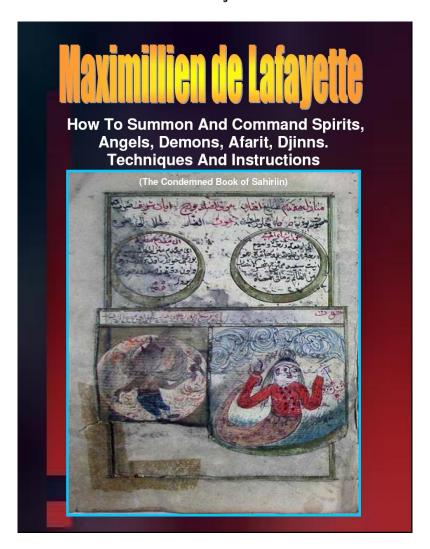
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How to Summon and Command Spirits, Angels, Demons, Afarit Djinns.



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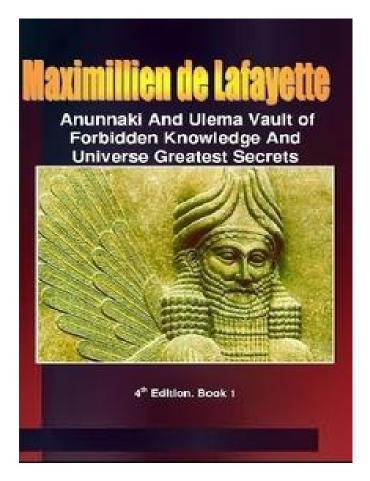
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- 1-The women of light...where they women from earth or from heaven?
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- 4-Entrances and gateways to the other world.
- 5-The Anunnaki, the "Double" and the Astral Body.
- 6-The relation between the physical body and the nonphysical body at the time we were born.
- 7-The early remnants of the Anunnaki, and humans who rebelled against the Anunnaki.
- 8-Learning from our double and acquiring supernatural faculties.
- 9-The Grays, their disease, and doomed race.
- 10-On the parallel dimension, frontiers of the after-life, reincarnation, rewards and punishment of the human body and soul in the other world.
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*** *** ***

Anunnaki and Ulema-Anunnaki Vault of Forbidden Knowledge and Universe Greatest Secrets. Book 2.

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It includes:

- 1-On activating the Conduit, decontaminating or cleansing ourselves, galactic species in the Milky Way, galaxy and universe, stargates, invasion of Iraq, Anunnaki and extraterrestrial spaceships and UFOs.
- 2-On sharing the same God with extraterrestrials.
- 3-The Anunnaki and the end of our planet.
- 4-The Bando Project.
- 5-The study of the anatomy of dead aliens' bodies, and extraterrestrial survivors.
- 6-"Barage Europa" (Extraterrestrial tunnels/structures).
- 7-Bariya; the Anunnaki's creation of Man.
- 8- Continent Mu.
- 9-Anunnaki's interference in Earth's affairs.
- 10-The reptilians race.
- 11-Departure and return of the Anunnaki.
- 12-Teleportation.
- 13-On Coral Castle.

14-Animal mutilations. And much more...

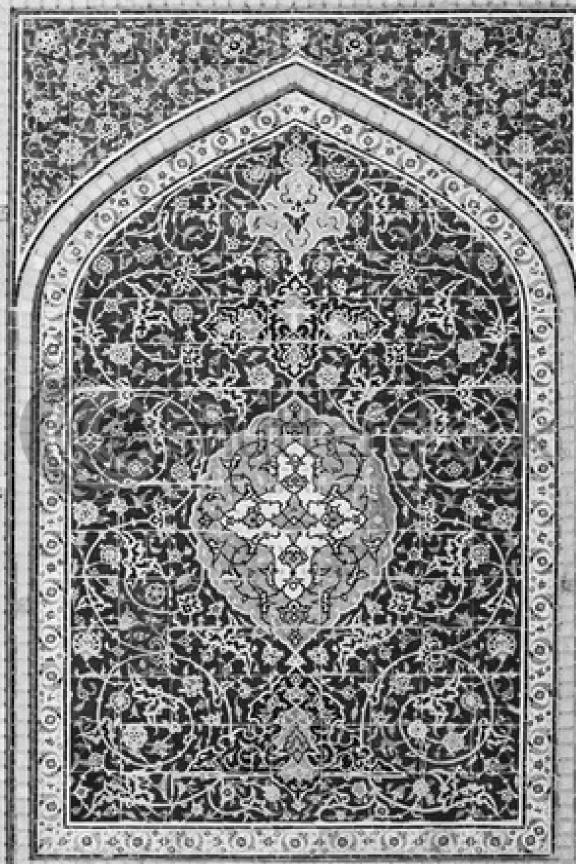
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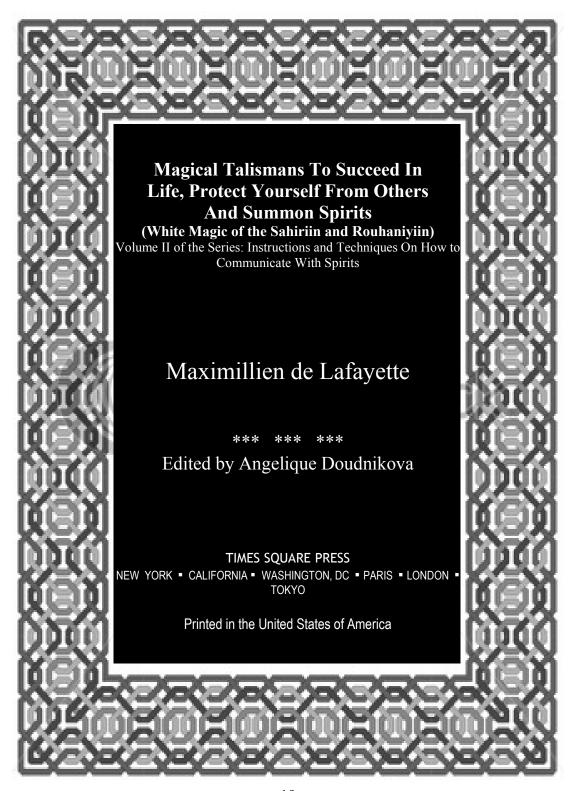
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- 1. UFOs, Aliens, Aliens' Rapture, Nichola Tesla files on extraterrestrials, and the United States Government
- 2.The Akama-ra human beings.
- 3. The Bashar human beings.
- 4. The 36 different human and quasi-human species who lived on earth.
- 5. Anunnaki's map of the after-life and your enlightenment on earth.
- 6. Anunnaki spaceship "Markaba".
- 7. Purification of an Anunnaki student.
- 8. Anunnaki's physical manifestation "Zouhoor".
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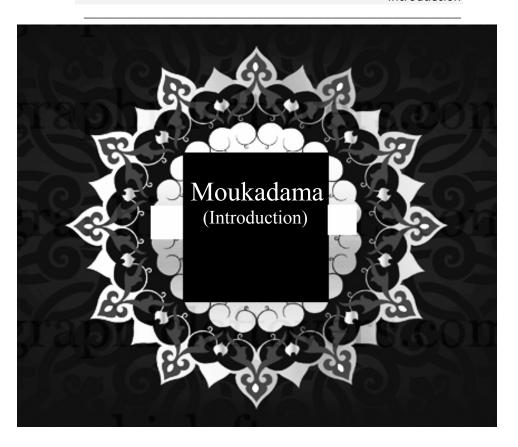
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*** *** ***

INTRODUCTION



No doubt in my mind, you will succeed in summoning some of the entities, spirits and presences, if you diligently comply with the rules, and follow the instructions of the Sahiriin and the Honorable Allamah.

But 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, by the Honorable Allamah Saleh Sharif Al Kuraychi Al Ansari.

Introduction (Cont'd)

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 and summon some of them, using techniques and summons provided in volume one and volume two.

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)

Introduction (Cont'd)

- 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

*** *** ***

Language of the Arwaah (Spirits)

How do we talk to entities, spirits, souls, presences, etc.?

They have their own language (s), and some share the same language.

For reasons we do not understand, the language of the Arwaah contains many Hebrew, Kabalistic, Ugaritic, Phoenician, Arabic, Hittite, Turkish, Sumerian, Persian, Akkadian, Chaldean, and Assyrian words. Allamah Seif El Diin said the Arwaah words found in these ancient languages, were originally and primordially taken from the Rihaniyaat, and Ana'kh, the language of the Anunnaki and Igigi.

Volume one and volume two contain a sufficient number of Arwaah phrases, words, and commands which will help you to summon and command the Arwaah. Some entities and spirits will only respond to particular commands, and very precise words and Talabaat. Thus, you should use the proper words and commands that they understand.

In both volumes of this series, I have provided you with plenty of words and commands pertaining to a particular class of Arwaah and presences, needed in different kinds of séances. It is an absolute must to memorize these words and phrases.

Therefore, I urgently advise you to read (And to learn) the Glossary/Terminology before you start reading any part of this book.

*** *** ***

Is there eternal life after death?

Absolutely!

But this after-death sort of life is incomprehensible to many of us. I have written on this subject, and describe life after death, and different dimensions of life after death, the realm of spirits and Arwaah, and the world beyond, in my books on the Anunnaki and Anunnaki-Ulema. I am not going to repeat myself in this book.

I advise you, if you are still interested in these subjects, to read my previous books. I took the liberty of listing some of the most useful and informative books on this topic, at the end of this tome.

*** *** ***

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)

Introduction (Cont'd)

Their names are listed in volume one of this series.

And I have included phrases and commands you must use to summon them.

In this volume, I have added more phrases and commands needed for very special summoning séances, and for asking what the Sahiriin call Ahamiya Istajabaat, meaning "Big Favors".

However, you have to keep in mind, that many Arwaah are playful and tricky. They love to play tricks on you, and disorient you. This happens for many reasons, as I have explained in my prior work. In some instances, some of these friendly Arwaah and spirits can turn on you, and possibly hurt you, if you disrespect them, and/or infuriate them by insisting on obtaining favors that they have ignored in the past. The Arwaah and spirits have their own reasons for not responding to this or that Talabaat, and you must respect this. If you don't, you could be hurt. Don't ever think that you have full authority and absolute power over them. You don't! Keep the Arwaah happy. If you do, you will befriend them for ever. And some, will stay with you for the rest of your life, to help you, to guide you, and to grant you endless favors.

- Does this mean that the spirits would help you pay your rent if you are in financial difficulty, and find you a job if you are unemployed?
- Does this mean, the spirits will come to rescue you, if you are in an imminent danger or desperately helpless??
- Can the spirits help a soccer team win the World Cup?

According to the Sahiriin, they would and could!! So what we have to do to gain their full support? You will find the answers, pertinent techniques, and most secret commands in both volumes in this series.

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-Kaabihiin:** It is derived from the word "Kaabeeh", which means bad, bad deed, awful action and awful thoughts. Thus, Kaabihiin become the bad spirits.
- **b-Sharrariin:** They are the worst. Derived from the word "Sharr", which means evil or from the devil. Thus, Sharrariin become 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.

*** *** ***

Where and how to sit during a séance?

See: How to use this book.

Any particular locale to set up the séance?

Not really.

You can open and conduct your séances anywhere, as long as you are alone, and you have all the materials and accessories you need to open a séance, and summon Arwaah, spirits and entities.

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.

And I have explained this, at length, and provided "Arwaah Calendars" in volume one and volume two.

Shrouded in secrecy, and authenticity/validity of the materials included in this book.

The Sahiriin Shir techniques were never recorded, and written down in a systematic manner.

The techniques were never compiled and classified as a manual, but rather as Dirasaat and Kiraat.

They were shrouded in secrecy for centuries, for almost 1,600 years, and were transmitted from Allamah to adepts and students.

Thus, this book becomes the world's first work of its kind.

All the techniques, instructions, Talabaat, commands, and séances summoning protocol (s) as provided and described in this book are in conformity with the Kiraat and Dirasaat of the Sahiriin, and especially their secret Ahaadeeth.

I have spent more than 30 years researching and collecting Sahiriin materials and work. And I was fortunate enough to study under the wings of the most honorable masters in Ethiopia,

Turkey, Egypt, Iraq, Syria, Lebanon, Yemen, the Arab Peninsula and other countries

And I have witnessed Sihr extraordinary events, and participated in séances that are out of this world; séances, my mind at the time, could and would not understand or accept, but finally, I became a believer, because I was there, and I saw what has happened during the Jalasaat, Kiraat and Dirasaat with my own eyes.

The Sahiriin's techniques WORK!

*** *** ***

How reliable is the Book of the Arwaah?

It worked for thousands of people, and has been in use for centuries. It is a powerful tool! Extremely effective, if you follow the instructions of the Sahiriin. Use it for the benefit and welfare of your fellow human beings. Use it only for good purposes, and purify your intentions, thoughts and feelings before you summon any entity.

Hurting people does not pay.

Be merciful, generous and forgiving.

Hate and vengeance are self-destructive.

You might enjoy some success and satisfaction in hurting others, but sooner or later, your hate will destroy you.

Nothing in the world is prettier and more noble than helping others unconditionally, especially those who cannot return the favor. And keep in mind, that every time you forgive and give from your heart, you grow one inch taller, and the sky is the limit

Nothing in the whole universe substitutes for goodness, except a greater goodness.

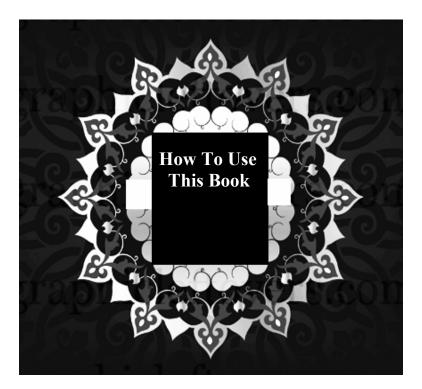
Introduction (Cont'd)

Walk into the light, embrace this book with love, affection and humility, and spread love, generosity, forgiveness, charity, and beauty around you.

*** *** ***

HOW TO USE THIS BOOK





Follow these instructions:

- **1.** You must read and study both volumes, to fully benefit from the Sahiriin's techniques, Dirasaat and Kiraat.
- **2.** First, read the introduction.
- **3.** Second, read the Glossary/Terminology. Later on, you revisit this section and memorize the meaning of all the words, phrases, and commands. It is an absolute must!
- 4. Gather your materials and accessories, for without them, you will not be able to open and conduct your séances. They are easy to find, except for Zaafaraan, but you can substitute Zaafaraan with something else. See Zaafaraan.

- 5. Keep a notebook handy. Any kind.
- **6.** Read this book very slowly. Do not rush. Even though, the language and style of writing used in this book are extremely simple and easy to follow, the meaning and messages of the contents require deep concentration, and in some instances, intellectual reflection.
- 7. You should read each chapter several times. Read it once, and immediately re-read the chapter again. You have to anchor in your mind, what you have read. To do this, you have to read the chapter twice in each reading setting. If you don't, you will miss the whole idea!
- 8. Do not ask yourself many questions while reading. Just read.
- **9.** Read this book with an open mind. Do not let your religious belief system interfere. In this book, there is nothing against the ethical principles of any religion. This work is not a religious one, rather it is a metaphysical, spiritual and philosophical exploration of a different world; the world of the spirits, who were created and re-transformed through a metamorphosis, incomprehensible to our mind.
- 10. Your first reading should be done when you are alone. You should not be distracted by others. There are lots of words and expressions you are not familiar with. This unfamiliarity requires that you go back and forth to other sections of the book, and especially to the Glossary/Terminology chapter. Thus, you need to concentrate, take notes, memorize words, and this can not be done if you are distracted by others. Later on, it would not matter, but at the beginning, read the book alone, in a quiet place.

*** *** ***

If you need any help with this book, email me at delafayette6@aol.com

MATERIALS AND ACCESSORIES YOU NEED FOR SUMMONING AND COMMUNICATING WITH SPIRITS AND ENTITIES

- 1. Burqa'h
- 2. Sahiriin's alphabet chart
- 3. A white candle for each séance
- 4. A glass of water, ³/₄ filled
- 5. Salt
- 6. Pen or pencil
- 7. A piece of white linen
- 8. Zaafaraan
- 9. Stack of white papers
- 10. Spirits and entities vocabulary notebook
- 11. A thin nail or a needle
- 12. Incense
- 13. A passport size photo of the person you are inquiring about (If needed)

Materials And Accessories You Need For Summoning And Communicating With Spirits And Entities

You need to have in your possession, all of the following:

1. Burga'h:

The 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.

*** *** ***

2. Sahiriin's alphabet chart:

You need this chart for writing your first name in the Sahiriin's language, on the Burqa'h. In some séances, you will be required to write your name below the magical square, placed on the Burqa'h. Of course, you can write it in any language of your choice. But the Sahiriin advise you to write your name in their own language, simply because the Afrits, Djinns and other similar entities you will be summoning are familiar with the Sahiriin's language. You will get better results if you write down your name using letters from the Sahiriin's alphabet. It is not so difficult to do it. It simply needs practice.

On page 55, I am providing you with a table of their alphabet, and their corresponding letters in Latin/English.

When it is impossible to write your name in the Sahiriin language

There are some letters in Western languages that we cannot find their correspondents in the Sahiriin's alphabet. However, there are substitutes that sound and mean exactly the same thing.

For example, the letter "O" corresponds to **9** in the Sahiriin's alphabet, yet, it is pronounced "Waw". But, when the name Bob is written with the letter **9**, Bob in the Sahiriin's language sounds exactly like Bob. Here is a demonstration:

B in the Sahiriin language is: o in the Sahiriin language does not exist phonetically, but could be written as 3.

So, Bob in the Sahiriin's language becomes: ψ ϑ ψ

*** *** ***

Now, if you find out that your name cannot be written in the Sahiriin's language, (because of the lack of Sahiriin's letters that correspond to letters in your language), don't worry about it, you still have two options:

Your Options:

Option One:

Just write your name in your native language, and add the corresponding numerical value of each letter of your name beneath it

Chart of the numerical values of letters

A: 1
B: 2
C: 3
D: 4
E: 5
F: 6
G: 7
H: 8
I: 9
J: 10
K: 20
L: 30
M: 40
N: 50

O: 60
P: 70
Q: 80
R: 90
S: 100
T: 200
U: 300
V: 400
W: 500
X: 600
Y: 700
Z: 800
2. 000

Now, let's find the numerical value of some names:

Name: John.

Numerical value of each letter in the word John:

J: 10 o: 60 h: 8

n: 50

Now, we line up these numbers under John, in this manner:

John 10-60-8-50

Or simply, we add them up: 10+60+8+50. Total: 128.

And we write 128 under John, like this:

John 128

The afarit, spirits, entities and other presences can read this.

Sahiriin Alphabet on the next page

Sahiriin Alphabet and Corresponding Letters in Latin/Anglo-Saxon, English, French, etc...

Note: The Sahiriin use the Arabic (Pre-Islamic) Alphabet.

Arabic Sahiriin	Pronunciation Arabic Sahiriin	Pronunciation
- a b t th j h kh d d r z s sh s・	Alif Bā Ta Tha Jīm Hā Khā Dāl Thāl Rā Zāy Sīn Shīn Shīn Sad	Dad Ta Dha 'Ayn Ghayn Fa Gaf Kaf Lam Mim Nun Ha Waw Ya

How to write/transpose your name in the Sahiriin language: Let's say your name is Fran.

So, we have to look for "F", "r", "a", "n" in the Sahiriin's alphabet.

F is: in the Sahiriin's language.

r is: \checkmark in the Sahiriin's language.

a is: in the Sahiriin's language.

n is: **O** in the Sahiriin's language.

Now you write Fran as: 019

Let's choose another name, Sam, for instance:

S is: in the Sahiriin's language.

a is: in the Sahiriin's language.

m is: **?** in the Sahiriin's language.

Mow you write Sam as: مس ا م



Now, let's work on Mary.

M is: **?** in the Sahiriin's language.

a is: in the Sahiriin's language.

r is: \checkmark in the Sahiriin's language.

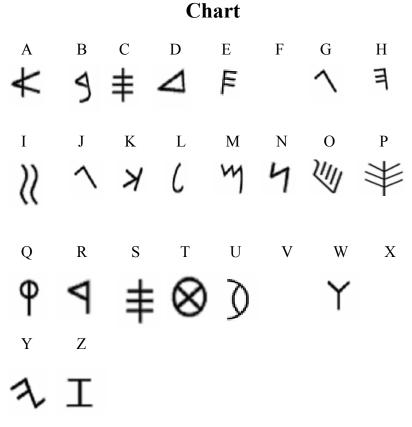
y is: \subseteq in the Sahiriin's language.

Now you write Mary as: へりし

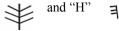


I am going to give you another option for writing your name on the Burqa'h. Probably, this is the easiest way. The entities can easily read the Ana'kh-Proto Ugaritic language, especially those which were created by the Anunnaki and/or the Anunnaki-Ulema.

Writing/Equating Your Name in Ana'kh/Proto-Ugaritic

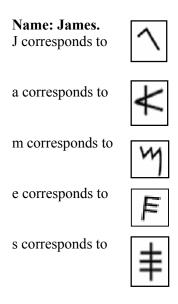


For the letter "F", use the combined "P"



Writing your name in Ana'kh/Proto Ugaritic is a piece of cake, because this language is complete, and contains all the corresponding letters in many languages, especially Anglo-Saxon, Latin, French, English, etc.

This is how you do it:



Now, you write James in Ana'kh/Proto Ugaritic, as follows, from right to left:



Now try it with your name.

You will see, it is very easy. Once done, you write down your new Ana'kh/Proto-Ugaritic name below the magical square, placed on the Burqa'h.

*** *** ***

3. A white candle for each séance (Refer to Volume I):

- a. Do not use the same candle in other séances.
- **b.** One candle per summoning séance.
- c. You can use any kind. There are no restrictions.

How to use it.

Follow these instructions:

- a. Place the candle on the right side of the Burqa'h, or under the Mouraba. Some Sahiriin use the left side of the Burqa'h while summoning bad spirits. In this situation, black candles are needed. You might need a candle holder, if you are working on a solid surface. If you are working on a sandy area, just stick the candle in the sand.
- **b.** Size of the candle: House candle, the regular type, as long as it is not taller than 5 inches. You can always cut the length of the candle to reduce it to that length.
- c. On the candle, write down the name of the person you want to inquire about, and you wish to ask the afrit, spirit, and entity (Benevolent of malevolent) any question about him/her. You can ask any question. There are no restrictions.
- **d.** You must write the name vertically, let's say 4 inches or so from the top of the candle.
- e. Just right below the name, stick a needle or a very thin nail

- **f.** Let the candle burn until it reaches the needle or the nail
- **g.** Stop asking questions about the person, as soon as the burning candle reaches the needle or the nail. That's your time-out.
- **h.** You use the candle, only if you are asking questions about others. If you are asking questions about yourself, you do not need to use the candle.
- i. However, if you are asking the entity (Benevolent or malevolent) to grant you a very special favor (Something very hard or even impossible to get ordinarily), then in this situation, you burn a candle without sticking a needle or a nail in it.
- **g.** Do not write your name on the candle. If you do, it will reverse your luck, meaning, it limits your chances and opportunities to get what you want.
- **k.** If on the candle, you write the name of the person backward, this act will cause the person severe damages, if the entity (In this case, malevolent) grants your wish(es). I do NOT advise you to do that. You will regret it later. Use Sihr for good purposes only, and to help your fellow human beings. Nothing in the world substitutes for goodness, except greater goodness!
- **I.** Let the candle extinguish itself on its own. But keep your eye on it from time to time, to prevent a fire, in case you are using the Burqa'h.

• m. Never touch the candle during the séance. Never, ever! And don't ask why!! Curiosity killed the cat, remember?

4. A glass of water, ³/₄ filled (Refer to Volume I):

How to use it.

Follow these instructions:

- a. Place the glass on the left side of the Burqa'h, any place you want. There are no restrictions.
- **b.** Fill the glass with water; ³/₄ of the way full will suffice.
- c. You may never need it, except if the entity begins to annoy you or threaten you. It does happen! It is a rarity, but it's better to be prepared. Remain vigilant, alert, and cautious during all your séances. Entities can and will play tricks on you, except, if they are Tahiriin.
- **d.** If a bad entity manages to squeeze in (A sudden, unannounced and unwanted apparition) during the séance, throw water at it/her/him, and instantly pronounce this command:

Ya mal'oun Ya afrit ibn Afrit, Ikh-rouj Ikh-rouj Amuru kum Bisma Al Khader wa Al Asma Al Housna.

Translation word for word:

- Ya mal'oun: Who is cursed.
- **Ya afrit:** You Afrit.

• **Ibn:** Son of.

• **Afrit:** Afrit.

• **Ikh-rouj Ikh-rouj:** Get out get out.

• **Amurukum:** I am ordering you (I am commanding you).

• **Bisma:** By the name of.

• **Al:** The.

• **Khader:** The creator of the universe, or God.

• wa: And.

• **Al:** The.

• Asma: Names.

Housna: Noble. Pleasant.

General meaning:

You are cursed Afrit, son of Afrit, I am ordering you to get out to get out by the name of the Creator of the universe, and the Noble names.

Or, of course, you can give this powerful command:

Maal oun Maal oun, Bisma Al Khalek wal' Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid Al Ard. Amurukum Amurukum!!

Translation word for word:

- Maal oun Maal oun: Cursed, condemned, damned. Pronounced: Maal Oon.
- **Bisma**: Pronounced: Bee S'mah.

- Al: The.
- **Khalek:** The creator of the universe. Pronounced: Al Khaleck (Kha like Jose in Spanish).
- wal': And. Pronounced: Waal.
- **Malakout:** Divine authority. The seat of the mighty Creator. Pronounced: Malaa-Koot.
- **Al:** The.
- Jabaar: Mighty. The all-powerful. Pronounced: Al Jabaar
- **Ikhrouj Ikhrouj:** Get out, get out. Pronounced: Ikh (Ikh, like Jose in Spanish) Rooj (Like rouge in French).
- Ya Fasid: You the rotten. You the bad! Pronounced: Yah Faa Cyd.
- **Al:** The.
- Ard: The Earth. Pronounced: Al Aard.
- Amurukum Amurukum!!: I am ordering you!! Pronounced: Aa moo roo koom, Aa moo roo koom.

General meaning:

You bad spirit, I curse you. And by the name of the all-mighty creator of the universe, and the name of the holy kingdom of God (Creator), I am commanding you to get out, to get out, you the rotten spirit of Earth, I am ordering you, I am ordering you!!

Repeat this command twice and loud.

• e. Empty the glass at the end of each séance. You could use the same glass in other séances. You can use any kind. There are no restrictions.

5. Salt:

How to use it.

Follow these instructions:

- a. Place the salt in a small paper bag, on the left side of the Burqa'h. You can use any kind of salt. There are no restrictions.
- **b.** Do not use the same salt in other séances.
- **c.** For some reason, spirits love salt, so be generous with them, and pour enough salt around the Burqa'h.
- **d.** Salt must be used, when you feel that the entity present during the séance is not responding favorably. It is advisable that in addition to pouring salt around the Burqa'h, to throw a little salt over your left shoulder.
- **e.** Repeat this exercise twice, and pronounce these words. They are not a command, but rather a gentle request:

Ajeb Talabaati Ayatouha Al Arwah Al Karima.

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.

6. Pen or pencil.

Needed to write down your name, as well as your Talabaat, requests and commands, when applicable. Sahiriin prefer to use Zaafaraan.

How to use it.

Follow these instructions:

- a. Write down your requests before the séance begins.
- **b.** When you finish, place the pen or the pencil outside the Burqa'h.
- **c.** Cover the pen or the pencil with salt. Not much, but enough to hide half of it.
- **d.** If for some reason, the pen or pencil breaks, dip one of your fingers in the water glass and continue to write your Talaabat. The entity will see what you wrote, even though it is not visible to your naked eye.

7. A piece of white linen.

If you want to use it as a Burqa'h. Some Sahiriin prefer to work on a piece of cotton or silk, others prefer a surface of sand or the floor.

How to use it.

Follow these instructions:

- **a.** If the Taaleb is a female, a piece of linen is required, especially if she is asking questions about a man (Friend, parent, lover, husband, etc.)
- **b.** If this is the case, the female Taaleb must place the photo of the man on the right side of the linen. As soon as the entity begins to answer her questions, the female Taaleb must remove the photo, and place it under the Burga'h.
- c. At the end of the séance, when the entity leaves the place, the female Taaleb must pick up the photo and place it outside the Burqa'h (Right side), and pronounce these words:

Mashkour Mashkour, Ni'maatak Alaya.

Translation word for word:

- Mashkour Mashkour: Thank you thank you.
- Ni'maatak: Your favor. Your help.
- Alaya: Upon me.

General meaning:

Thank you thank you, I will remember your favor.

8. Zaafaraan.

This is very hard to find in the West. So instead use a regular pen or pencil.

9. Stack of white papers.

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 (Burqa'h, sand, working zone). No particular place is required.

You can even place the triangular paper outside the Burqa'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, which I am very familiar with. 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!:

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

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.

• **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 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.

10. Spirits and entities vocabulary notebook.

See Chapter I: Glossary/Terminology.

11. A thin nail or a needle

The nail or the needle will be used as Nizrah.

Nizrah is a line marked on the candle by a needle or a nail, that the Taaleb must observe.

The burning candle should not cross the line. And the requests during the séance should cease, the moment the burning candle has reached this line.

How to use it:

Follow these instructions:

- 1. On the candle, write down the name of the person you want to inquire about, and you wish to ask the afrit, spirit, and entity (Benevolent of malevolent) any question about him/her. You can ask any question. There are no restrictions
- 2. You must write the name vertically, let's say 4 inches or so from the top of the candle.
- 3. Just right below the name, stick a needle or a very thin nail.
- 4. Let the candle burn until it reaches the needle or the nail.
- 5. Stop asking questions about the person, as soon as the burning candle reaches the needle or the nail. That's your time-out.

However, if you are asking the entity (Benevolent or malevolent) to grant you a very special favor (Something very hard or even impossible to get ordinarily), then in this situation, you burn a candle without sticking a needle or a nail in it.

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12. Incense.

Burn incense before you start the séance.

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13. A passport size photo of the person you are inquiring about (If needed).

The spirits can tell you lots of things about people; their past, present and future; what they are currently doing; what are their plans, thoughts, and feelings toward you, so on...

Some evil spirits would hurt others, if the Taaleb command them to do so. And of course, if the Taaleb's intentions are good and positive, the spirits will play a very effective role in helping others, and removing burdens and obstacles from their lives. The Sihr is a powerful tool. It is a double edged sword.

The Sahiriin told us, that the photo of a person, and/or other personal belongings would help too.

How to use it:

Follow these instructions.

- a. Place the photo on the Burqa'h above the Mouraba.
- **b.** Cover your name with salt, if you have written your name on the Burqa'h.
- **c.** Do not delete your name, never, ever. Just hide it with salt.
- **d.** Tell the entity you are interested in knowing something about the person whose photo is placed above the Mouraba.
- e. Pronounce these words, while pointing at the photo:

Baghi Maarifat anhou (Him, he) or anha (Her, she).

Translation word for word:

• **Baghi:** I wish.

• Maarifat: Information.

anhou: About him.anha: About her.

General meaning:

I wish to obtain information about this person (Him or her).

- **f.** The entity will answer verbally. If not, ask the entity to use the paper shaped into a triangle. (See instructions on page 66.)
- **g.** You can ask as many questions as you want. However, when the entity stops responding, thank it/her/him and move on. Do not insist, never ever. Do not upset the entity.

Important notes:

- **1.** Additional requirements apply, if the Taaleb is a female. Refer to Volume I.
- **2.** Burning the photo will cause severe damages to the person you are asking about. But I am not going to tell you how to proceed. Remember, hurting others is a vicious act, and in the end, you will be hurt too.
- **3.** In some instances, when evil spirits manifest during a séance, one of them might ask you to burn the photo. Do not fall into the entity's trap.

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CHAPTER 1 GLOSSARY/TERMINOLOGY

- **818:** Secret magical number of God.
- Aatiliin: They are the "Devious Spirits", who respond only to black magic, and are usually summoned to hurt others.
- **Abki:** To keep.
- **Ahaad** is Monday in the Sahiriin vocabulary.
- Ahaadeeth: The secret speeches and dialogues of the Sahiriin.
- Ahamiya Istajabaat means "Big Favors", or more precisely asking the Arwaah to grant very special favors and personal assistance for solving problems and removing obstacles.
- **Ajabna** means: 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.
- **Akbaal** is Sunday is called in the Sahiriin vocabulary.

- **Al-Ard:** The Earth.
- **Al-Jabaar:** Mighty. The all-powerful.
- **Al-Muhibiin:** Name given by the Sahiriin to the friendliest afrit. They are benevolent, pleasant and quite entertaining.
- Al-Sayed: Master. Term given to the Taaleb once he masters the séance and encounters with afrit, and other entities.
- **Ala:** Upon. Over.
- **Alameen:** The worlds; this one and the other.
- Al-Asma: The names. Usually it refers of the secret names of God.
- **Aleykoom:** Upon you.
- **Aleykoum:** Upon you. With you.
- **Al-Khalek:** The creator of the universe.
- **Allamah:** Men of knowledge and wisdom. Literarily, it means, those who know.
- **Amru:** I command. Used to command a spirit or an entity.
- **Amurukum Amurukum!!:** I am ordering you!! It is used by the Taaleb to command a spirit or an entity.

- Ana'kh: Language of the Anunnaki and Igigi.
- Ani: Me or I
- **Arba'ah** is Wednesday in the Sahiriin vocabulary.
- **Arwaah:** Spirits in the Sahiriin, Rouhaniyiin and the Ulema vocabulary.
- **Asmaah:** Holy names of the spirits.
- **Asmai:** Names, Similar to Asmaah.
- **Atma** means darkness
- Atmashabah 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. Atma means darkness. Shabah means a ghost, a phantom. Thus, the general meaning is the darkness of a ghost. Darkness of a ghost is a metaphoric expression/interpretation for the grayish gluey substance that constitutes the manifestation of a ghost.
- **Ayn** means eye.
- **Ba'ab** means door. Also known as a stargate; a sort of time-space pocket that opens up in parallel dimensions, and multiple zones.
- Bakht Haya.Ti: Linear future.

- **Bakht:** Foreseeing, foretelling or reading the future by using Ulema techniques.
- **Baraka:** Be blessed.
- **Bisma:** By the name of.
- **Burqa'h:** 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.
- Calendar means a week or the days of the week of the entities and presences.
- 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.
- 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." In other words, it is an Ulema 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:** The lower level of spirits and entities, which can be summoned on Sunday.
- **Darb:** When the Taaleb has been physically injured by an entity during a séance, this act is called Darb.
- **Dida:** Against. Versus.
- **Dirasaat**: Studies.
- **Dounia:** The world, life, universe, multiverse, etc.
- **Entities** means: Spirits, Ghools, Djinns, Afarit, Arwaah, Demons, Angels, Ghosts, and similar manifestations.
- Fasda: The wrong hour to summon spirits and entities.
- **Fasidah** means deteriorated, bad, devilish, evil.
- **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.
- **Fatihah** is the opening or the beginning of the séance.
- **Fik'r** and **Double**: Fik'r is the ability of reading future events and others' thoughts.

Derived from the Anakh 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 persons 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.

Ulema said: "Consider Fik'r as a cosmic-sub-atomic-intellectual-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. Every human being 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 on Nibiru and can be transported to another star, if Nibiru ceases to exist.

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 wonderful 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".

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

• **Haadeeraat** means "Presences"; presences of all sorts, kinds and forms of apparitions and manifestations.

- **Hadiri** means: I am present and ready. It is usually said by a summoned spirit at the very beginning of a séance.
- Hajr: Stone.
- Hayat: Life.
- **Himaya** means protection in the Sahiriin, Rouhaniyiin and Arabic languages. It is a magical square containing symbols from white magic and Rouhaniyaat, against powerful people who could be a threat to you.
- **Houdourakum:** Your presence, referring to the presence and manifestation of summoned spirits and entities.
- **Housnah:** Noble, powerful, pleasant. Usually attributed to the names of benevolent spirits.
- **Ibliis:** Name of a powerful entity.
- **Idbaroo:** Addressing the spirits and entities: It is a command used by the Taaleb to send the spirits away. It means: Go away. Depart. Run. Leave.

- **Iftah:** Open. Used to open a séance of summoning.
- **Ihdar:** Come in.
- **Ijati:** My cause. My situation. This is what the Taaleb usually ask the summoned spirit to do, and/or to help with his/her situation or case.
- **Ijmah** is Friday in the Sahiriin vocabulary.
- **Ikhrouj Ikhrouj:** Get out, get out.
- Ilahiya: Godly. From God. Celestial. Divine.
- Ilmu: The ultimate knowledge. Usually referred to the esoteric knowledge, wisdom and secret teachings of the Anunnaki-Ulema, Sahiriin, and Rouhaniyiin.
- Intisakhah: A typical spirits' possession of the human body. Some Intisakhah are temporary, others could last for a very long period of time. Some occur during a séance, while others occur when the Khateyn Tarika are unbalanced, and more than 2feet away from the human body.
- **Irbiil:** Name of a good spirit.
- **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.

- **Istijabah** is a request, not a command, It is used to request favors from angels. Therefore, you cannot command angels and order them to do what you want.
- Ithina: Archaic word/name for Monday in the Sahiriin vocabulary. Later on, it was changed to Ahaad, for obscure reasons.
- **Itloob:** What is your wish? Ask. It is usually said by a summoned spirit at the very beginning of a séance.
- Jalasaat: Conferences or meetings with Allamah and Sahiriin
- **Jarmihyabeel:** Name of a good spirit you can summon.
- 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.
- **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.

- **Kaabihiin:** It is derived from the word "Kaabeeh", which means bad, bad deed, awful action and awful thoughts. Thus, Kaabihiin become the bad spirits.
- **Kadrikum:** Your help, your power.
- **Kare'h:** Reader; you who is trying to communicate with the spirits.
- **Khader:** Khader. It means the capable. Name of a spirit.
- 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.
- **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.
- Khatima is sending away the spirits or entities, and closing the séance. It is the last and final stage of your communication with the manifested entities

- **Khmasi** is Thursday in the Sahiriin vocabulary.
- **Kidrati:** My power over you. My authority over you.
- **Kiraat:** Readings, lectures.
- **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.
- **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.
- Laanaat: Curses.
- Lee: To me.
- **Ma'had:** Ulema center of learning.
- Maal oun Maal oun: Cursed, condemned, damned.
- **Maarifat:** Information about a person.
- **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 Taalebs during a séance.

- **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.
- Maktoob, Al: What is was written in your future.
- Malaakout: Kingdom.
- **Malakout:** Divine authority. The seat of the mighty Creator.
- Marach-mawta: One of the names for the doomed zone, where perturbed and frightened spirits and souls live, or have lived for hundreds or thousands of years.
- Mashkour: Thank you. You are thanked.
- Mina: From. By.
- Mindkhal: Séance
- 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.
- Mounawariin: The enlightened Ulema; one of the 4 categories of the Ulema Anunnaki. It derived from the word Nour, which means light.
- **Mouraba:** The square of letters. A magical square that contains letters with esoteric powers.

- Moustajaab means: I will comply. It is usually said by a summoned spirit or an enity at the very beginning of a séance.
- **Moustajabiin:** They are the spirits and entities who are willing to respond to our summons and Talabaat (Requests).
- Moustakbal Daa-em: Multidimensional future.
- Moutaraf: Acknowledged. Appreciated.
- Mouzakarat: The notebook you will be using to write down everything you have encountered in your séance, and to detail the experience of your summoning.
- **Nafash:** Soul. Nefesh in Hebrew. Nafs in Arabic. The Anunnaki-Ulema use the word Mind, instead.
- Nafs means "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).
- Natha-na-iil: Name of a spirit.
- Nehmat: Blessing. Grace.
- Nizrah: A line marked on the candle by a needle or a
 nail, that the Taaleb must observe. 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.

- **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).
- Nour: Light.
- **Nourou:** Light. Flame of enlightenment.
- **Oukaf:** Stop the effects of bad thoughts and intentions of others. A command used by the Taaleb.
- Presences: means the manifestation of non-physical spirits and entities that live on Earth and other dimensions.
- Raa'bah: A talisman against fear and a bullying boss.
- Rab: God. Same word in Aramaic, Chaldean, Arabic.
- **Rabbani:** Godly. Divine.
- **Raghabaatouk** means: Your wishes. It is usually said by a summoned spirit at the very beginning of a séance.
- Rahmaat: Blessings. Mercy. Help.
- Ribani: Celestial, godly, divine.
- **Rihah** is the day of rest of the spirits and entities.
- **Rihaniyaat:** Language of the Arwaah.

- **Rizmanah**: Calendar of the days and hours of spirits and entities.
- **Rouh** means spirit or soul. Rouh in Arabic and Roach in Hebrew.
- Rouhaniyiin: Seers who deal with noble spirits.
- Sabith is Saturday in the Sahiriin vocabulary.
- Saher: A magician or sorcerer. Saher derived from the Pre-Islamic Arabic word Sihr, which means sorcery and magic.
- Sahiriin: Plural of Saher (magician or sorcerer). Saher derived from the Pre-Islamic Arabic word Sihr, which means sorcery and magic.
- Sakher: Dispose. Put at disposal.
- Salamah means peace.
- **Salamou:** Peace. Greeting. Used to greet and welcome a summoned spirit or an angel.
- Salhah: The right hour to summon spirits and entities.
- **Sayedi:** My master.
- **Shabah** means a ghost, a phantom, a manifestation and an apparition.
- **Sharif:** The noble in spirit and thoughts.

- **Sharr:** Evil deed.
- **Sharrariin:** They are the worst. Derived from the word "Sharr", which means evil. Thus, Sharrariin become the evil spirits.
- Shayatiin means devils.
- **Shoula Al Nour:** The sphere of light' love and ultimate wisdom. The realm of the angels.
- **Siha Kalma** is 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.
- **Sihat:** Health. Sihati: My health.
- Sihr means sorcery and magic in the Sahiriin language, as well as in archaic and modern Arabic. It is a Pre-Islamic Arabic word.
- **Taaleb** means 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, and means requests, wishes, and demands.
- **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 inter-shift.

- Tahdeem is a black 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.
- **Tahiriin:** 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.
- Tajrabah: Your experience with the afrit.
- **Talabaat:** Commands and wishes of the person who is calling upon the spirits and entities.
- **Taltah** is Tuesday in the Sahiriin vocabulary.
- **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
- Tasiir: Taaleb's requests to influence others' decisions.
- Wa: And. With.
- wal': And With
- Wasla: The invisible link to the other world, afrit 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.
- Ya Fasid: You the rotten. You the bad!
- **Zaafaraan:** A liquid extracted from flowers, exotic plants and herbs found in the Middle and Near East.
- **Zaman:** Time.

*** *** ***

CHAPTER 2 MAGICAL WRITINGS

1. Siha Kalma

- Magical writing for preserving good health
- · Sahiriin and Rouhaniyiin instructions
- How to use it
- Follow these instructions
- Mashkour Irbiil, Nehmat Al Rab aleykoom, Abki sihati daa-ii-maat
- Translation word for word
- General meaning
- Cut out this page, and wrap Siha Kalma in a piece of white linen

2. Jazaam Kitbaat

- Magical writing for multiple purposes: To triumph.
 To defeat your enemies. To stop black magic against you. To remove blocks and barriers. To free a prisoner. To heal a person hit by black magic and curses.
- What is Jazaam Kitbaat
- What Jazaam Kitbaat can do?
- How to use it.
- Follow these instructions
- Rahmaat Arwaah Karimah, Hazi Ghayar

- Translation word for word
- General meaning

3. Ayn Fasidah

- Magical square for protection against the "Evil Eye", bad spirits, and envious/vicious people
- What is Ayn Fasidah?
- And what does evil eye mean?
- What is Ayn Zarka?
- How to use Ayn Fasidah?
- Follow these instructions
- 818, Nour Ribani Dida Sharr wa' Hasad wa'l ghira
- Translation word for word
- General meaning
- Cut out this page, and use the magical square
- Cut out this page, and use the Tahdeem magical square

4. Raa'bah

- Talisman against fear and a bullying boss
- How to use it
- Follow these instructions
- Natha-na-iil, oukaf Gary Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housna
- Translation word for word
- General meaning
- Darbat Oukaf, Arwaah Housnah, Ajebee Talabati fawran
- Translation word for word
- Mirjaan Mirjaan Daha Timal, Gary Yismah
- Translation word for word

General meaning

5. Kitbah Kirha

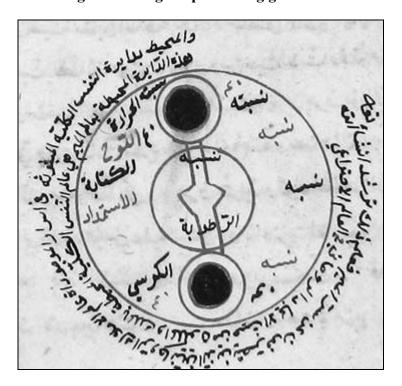
- Magical writing against hate
- What is Kitbah Kirha?
- How to use it
- Follow these instructions
- Chart of the numerical values of letters
- Ibliis, Irmii Hajr al Kirha ala John (For example) wakfou fawran
- Translation word for word
- General meaning
- Best time to write the talisman
- Cut out this page, and use the magical square of Kitbah Kirha

6. Himaya

- Magical writing against powerful people who could be a threat to you
- What is Himaya?
- How to use it
- Follow these instructions
- Copy the Himaya Magical Square, and/or cut out the page
- Gabri-ill-ummu, irfah khartari mina Robert Doe, bisma Al Asmai Ilahiya wa Nourou Ribani
- Translation word for word
- General meaning

*** *** ***

Siha Kalma Magical writing for preserving good health



The Siha Kalma is 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.

Chapter 2: Siha Kalma. Magical writing for preserving good health

Later on, an Allamah said that this square can also be used by any person, regardless of his/her name, provided that the square is used according to the Sahiriin and Rouhaniyiin instructions.

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 daaii-maat.

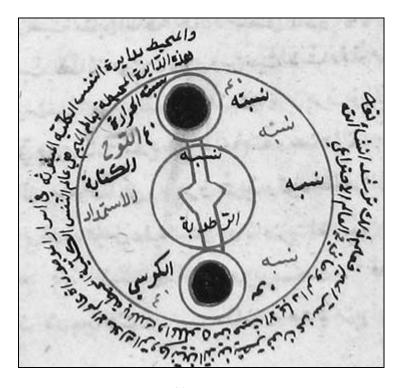
Translation word for word:

- **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.

Cut out this page, and wrap Siha Kalma in a white piece of linen.



Siha Kalma

Jazaam Kitbaat Magical Writing for Multiple Purposes

To triumph
To defeat your enemies
To stop black magic against you
To remove blocks and barriers
To free a prisoner
To heal a person hit by black magic and curses



Jazaam Kitbaat. Explanation on the next page.

Chapter 2: Jazaam Kitbaat. Magical writing for multiple purposes

What is Jazaam Kitbaat?

Jazaam Kitbaat is 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.

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 Kithaat will:

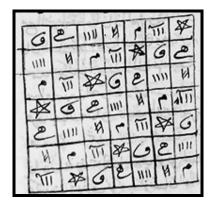
- 1-Help you to triumph in fierce competitions and physical fights.
- 2-To defeat your enemies.
- 3-To stop black magic against you.
- 4-To remove blocks and barriers.
- 5-To free a prisoner.
- 6-To heal a person hit by black magic and curses.

*** *** ***

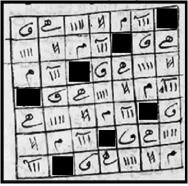
How to use it.

Follow these instructions:

- 1. Copy the Jazaam Kitbaat on page 107, or cut it from the page.
- 2. Remove this symbol from the square, as follows:



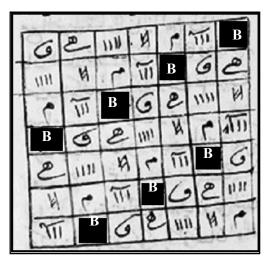
This is what you get:



Chapter 2: Jazaam Kitbaat. Magical writing for multiple purposes

follows (For instance, if your name is Bob, use "B"):

3. Write the first letter of your first name in the black square, as



4. Once done, say this:

Rahmaat Arwaah Karimah, Hazi Ghayar

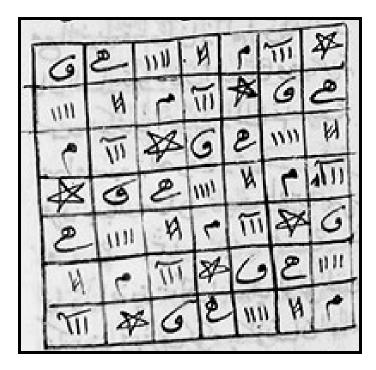
Translation word for word:

Rahmaat: Blessings. Mercy. Help.

Arwaah: Spirits. Karimah: Noble. Hazi: My situation.

Ghayar: Change it favorably.

Cut out this page.

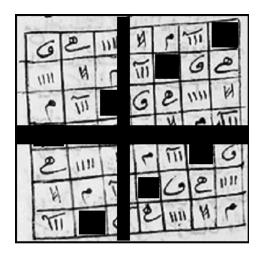


Jazaam Kitbaat Magical Square.

General meaning:

Noble spirits, change my luck (Or my situation) and make good things happen to me.

5. Remove the first letter of your name, and divide the square into 4 small squares as follows:

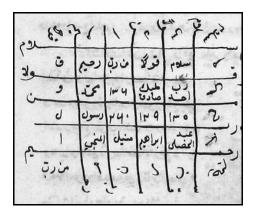


- 6. Burn incense.
- 7. Fold the 4 squares into a napkin or a piece of linen.
- 8. Burn the whole thing.
- 9. Pour the ashes in your sink/toilet, and flush it away.

*** *** ***

Ayn Fasidah

Magical Square for protection against the "Evil Eye", Bad Spirits, and Envious/Vicious People



Magical Square of Ayn Fasidah

What is 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.

What is Ayn Zarka?

Ayn means eye,

Zarka means blue.

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 Zarka; amulet against the evil eye.

How to use Ayn Fasidah?

Follow these instructions:

1. Copy the Ayn Fasidah square or cut out page 117, 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.

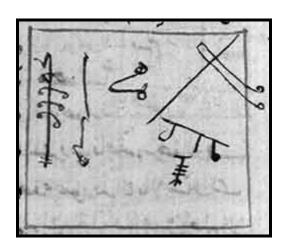
Tahdeem is a magical square/spell that causes destruction, annihilation, removal. Tahdeem will block the bad thoughts and vicious intentions of your enemies, and all those who wish you harm. (See the following page).

So, you should get this:



Nour Ribani Dida Sharr wa' Hasad wa'l ghira Write <u>here</u> their names, for instance

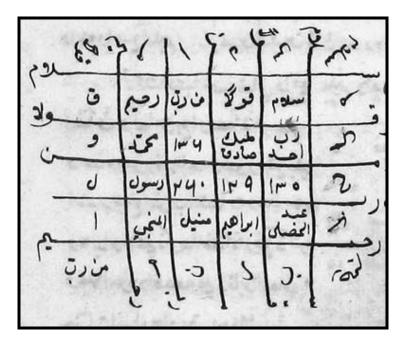
John, Pierre, Khaled, Angie, etc...



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!

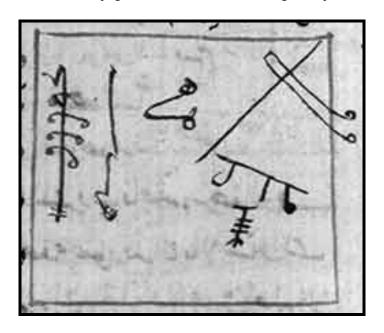
Cut out this page, and use the magical square.



Ayn Fasidah Magical Square.

117

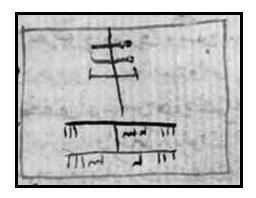
Cut out this page, and use the Tahdeem magical square.



Tahdeem Magical Square.

119

Raa'bah Talisman against fear and a bullying boss.



Magical Square of Raa'bah.

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.

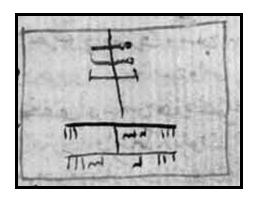
How to use it.

Follow these instructions:

1. Copy the magical square of Raa'bah, or cut out page 123.

Chapter 2: Raa'bah. Magical square against fear and bullying boss

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.

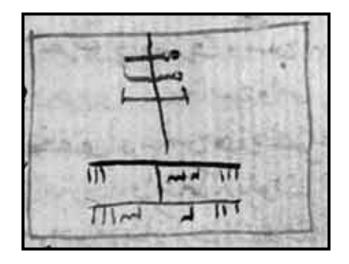
Amlou: Behavior. Work. The way he treats people.

Bisma: By the name of.

Al: The.

Arwaah: Spirits.

Cut out this page, and use the magical square of Raa'bah.



Magical Square of Raa'bah.

Chapter 2: Raa'bah. Magical square against fear and bullying boss

Al: The.

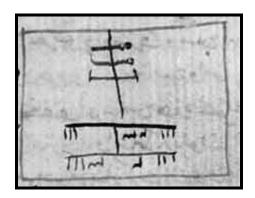
Sabhaa: Seven.

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:

Chapter 2: Raa'bah. Magical square against fear and bullying boss

Darbatou Oukaf, Arwaah Housnah, Ajebee 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.

*** *** ***

Kitbah Kirha

Magical writing against hate.



Kitbah Kirha Magical Square.

Never hate those who hate you, if you want to win. Hate is self destructive. There are many ways for dealing with people who hate your guts. The best way is to protect yourself in a peaceful manner.

As you already know, hate disorients people's judgment, and consequently, reasoning with them becomes useless.

The Sahiriin use various Kitabaat, spells, and Arwaah séances to cripple their enemies.

The Rouhaniyiin use magical writings. And this is exactly what we are going to do.

What is Kitbah Kirha?

Kitbah Kirha is a magical writing to block or neutralize the effects and results of hattred, that people have expressed towards you. The hate by itself is irrelevant, but in some instances, the results of hateful actions can cause severe damages to your reputation and business. The Sahiriin have found a way NOT to eliminate hate, but to neutralize its effects on you, and on your business.

People who hate you, usually will use anything they can find, any piece of information, gossip, and especially fabricated stories to cause damage to your reputation, business, and survival. They will never stop until they see you on your knees and out of business.

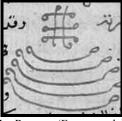
My advice to you is not to reciprocate. Instead of spending time, effort and energy to counter their malicious acts, you should continue to produce, to create, and to carry on with your business and projects as usual. But at the same time, and while you are ignoring their campaign of hate, you should immediately block the results of hate's vibes by strengthening your state of mind, and especially by creating a wall between their hate and its implications on your being and your business.

This wall, explained Allamah Saleh bin Ani Zubian could be "elevated by using the Kitbah Kirha."

How to use it.

Follow these instructions:

- 1. First of all, compile a list of people you think hate you. Document this, and make sure that you can substantiate your beliefs. Be objective and remain calm.
- 2. Once the list is compiled, write their names in alphabetical order under Kitbah Kirha Magical Square (Page 127) as follows:



Ira Rosen...(For example)
Janice Hemin... (For example).
John Bla...(For example)
Khaled Sel...(For example), etc.

- 3. It would help a lot if you know their dates of birth. If you do, add the date to their names. If not, don't worry about it.
- 4. If you have their photos (One would suffice), place the photo on the left side of the Burqua'h. At the end of the exercise, burn each photo, and dispose of it by flushing it down the toilet. If you don't have access to their photos, draw on a piece of paper, a small silhouette of a male or a female, accordingly, and place it on the left side of the Burqua'h.
- 5. Find the numerical value of their first names, and add it to their names.

Chart of the numerical values of letters

A: 1	O: 60
B: 2	P: 70
C: 3	Q: 80
D: 4	R: 90
E: 5	S: 100
F: 6	T: 200
G: 7	U: 300
H: 8	V: 400
I: 9	W: 500
J: 10	X: 600
K: 20	Y: 700
L: 30	Z: 800
M: 40	

N: 50

Chapter 2: Kitbah Kirha. Magical writing against hate

Now, let's find the numerical value of some names:

Name: John.

Numerical value of each word in John:

J: 10

o: 60 h: 8

n: 50

Now, we line up these numbers under John, in this manner:

John 10-60-8-50

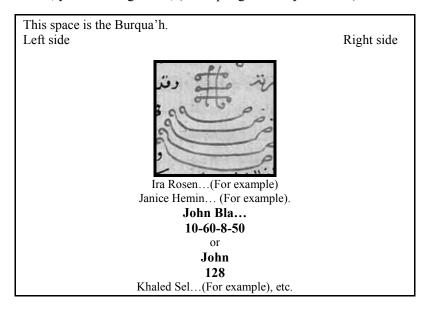
Or simply, we add them up:

10+60+8+50. Total: 128.

And we write 128 under John, like this:

John 128

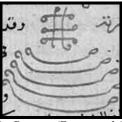
Now, you should get this, (Example given only for John):



If you have a photo, you should get this:

This space is the Burqua'h

Left side Right Side



Ira Rosen...(For example)
Janice Hemin... (For example).

John Bla... 10-60-8-50

or

John 128

Khaled Sel...(For example), etc.

Place the photo here:



Chapter 2: Kitbah Kirha. Magical writing against hate

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)

Fawran: Right away. Instantly. Immediately.

General meaning:

Wakfou: Stop him.

O mighty Ibliis stop immediately the hate of John and put a stone over it.

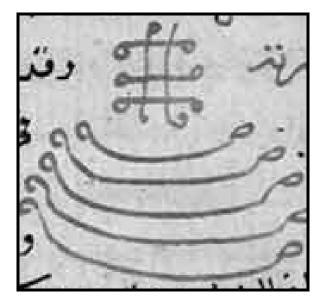
Best time to write the talisman:

On Friday night, between 11:00 PM and 1:00 AM local time.

Note: Copy the talisman and/or cut out page 135 to use the magical square.

*** *** ***

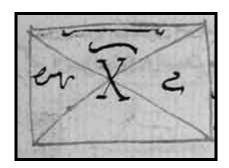
Cut out this page, and use the magical square of Kitbah Kirha.



Kitbah Kirha Magical Square.

Himaya

Magical writing against powerful people who could be a threat to you



Himaya Magical Square.

What is Himaya?

Himaya means protection in the Sahiriin, Rouhaniyiin and Arabic languages. It is a magical square containing symbols from white magic and Rouhaniyaat, against powerful people who could be a threat to you.

How to use it.

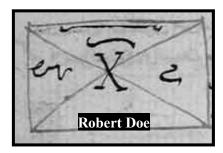
Follow these instructions:

- 1. Copy the Himaya Magical Square, and/or cut out the page 138.
- 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.

Chapter 2: Himaya. Magical writing against powerful people who could be a threat to you

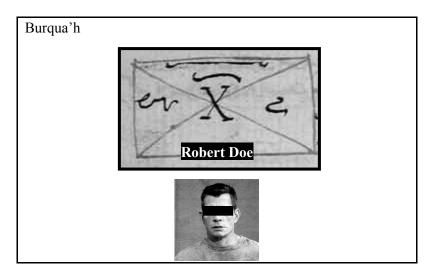
You should get this:

Note: Robert Doe, for instance.

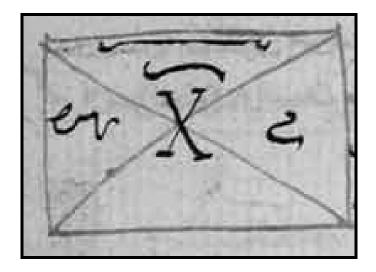


Himaya 1

- 4. Open a Burqua'h.
- 5. Place Himaya 1 in the middle of the Burqua'h.
- 6. Affix the photo of the person in question under Himaya 1. You should get this:



Copy the Himaya Magical Square, and/or cut out this page.



Himaya Magical Square.

Chapter 2: Himaya. Magical writing against powerful people who could be a threat to you

7. Now, say this:

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.

8. Burn the photo of Robert Doe, and dispose of the ashes outside your home. The Sahiriin's method is different; 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.

Chapter 2: Himaya. Magical writing against powerful people who could be a threat to you

I do not recommend this exercise, because it could cause physical damage and 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.

*** *** ***

CHAPTER 4 MAGICAL WRITINGS AND SUMMONING SPIRITS

1. Daa-irat Al Shams Al Koubra

- I. Introduction
- II. What is Daa-irat Al Shams Al Koubra?
- III. Names of angels mentioned in Daa-irat Al Shams Al Koubra
- IV. Secret magical letters
- V. Translation of the phrase: Daa-irat Al Shams Al Koubra
- VI. General meaning
- VII. How to use it
- Follow these instructions
- Jarmihyabeel Ihdar wa iftah al da-irat. Salamou aleykoum
- Translation word for word
- · General meaning
- Ajibi talabaati bis mou al khalek
- Translation word for word
- Cut out this page, and place the magical circle of Daa-irat Al Shams Al Koubra on the Burqua'h
- Cut out this page, and write your name in the black box, following instruction # 5

Chapter 4: Magical writings and summoning spirits

- Triangular Paper technique
- How to use it
- Follow these instructions
- Ayatooha Al Arwah Al Karima, Ajeebeebee mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam
- Translation word for word
- General meaning
- Wa Iza La, hariki Al Warakah marateyn
- Translation word for word
- General meaning
- Notes

2. Tasiir

- Talabaat to influence others' decisions
- What is Tasiir?
- How to use it
- Follow these instructions
- Adonai, Ilahi, Ihdar Burkan Al Jasour, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka
- Translation word for word
- General meaning
- Important note
- Ajabna, itloob
- Hadiri Lil Talabaat
- Moustajaab, Raghabaatouk
- Taasirhou Ifkaarou lee Ijati
- Translation word for word
- Mashkoor Farahaat was Barakaat Aleykoum
- Translation word for word
- Idhas Ala Ismou wa kammel
- Translation word for word

- Mashkoor Mashkoor Irhal bil Salamah, Barakaat Al Khader aleykoum
- Translation word for word
- Idhas Ala Ismou wa kammel
- Translation word for word
- Mashkoor Mashkoor Irhal bil Salamah, Barakaat Al Khader aleykoum
- Translation word for word...
- General meaning...

*** *** ***

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."

Chapter 4: Magical writings & summoning spirits. Daa-irat Al Shams Al Koubra

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.

g. 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.

Chapter 4: Magical writings & summoning spirits. Daa-irat Al Shams Al Koubra

Here they are:



From right to left:

Geem: 2-

Dal:

Ha'a:

Waw:

Feh:

Ha'a': 2

Tah: y

Kaf:



From right to left:

Chapter 4: Magical writings & summoning spirits. Daa-irat Al Shams Al Koubra

Lam:

leem:

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.

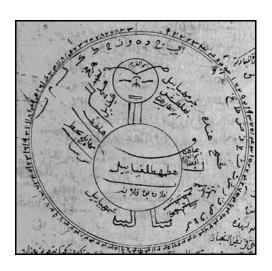
Follow these instructions:

- 1. Cut out page 147. 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.

Chapter 4: Magical writings & summoning spirits. Daa-irat Al Shams Al Koubra

You should get this:

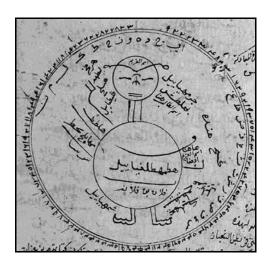
Burqua'h



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:

Burqua'h



Patrique Dumont (For example)
Jarmihyabeel (For example)

Geem

Dal

Ha'a

Waw

Feh

Ha'a'

Tah

Kaf

Chapter 4: Magical writings & summoning spirits. Daa-irat Al Shams Al Koubra

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 cut out page 155 and write your full name in the black box. However, you should write from right to left, meaning backward. For instance, Patrique should be written like this: eugirtaP.

See illustration on page 157.

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.

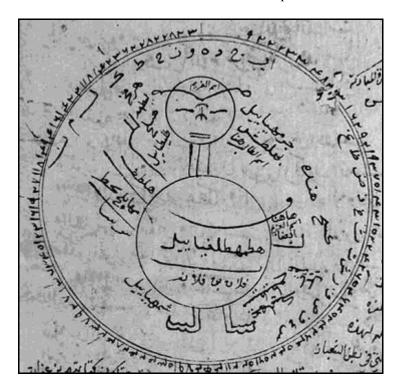
Talabaati: My requests. My wishes.

Bismou: By the name of.

Al: The.

Khalek: Khalek, creator of the universe.

Cut out this page, and place the magical circle of Daa-irat Al Shams Al Koubra on the Burqua'h.

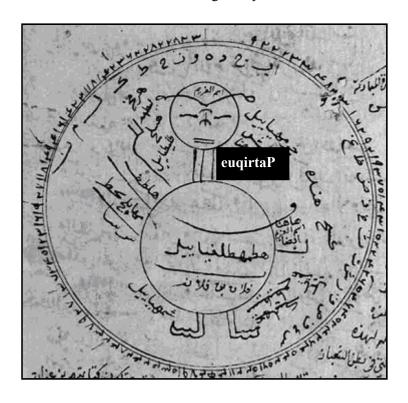


Magical circle of Daa-irat Al Shams Al Koubra.

Cut out this page, and write your name in the black box, following instruction # 5

Note: euqirtaP stands for Patrique.

Do the same thing with your name.



- 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.

Chapter 4: Magical writings & summoning spirits. Daa-irat Al Shams Al Koubra

• **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:

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

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.

Chapter 4: Magical writings & summoning spirits. Daa-irat Al Shams Al Koubra

• **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.

Chapter 4: Magical writings & summoning spirits. Daa-irat Al Shams Al Koubra

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.

*** *** ***

Tasiir
Talabaat to influence others' decisions.



Magical circle of Tasiir Daa-irat moutaba'aa.

What is Tasiir?

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 and entities summoning séances.

Both black magic and white magic made use of the Tasiir Daairat 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 Fatwahs were issued against all seers and magicians who have practiced Tasiir.

How to use it.

Follow these instructions:

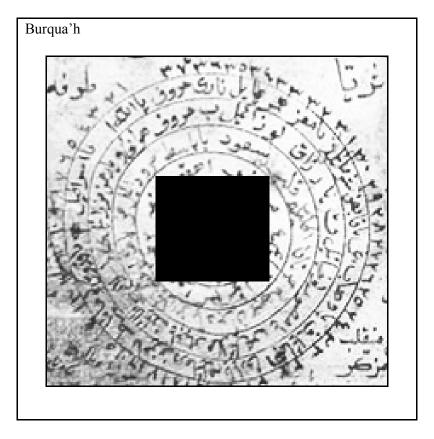
- 1. First prepare your Burqua'h, and then cut out page 165 to use it in your séance.
- 2. Create a black box in the middle or the center of the magical circle. See page 167.
- 3. Write down the full name of the person you want to influence or impress.
- 4. You must write his or her name backward, from right to left, otherwise it will not work. Complete instructions are given on page 169.
- 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.

Cut out this page to use it in your séance.



Magical circle of Tasiir Daa-irat moutaba'aa.

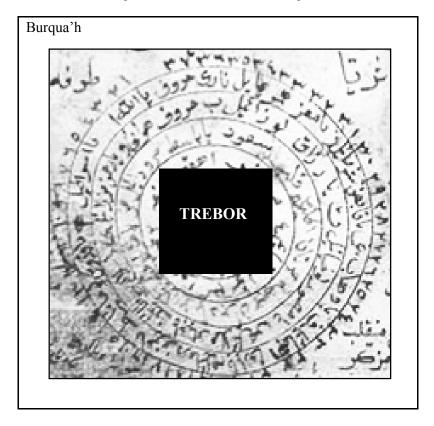
Create a black box in the middle or the center of the magical circle, as shown in the illustration.



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 page 157. 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:

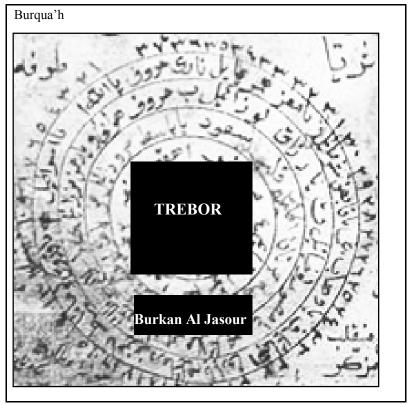
Note: We are using the name of Robert as an example.



Important note:

Do NOT use this square. It is only an illustration. If you do, your Sihr work will fail. Use the magical square on page 157. 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:



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 page 157. But you can cut out this page and/or copy it for practice only.

- 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 Mihriz, 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 Jasour Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.

Translation word for word:

Chapter 3: Magical writings & summoning spirits. Tasiir

• 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 sahlan, Baraka aleykoum.

Ahlan was sahlan means: You are welcome.

Baraka means: Be blessed. Blessings.

Aleykoum means: Upon you.

Chapter 3: Magical writings & summoning spirits. Tasiir

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 Aleykoum.

Translation word for word:

Mashkoor means: Thank you.

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

Wa means: And.

Barakaat means: Blessings. **Aleykoum** 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 aleykoum.

Translation word for word:

Mashkoor Mashkoor means: Thank you, thank you.

Irhal means: Leave now.

bil means: With. In.

Chapter 3: Magical writings & summoning spirits. Tasiir

Salamah means: Peace. **Barakaat** means: Blessings.

Al means: The.

Khader means: Khader, name of God the capable.

Aleykoum 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.

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CHAPTER 4 HIDDEN ESOTERIC KNOWLEDGE

Khateyn Tarika

- You, your life, your success, the Parallel Lines, and the spirits
- I. Introduction
- II. What is Khateyn Tarika?
- III. Explaining the concept
- a-Position and place of the two lines
- b-The perfect alignment
- c-The mixed-up alignment
- · d-The weak and blurry alignment
- IV. Inside the two lines
- V. You, your body, the bodies of others, entities and spirits, and Khateyn Tarika
- a. Vis-à-vis your physical body zone.
- So, where is it?
- Does it increase or decrease?
- What causes the zone to shrink or extend?
- Possessed by the spirits
- Khateyn Tarika and levitation
- · Levitation: Not a sign of sainthood!
- What should you do when you see your friend floating in the air?

Chapter 5: Hidden esoteric knowledge

- Bisma Nour Rabbani wa kuwat al malaakout, inzal inzal, idbaroo ya fasidiin khalaakiyaat.
- Translation word for word
- General meaning
- Is this a typical spirits' possession of the human body?
- b. People entering your zone.
- But what is Atmashabah?
- c. Entities and spirits entering your zone.
- d. Entering others' zone.
- e. Adjusting your zone; bringing equilibrium and awareness
- Follow these instructions

*** *** ***

Khateyn Tarika

You, Your Life, Your Success, the Parallel Lines, and the Spirits

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- But what is Atmashabah?
- · c. Entities and spirits entering your zone
- d. Entering others' zone.

I. Introduction:

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, 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.

Ironically, people sometimes say: "You are out of line" without knowing the real and original meaning of this phrase!

Where did this expression come from? And what do they mean by "Out of"? And what "Line" are they talking about? They don't know.

It is just a very common and popular expression that applies to some situations, and debates/discussions we are familiar with. The expression "Out of line" appeared for the first time as a

"Magical metaphysical" Jimlah in the book "Ilmu Al Donia", written centuries ago in Arabic and Persian. The first to use this expression were the Anunnaki-Ulema.

II. What is Khateyn Tarika?

Pronounced: Kha (Like J in Jose in Spanish) Tayn Taa-Ree-Ka.

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, in this physical dimension. More information on this topic will follow.

Tarika means a path, a road.

It is usually linked to your present and future, with major impact on your health, business, spirituality, physical strength, successes, and relationships.

Khateyn Tarika is a very complex and sophisticated concept, difficult to understand or to accept, unless you are one of the "Illuminated Masters", or the initiated ones (Students and adepts). But I will try to explain this concept as much as I can, in very simple language. Before I do that, I want to let you know that Khateyn Tarika is directly linked to your "Double", astral body, your mind, your "Fik'r", spirits and entities who live here on Earth, and in other dimensions.

III. Explaining the concept:

a- Position and place of the two lines:

All of us, big and small, lucky and unlucky, rich and poor, famous, infamous and unknown, are conditioned and influenced by two invisible etheric 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.

b- The perfect alignment:

If the two lines are aligned perfectly in parallel position to your body, your brain, or more precisely your intellect will produce magnificent deeds, and you will be able to accomplish things, people thought impossible.

Not only that, but you will acquire astonishing speed that allows you to complete tasks, usually requiring much more time and effort.

And in some instances, you will be capable of accomplishing multiple tasks, simultaneously, and in certain conditions, INSTANTLY!

c- The mixed-up alignment:

If the two lines are mixed up —meaning not aligned as two parallel lines on the right side and left side of your body, and/or situated behind you, or way ahead of you—your potentials will be limited, and your accomplishments will be minimal.

Consequently, you will not flourish. Many people live, exist, and do things outside the lines. They work hard, long hours, they sweat, and yet, their efforts remain in vain. This failure is caused by the misalignment of the two lines.

But there is a way to rectify the situation. In this section of the book, I will explain to you how to do it, and how to maintain a perfect alignment, both mentally and physically.

d- The weak and blurry alignment:

If the two lines are barely defined, your health will deteriorate rapidly, and your finances will crumble.

You will fail miserably in your relationships and rapports with others, and all your resources will dry up.

IV. Inside the two lines:

Inside the two lines is the perfect place to be. This is the zone of very successful and healthy people. This zone is harmonious with your environment, and the multiple layers of everything that surrounds you.

It is a magical and incomprehensible zone, full of surprises and possibilities. It is the zone of subatomic particles, the extension of your "Conduit", the realm of your "Double", and above all your true mental and bio-organic identity.

It is also the zone of visions, apparitions, alternate realities, fantasy, meta-reality, metalogic, and your rendez-vous with entities and "presences".

The illuminated masters live and do things "between the lines." They are never outside of the lines, or "out-of-line".

I hear you now telling yourself, "It is so confusing, all these words, dimensions, and bla-bla words are Chinese to me...mumbo jumbo stuff...etc." But that is not it. It is simply a new concept you are not yet familiar with. If you are patient, and if you give me the time to explain it to you, you will understand to a certain degree what I am talking about!

Here we go:

V. You, your body, the bodies of others, entities and spirits, and Khatevn Tarika:

For now, we are going to call Khateyn Tarika "The Zone".

To make you understand this concept, and to render your zone healthy and well-balanced, I have to explain to you 5 important factors, and which are:

- Vis-à-vis your physical body's zone.
- People entering your zone.
- Entities and spirits entering your zone.
- Entering other people's zone.

 Adjusting your zone, meaning bringing equilibrium and awareness to your zone.

*** *** ***

a. Vis-à-vis your physical body's zone:

Your body has two spaces. One, is the physical space that it occupies. Usually defined and limited by your height, size and weight.

The other, is a space you don't see. It is an extension of your physical body. This extension does exist, even though you are not aware of it

So, where is it?

It starts from a quarter of a centimeter from your physical body and extends up to 5 feet, in some cases up to 6 feet, in front of your body, and encompasses a distance of 4 feet on both sides of your body (Left and right), and a distance of 4 feet behind your body. So we have here, 6 feet in front, 4 feet in the rear, and 4 feet to the left and right. This is your zone.

This zone stays with you for the rest of your life.

In this zone, you find your "Double", your astral body, your "Space memory", your aura, and your physical-non-physical emotions.

Does it increase or decrease?

Yes! It does! And everything depends on the place and position your body occupies between Khateyn Tarika (The two lines). You should keep your body well-aligned within these two lines. This means, that the two lines should always remain parallel to each other, straight as an arrow, and your body should be situated at an equal distance from each line, on the left and on the right.

What causes the zone to shrink or extend?

Shrinking or extending your zone is not healthy, mentally and physically. Evil thoughts, fear, envy, jealousy, hate, suspicions, greed, bad hygiene, worries about finances, trauma caused by losing a job, health problems, addiction to drugs, alcohol and similar substances jeopardize the stability of the two lines, disorient your body, and consequently push the two lines far away from your body.

When these two lines are at a distance exceeding 6 feet ahead of you, they will instantly lose their parallel alignment. And when this happens, your body is no longer protected.

Yes! The two lines are your shield. Once, they are no longer close to your body, all sorts of things will invade your zone. In other words, you have lost your mental-etheric-metaphysical immune system.

This loss will automatically affect your brain, your "Conduit", you creativity, and above all your judgment!

The two lines are your invisible non-physical guardians. Once you lose your guardians, your non-physical body, which is a copy of your physical body, becomes a "Vagabond", as stated by Allamah Mouhtaram Kemal Agha. He meant, that your body is on its own, and no longer guided by your brain.

Your unprotected body will do ridiculous things, and in some situations, will expose you to imminent danger. For instance, your unprotected body will wake you up in the middle of the night, and make you walk in your sleep, in an erratic manner, and do things a rational person would not do.

The problem with this situation, is the fact that you remain totally unaware of what is happening. In these situations you can hurt yourself. It is during this very stage, unwanted "presences" and entities will interfere to misguide you, to disorient you, and influence your subconscious mind, decisions, and actions.

According to the Allamah and Rouhaniyiin, if these occurrences are frequent, your mind will fall prey to illusions and visions created by the entities.

Some have called these mishaps, "Possessed by the evil spirits", others have described these unpleasant incidents as "Being totally commanded by a sick and unbalanced Double." Allamah Moukhar Al Ansari said verbatim, "In some cases, the Double of other people manifests itself to add more confusion to your mind, and distract your body."

Personally, I have witnessed similar events. A friend of mine who slept overnight at my home, woke up around 2:00 in the morning, started to walk in his sleep all over the place, went to the library bookcase, and began to arrange books on the shelves, threw some on the floor, and ended up rolling one bottle of wine across the floor to the kitchen.

He grabbed a bottle, emptied it in a matter of minutes, and hid it under the kitchen sink. A few seconds later, he started to scream and bounce in all directions.

And then I heard him saying: "Go away...stay away from me. You hurt me enough! I am no longer a child!" Apparently, he was talking to the Double of his mother who manifested it's presence as a holographic projection, in the form of a wicked woman dancing like an African witch outside his own Khateyn Tarika. This event happened twice before my own eyes.

The very next day, my friend accused me of drinking the whole bottle of wine and hiding it under the kitchen sink!!

Then, when I told him about the wicked woman who invaded his zone while he was sleep walking, he said: "Who was it? Was it my mother?"

According to the Sahiriin, my friend was lucky, because at that critical moment, no malevolent spirits invaded his Khateyn Tarika.

Possessed by the spirits:

As long as you keep your two lines in harmony, and not far from your body, and as long as you maintain an anchored and well-balanced position of your body between the two lines, no spirit will ever invade your zone. And no entity will ever haunt you and/or manipulate your mind.

According to Kitab Al Arwaah (The Book of Spirits), spirits, malevolent entities and unwanted Arwaah will never enter the bodies of human beings who have well-aligned Khateyn Tarika. It is only when they are out-of-line, that possession by entities becomes possible. When the two lines deviate, evil spirits invade your zone and take possession of your body and mental faculties. Many have killed while sleep-walking, and never realized what they have done.

Psychiatrists and psychologists came up with all sorts of explanations, and suggested an avalanche of therapies and treatments, but unfortunately, as mental health records show, they remained in vain, and their elaborate explanations were never convincing. Some court records and transcripts tell of people who have committed crimes while sleep-walking, who were acquitted, because they were found temporarily insane, and thus not legally responsible for their actions. The Allamah see the situation quite differently.

They contribute these frightening events to the "displacement" of Khateyn Tarika, which of course is ridiculed by scientists in the West, and the clergy. Yet, men of the cloth, publicly admit that evil spirits and the Devil could easily enter the human body, and possess all our faculties.

And how do they deal with this situation? Exorcism.

The Rouhaniyiin and Sahiriin think otherwise. In their opinion, only the re-alignment of Khateyn Tarika, will solve the problem, and expunge any malevolent exterior (External) intervention and possession.

Khateyn Tarika and Levitation:

Levitation: Not a sign of sainthood!

Another disturbing aspect of the unbalanced Khateyn Tarika, is levitation. According to the Catholic Church, levitation is a sign of sainthood. The Sahiriin do not agree. According to Kitab Al Arwaah, levitation during sleep-walking is strong evidence that the person is under the direct influence and control of entities. My friend who was walking in his sleep in my house is NO saint by all means, I can assure that! Yet, he was floating in the air and hovering over my furniture and nearby the top of my bookcase. HE IS NO SAINT!! Simply, he was out-of-control, and "Out-of-line". The Khateyn Tarika lines, that is.

*** *** ***

What should you do when you see your friend floating in the air in your house?

Keep your eye on him. Do NOT touch him! Move sharp objects out of his path. Give him space. Keep a reasonable distance from him. And don't try to converse with him, or ask him to land! It is worthless and useless, simply because he can't hear you.

He is on a different plane, in a different zone, far very far from where you are, even though a few feet separate you from him. He is in a state or a zone, some might amusingly call the twilight zone.

In plain English, should we let him stay suspended in the air, or do something about it?

And how about if he heads toward the windows or your balcony? Will you let him jump and dive?

He would not jump, and he would not dive if you do not interfere or physically try to bring him down.

Even though his eyes are closed (Usually), and he seems under the influence and guidance of a force or something you know nothing about, your friend is safe, unless he begins to spin like a carousel, shout, scream, or laugh in a very bizarre manner.

In this case, follow these instructions (According to the Sahiriin and Rouhaniyiin), at your own risk.

I am not responsible for your actions and decisions, should you decide to follow these instructions. As reported by adepts and seers, these instructions have proved to be useful.

This is their opinion, and not necessarily mine.

Their opinion is based upon their belief that any person who acts in this manner is in fact, under the strong control and manipulation of unpleasant forces and disturbing entities.

Here they are:

- Throw a blanket or a towel on floor, right below his feet.
- Don't say a word to him. Instead pronounce this and keep on repeating this phrase, until the levitation stops:

Bisma Nour Rabbani wa kuwat al malaakout, inzal inzal, idbaroo ya fasidiin khalaakiyaat.

Translation word for word:

Bisma: By the name of.

Nour: Light.

Rabbani: Godly. Divine.

Wa: And. With.

Kuwat: The power. The authority.

Al: The.

Malaakout: Kingdom.

inzal inzal: Come down come down. **Idbaroo:** Go away. Depart. Run.

Chapter 4: Hidden esoteric knowledge, Khateyn Tarika

Ya: O you.

Fasidiin: Rotten. Bad. Khalaakiyaat: Creatures.

General meaning:

By the name of the godly light and the power of the kingdom of God, I order you to come down, and you bad spirits I order you to go away.

And what if the suspended friend is an atheist? How will the divine command convince him to land on your blanket, since he does not believe in God? Well, even though the command contains words like godly, divine, kingdom, and so on, the words by themselves have no effect whatsoever on your flying-by-night friend

The Sahiriin said, the command will be heard by the entities, and this should be enough to force them to comply with your request. And then what?

Your friend will land on your blanket, and shortly thereafter will return to where he came from, unaware of anything.

Is it the end of the adventure?

No! You should ask a Master to re-align his Khateyn Tarika, or learn how to do it yourself!

Where and how could I learn the technique of the re-alignment of Khateyn Tarika? You might ask.

Answer: I have explained the technique of the re-alignment of Khateyn Tarika in one of the booklets of "Anunnaki-Ulema Ramadosh Techniqes of How to Acquire Supernatural Powers." One of my students asked me a very intelligent question (Which contained many sub-questions) in regard to the command

"Bisma Nour Rabbani..."

Here is his question: "I did not summon any entity or open any séance, so first, how do I know there is an entity in the room, second, where did this entity come from?

And third, why did we have to learn all these complicated summoning techniques, and spend hours and hours learning and practicing how to open a séance, if an entity could pop out, any time, unannounced, just like that, out of the blue?

My answer:

According to the protocol of the Arwaah, in normal conditions, no entity or spirit will ever appear before your eyes if you do not know to open a séance and summon the spirits. This is the rule of thumb

However, there are very rare situations, when an entity manifests itself, unannounced and un-summoned.

This happens, when another person has been followed or harassed by an entity. This person brings with him or her, not only the entity in question, but also several other entities and spirits if they were in the company of the principal entity.

Those who have studied Sihr, or at least got acquainted with some of the Sahiriin and Rouhaniyiin techniques and Kira'at, will instantly feel the presence of an entity or spirit. If they are beginners, they will have a hard time dealing with the entity, and probably would not know what to do.

Those who have practiced Sihr, and/or learned Sahiriin and Rouhaniyiin advanced techniques would know immediately what to do in these situations, and how to command the entity. Even though there are specific commands, and Talabaat for specific situations and conditions, there are also two or three standard commands that apply to situations when an entity manifests itself on its own.

I have explained these in my book "How to Summon and Command Spirits, Angels, Demons, Afarit, Djinns."

Is this typical spirits possession of the human body?

Yes it is, according to the Rouhaniyiin and Sahiriin. And it is called "Intisakhah"

Some Intisakhah are temporary, others could last for a very long period of time. Some occur during a séance, others while the Khateyn Tarika are unbalanced, and distant from the human body. New age ufology called these entities who enter the human bodies, "walk-ins."

Anunnaki-Ulema Rabbi Mordachai ben Zvi told me that our third dimension (Earth) is surrounded by time-space pockets that open and close at some particular moments. During these phases, entities of all sorts, living-forms, particles, sub-atomic particles, "time bubbles" as well as gravity from parallel dimensions could enter our world, and take on different shapes and forms.

Afrit and Arwaah are no exception.

In fact, what we have witnessed in the case of our "flying-hovering friend" is one of those moments, when an entity enters our dimension without a formal request.

The entity starts to look for people whose "Double" is suffering from lack of harmony and synchronization.

These people become the target of the entity. And unfortunately, the entity will keep on revisiting these people, as often as possible, and finally the entity succeeds in creating a niche in their Khateyn Tarika.

Those who have had a troubled childhood are particularly vulnerable, and if their Khateyn Tarika becomes periodically distant from their body, the entities' visits become more frequent.

b. People entering your zone:

Just like entities and spirits, others (Human beings) can also invade your zone. They enter your Khateyn Tarika through their "Double"

Siblings and children who had an unpleasant relationship/rapport with their parents, especially with their mothers, suffer from this Double's invasion, more frequently than others.

Allamah Sharaf Al Diin stated verbatim: "Some people could become more annoying than spirits.

Usually, it is the Atmashabah of the mother who invades the zone of her adult children. Because there is a permanent link between mother and child, the Double of the mother could easily enter between the two lines of the child's zone, especially when the Double of the child has left an empty place between these two lines.

This happens, when the Double has been kicked out by misalignment of Khatevn Tarika."

A very disturbing scenario takes place in this situation. It is quite common to sense the Atmashabah of the mother screaming at her child, and the child reacting very aggressively toward what he/she conceives to be his/her real mother manifesting in the flesh.

But what is Atmashabah?

Atmashabah 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.

Atma means darkness.

Shabah means a ghost, a phantom.

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

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

Some spiritists call it ectoplasma. But the word ectoplasma is not quite correct. In ancient times, ecto was understood and written as exo, meaning out of, outside, and is of Greek origin. It refers to a substance that exits from the orifices of the human body (Nose, mouth, eyes). But what we have here, is not a substance that comes out of the body, but a substance that is independently produced by the Double of another person, without using human body orifices.

c. Entities and spirits entering your zone.

See a.

d. Entering other people's zone:

If others can enter your zone, so too can you enter the zone of other people. This happens when your Double escapes for a short time. Your Double can enter so many places on Earth, as well as in adjacent and parallel dimensions. I have written extensively on this subject in my previous books, and I am not about to repeat myself in this present tome. But briefly and rapidly let me point out the following:

A healthy Double can be guided and instructed to explore many zones and various spheres of existence, and bring back a wealth of information on all sorts of things, objects, people and places.

A Double that has been "kicked out" of your Khateyn Tarika is worthless. It would annoy others, and disrupt the harmonious flow and flux of their zones.

This means that you (with your Double bouncing all around everywhere but within your two lines of Khateyn Tarika) would unnerve or perturb the harmonious energy of others. People would say "something about his/her energy/vibe is offputting."

CHAPTER 5 SUMMARY OF COMMANDS IN THIS BOOK

If a bad entity manages to squeeze in (A sudden, unannounced and unwanted apparition) during the séance, throw water at it/her/him, and instantly pronounce this command:

Ya mal'oun Ya afrit ibn Afrit, Ikh-rouj Ikh-rouj Amuru kum Bisma Al Khader wa Al Asma Al Housna.

General meaning:

You are cursed Afrit, son of Afrit, I am ordering you to get out to get out by the name of the Creator of the universe, and the Noble names.

Or, of course, you can give this powerful command:

Maal oun Maal oun, Bisma Al Khalek wal' Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid Al Ard. Amurukum Amurukum!!

General meaning:

You bad spirit, I curse you. And by the name of the all-mighty creator of the universe, and the name of the holy kingdom of God (Creator), I am commanding you to get out, to get out, you the rotten spirit of Earth, I am ordering you, I am ordering you!!

*** *** ***

Command to be used while you are throwing salt around the Burqua'h:

Ajeb Talabaati Ayatouha Al Arwah Al Karima.

General meaning:

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

*** *** ***

At the end of the séance, when the entity leaves the place, the female Taaleb must pick up the photo and place it outside the Burqa'h (Right side), and pronounce these words:

Mashkour Mashkour, Ni'maatak Alaya.

General meaning:

Thank you thank you, I will remember your favor.

*** *** ***

This is how you ask the question, if you want to know, if the answer Yes!:

Ayatooha Al Arwah Al Karima, Ajeebeebee 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.

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

Wa Iza La, hariki Al Warakah marateyn.

*** *** ***

If you want to tell the entity that you are interested in knowing something about the person whose photo is placed above the Mouraba, pronounce these words, while pointing at the photo:

Baghi Maarifat anhou (Him, he) or anha (Her, she).

General meaning:

I wish to obtain information about this person (Him or her).

*** *** ***

Command to be used after you have carried on you the Siha Kalma for 12 days.

Mashkour Irbiil, Nehmat Al Rab aleykoom, Abki sihati daaii-maat.

General meaning:

I thank you Irbiil, may God bless you, please keep me healthy.

Command of Jazaam Kitbaat:

Rahmaat Arwaah Karimah, Hazi Ghayar.

General meaning:

Noble spirits, change my luck (Or my situation) and make good things happen to me.

*** *** ***

Command of Ayn Fasidah:

818, Nour Ribani Dida Sharr wa' Hasad wa'l ghira.

General meaning:

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

*** *** ***

Command/Writings of Raa'bah:

Natha-na-iil, oukaf Gary Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housnah.

General meaning:

By the name of the seven noble spirits, Natha-na-iil, stop the harassment by Gary.

Second command/Writings of Raa'bah:

Darbatou Oukaf, Arwaah Housnah, Ajebee Talabati fawran. General meaning:

Oh Noble Spirits, stop his harassment and answer my requests immediately.

Third command/Writings of Raa'bah:

Mirjaan Mirjaan Daha Timal, Gary Yismah.

General meaning:

Guardian Angel, begin to work on Gary, and make him obey you.

Command of Kitbah Kirha:

Yah Ibliis Aniif, Irmii Hajr al Kirha ala John (For example) wakfou fawran.

General meaning:

O mighty Ibliis stop immediately the hate of John and put a stone over it.

*** *** ***

Command of Himaya:

Gabri-ill-ummu, irfah khartari mina Robert Doe, bisma Al Asmai Ilahiya wa Nourou Ribani.

General meaning:

Holy Angel Gabriel, remove the threat by Robert Doe, by the power of the divine names and the light of God.

*** *** ***

Command of Daa-irat Al Shams Al Koubra:

Jarmihyabeel Ihdar wa iftah al da-irat. Salamou aleykoum.

General meaning:

Jarmihyabeel, come in, you are welcome, peace be upon you, open the circle.

*** *** ***

If you want to ask your spirit to respond to your Talabaat. One at the time. And say this out loud:

Ajibi talabaati bismou al khalek.

General meaning:

Respond to my demands by the name of al khalek.

This is how you ask the question, if you want to know, if the answer Yes:

Ayatooha Al Arwah Al Karima, Ajeebeebee 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.

*** *** ***

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

Wa Iza La, hariki Al Warakah marateyn.

General meaning:

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

Additional demands/questions:

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.

*** *** ***

Command to summon Burkan Al Jasour:

Adonai, Ilahi, Ihdar Burkan Al Jasour Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.

General meaning:

My lord, my God, bring in Burkan Al Jasour.

Honor us by your presence. Be blessed by Al Khader all mighty.

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.

General meaning:

Step over his name and complete the job.

*** *** ***

You close the séance by asking the spirit to leave. You say this: Mashkoor Mashkoor Irhal bil Salamah, Barakaat Al Khader aleykoum.

General meaning:

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

*** *** ***

Command to pronounce, when your friend levitates.

Pronounce this and keep on repeating this phrase, until the levitation stops:

Bisma Nour Rabbani wa kuwat al malaakout, inzal inzal, idbaroo ya fasidiin khalaakiyaat.

General meaning:

By the name of the godly light and the power of the kingdom of God, I order you to come down, and you bad spirits I order you to go away.

CHAPTER 6 Q&A

QUESTIONS BY ANGELIQUE DOUDNIKOVA AND ANSWERS BY THE AUTHOR

• Width of Khateyn Tarika.

Question #1: What is the width of the two lines of Khateyn Tarika of healthy and successful people?

• Colors of Khateyn Tarika.

Question #2: Do the lines have color? Are these colors subject to change?

• The double, the Fikr' and spirits' self-duplication.

Question #3: Does the Double have a Fik'r of its own?

• Failure to memorize all the commands, and its threating consequences.

Question #4: What will happen if a novice Taaleb/reader is impatient to summon an entity or a spirit before memorizing all the necessary commands?

• When an uninvited bad enity squeezes in.

Question #5: In what situations/circumstances, might a bad entity squeeze in and manifest itself uninvited, and right behind the entity we have summoned?

• Dealing with a bunch of bad entities:

Question #6: What should a beginner do if when summonizing an entity, finds himself/herself dealing with a whole bunch of them?

• Pouring salt around the Burqua'h:

Question #7: How should one pour salt around the Burqua'h? Is there a preferable way, and/or a pattern to follow?

• On the odor of Afarit and bad entities:

Question #8: Is is true that bad entities and Afarit have a very bad odor?

• The effect and result of burning a person's photo during a séance:

Question #9: Is it true that burning the photo of a person you are inquiring about, will weaken his/her Khateyn Tarika, and his/her Double?

• Bad entities using burning photos to enter other's bodies:

Question #10: Does the entity who asked you to burn the photo now have an opportunity to enter the body of the person whose photo you burnt during the séance?

• The size of the Burqua'h:

Question #11: What size area should the Burqua'h be when summoning an entity?

• Appearance and place of appearance of the summoned entity:

Question # 12: Where exactly does the spirit and entity you are summoning appear?

• Gender of the entities:

Question #13: What is the gender of the entities?

• Substance/composition of Fik'r:

Question #14: Is it true that Fik'r consists of more than just biological human DNA? What else does Fik'r consists of?

• Reprogramming the Fik'r?

Question #15: Can we reprogram the Fik'r?

• Did the Anunnaki create us as a slave race?

Question #16: Is it true that the Anunnaki originally created mankind as a slave race, a working class to do there labor, work their fields, cultivate the lands, and feed them in ancient Babylon/Mesopotamia/Sumer?

Width of Khateyn Tarika

Question #1: What is the width of the two lines of Khateyn Tarika of healthy and successful people?

Answer: Even though the lines are invisible to the naked eye, the enlightened masters and the Sahiriin can see these two lines very clearly and easily. They informed us that the width of each line of healthy and successful people ranges from 0.25cm to 1cm (centimeter). When the lines are thinner than 0.25cm, the person will suffer financially and healthwise.

*** *** ***

Colors of Khateyn Tarika

Question #2: Do the lines have color? Are these colors subject to change?

Answer: The enlightened masters and the Sahiriin can tell a lot about a person, just by looking at the colors and intensity of the two lines on either side of the person.

Blue is the color of those whose thoughts and intentions are most pure.

The lines store information pertaining to the thoughts and intentions of a person, similar to data you would be able to read from the magnetic stripe of a credit card/green card/ identity card etc.

The colors are similar to those you see within the flame of a candle. At the hottest part of the flame, it is blue, the next outer part is yellow, and the next is orange. So too are the colors of the lines, in that the most potent color is blue, then yellow then orange.

The double, the Fik'r and spirits' self-duplication.

Question #3: Does the Double have a Fik'r of its own?

Answer: By its very definition, the Double has everything that we have except a physical body. However, the physical body cannot produce an identical copy of itself. Whereas the Double, reproduces multiple copies of our physical bodies in other dimensions. However, it is not possible for two identical physical copies to co-exist in the same dimension. You can't have two copies of yourself in the same dimension; in other words, while you exist in this physical world (On Earth), another copy of yourself concurrently exists in another world. Per contra, higher entities can duplicate themselves indefinitely in the same dimension, if they so choose, and can do so instantly. Otherwise, Maria Magdalena or Rosita in Guadalajara has to wait for Angel Gabriel to finish his session with Brigitte, Chantal or Mademoiselle Loulou in Paris, or Abbas in Abu Dhabi.

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Failure to memorize all the commands, and its threatening consequences.

Question #4: What will happen if a novice Taaleb/reader is impatient to summon an entity or a spirit before memorizing all the necessary commands?

Answer: Imagine being hypnotized and put to sleep by someone who does not know how to wake you up! You will be in a state of limbo for a very long time. Similarly, the benevolent spirit you have summoned, will get mad at you for not having mastered the commands before summoning him, whereas the malevolent spirit will be delighted at your inability to dismiss him. He has been waiting for such an opportunity for ages.

This entity will take advantage of this and sticks around, and plays tricks on you, thus creating havoc in your life.

So be aware that you absolutely have to memorize all the commands and necessary terms to dispose of him in time, or else the entity will see your weakness, and take full advantage of you and your vulnerability.

*** *** ***

When an uninvited bad entity squeezes in.

Question #5: In what situations/circumstances, might a bad entity squeeze in, and manifest itself uninvited, right behind the entity we have summoned?

Answer: 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 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, constant failures, addiction to drugs, and emotional suffering disrupt the peace in our body's zone. They register on the two 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 Prohet 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:

Question #6: 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.

*** *** ***

Pouring salt around the Burqua'h:

Question #7: How should one pour salt around the Burqua'h? Is there a preferable way, and/or a pattern to follow?

Answer: Always pour salt in a circular manner, starting from right to left.

*** *** ***

On the odor of Afarit and bad entities:

Question #8: Is is true that bad entities and Afarit have a very bad odor?

Answer: Yes, they do. 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.

The effect and result of burning a person's photo during a séance:

Question #9: Is it true that burning the photo of a person you are inquiring about, will weaken his/her Khateyn Tarika, and his/her Double?

Answer: Burning the photo of a person would cause severe damage to the person, physically, emotionally, and mentally. Once our emotions are no longer controlled by our brain (Mind), the Double begins to suffer, and the Khateyn Tarika will weaken considerably.

And if they continue to weaken, they distance themselves from our body. This will expose our zone to threatening situations. Our greatest assets are the Double and Khateyn Tarika. Lose them, and you are in big trouble.

Burning a photo during a summoning séance is an act of black magic. You might succeed in hurting that person, but you must keep in mind, that by doing so, you have signed a pact with the bad entity, and the consequences could be tragic. Especially if you are a novice. The Sahiriin who deviated from the path of wisdom and goodness could care less. They are not afraid of the Afarit and bad entities. They know how to deal with them and control them.

*** *** ***

Bad entities using burning photos to enter other people's bodies:

Question #10: Does the entity who asked you to burn the photo now have an opportunity to enter the body of the person whose photo you burnt during the séance?

Answer: Yes, you are correct.

The size of the Burqua'h:

Question #11: What size area should the Burqua'h be when summoning an entity?

Answer: Not larger than 4 feet by 4 feet.

3 feet by 4 feet should suffice.

*** *** ***

Appearance and place of appearance of the summoned spirits and entities:

Question # 12: Where exactly does the spirit and entity you are summoning appear?

Answer: The spirits, entities and Afarit always enter the room from the front, meaning right before your eyes, in your direction, and they stand right there, before the Burqua'h. But later, they can move in all directions. All spirits always stay outside the Burqua'h.

The benevolent spirits, and especially the angels remain in the same place, and do not change position. They do not hover and float like the Afarit and bad entities.

These good spirits always appear from within a circle of light, you can call it a ball of light. The Afarit and bad spirits always emerge from the darkest area of the summoning place.

Let me establish here a brief comparison between the apparition of good spirits and the apparition of bad spirits. This could guide the novice in his summoning process, and provide the beginner with important information.

1. Angels and good spirits emerge from light, usually taking the shape of a ball, a circle, or a radiating circumference.

In some instances, they emerge from a white shadow known to the Rouhaniyiin as Nourashabah. Noura means light, and shabah means a ghost. Bad entities and Afarit emerge from the darkest area of the place you use to summon them. The very bad ones called Shaririin announce their apparition with a sulfuric odor.

If the room is well lit, they produce a black area similar to Atmashabah, and emerge from this black substance.

- 2. The good spirits and angels stay still in the same place, while the bad entities and Afarit bounce and float all over the place.
- 3. Good spirits and angels maintain a peaceful and radiant aura, the bad spirits of the lower dimension and Djinns would and could shape-shift, and change the colors of their skin, causing the aura's colors to turn darker, even greyish-black.

*** *** ***

Gender of the entities:

Question #13: What is the gender of the entities?

Answer: Some are male, some female, and others have no gender whatsoever. The benevolent ones are pleasant to look at. Some female spirits, called by the Sahiriin "Houriyaat", are absolutely stunning, and drop dead gorgeous, radiating light from their faces and skin, which appears to have a glowing quality to it.

*** *** ***

Substance/composition of Fik'r:

Question #14: Is it true that Fik'r consists of more than just biological human DNA? What else does Fik'r consists of?

Answer: Fik'r contains the primordial energy that makes the brain/mind and body function.

*** *** ***

Reprogramming the Fik'r?

Question #15: Can we reprogram the Fik'r?

Answer: No, we cannot. Whatever Fik'r you were born with, is what is your Maktoob (Destiny; fate; what is written.)

However, you can improve the quality of the Fik'r by reaching a higher level of awareness, gained through learning under the wings of an enlightened master (Mounawar. Plural: Mounawarrin) and/or a pure teacher (Taher. Plural: Tahiriin).

*** *** ***

Did the Anunnaki create us as a slave race?

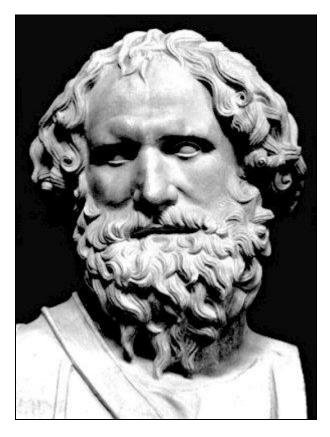
Question #16: Is it true that the Anunnaki originally created mankind as a slave race, a working class to do their hard labor, work their fields, cultivate the lands, and feed them in ancient Babylon/Mesopotamia/Sumer?

Answer: Absolutely!! However they also gave us free will, and plenty of opportunities for progress, learning, self-improvement, and even enlightenment. We cannot change the structure or nature of our DNA, destiny, fate or future, according to the Kanoon Al Maktoob, meaning the "Law of what it is written in the book of our destiny." We cannot change our DNA, but we can improve on it.

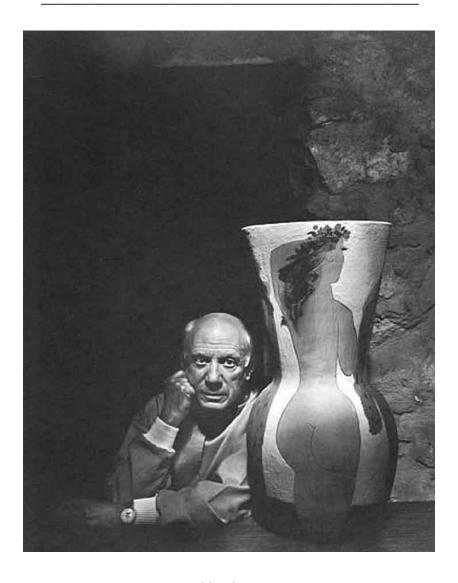
You do have the free will to maximize your personal potentials for growth, and achieving goals and aspirations.

As an example, if you were assigned the color blue, you cannot change it to red or green, but you can achieve and obtain various shades, and hues of blues within the spectrum of the color blue, such as royal blue, azur-blue, teal and turquoise blue and so on. According to Anunnaki-Ulema Sorenstein, an enlightened master from Odessa, only six men were ever able to manipulate the frequency of their DNA, and see things that others cannot.

This is apparent in the increased productivity of their work, and widely acknowledged accomplishments. These men are: Carl Jung, Pablo Picasso, Archimedes, Pythagoras, Leonardo da Vinci, and Nikola Tesla.



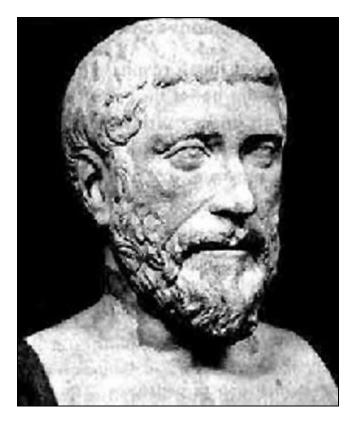
Archimedes



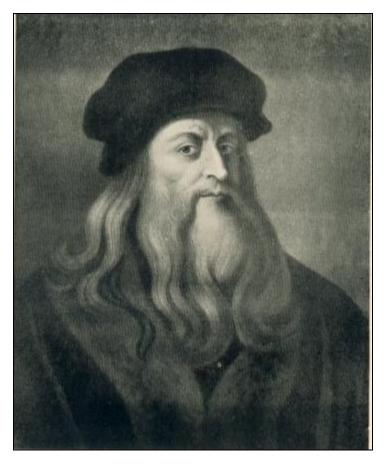
Pablo Picasso



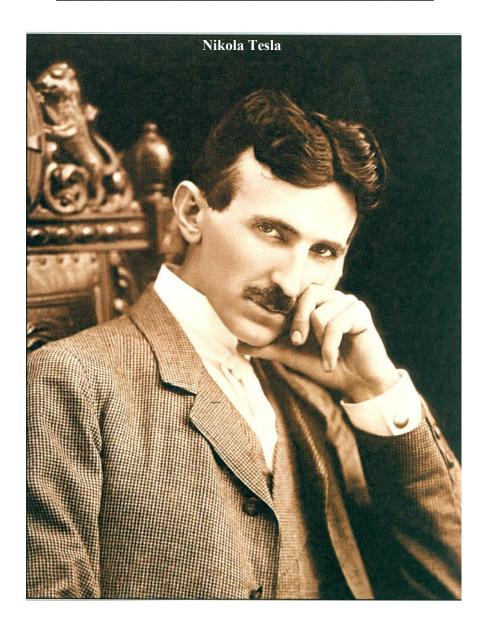
Carl Jung.



Pythagoras



Leonardo da Vinci (Self portrait)



These men did have frequent contacts with higher beings and spirits. Sorenstein said that Tesla used electromagnetic fields and related frequencies, Carl Jung used tantras and Mandalas, that he was exposed to, during his initiation in spirits' seances in Tibet, Pythagoras used numerology, Pablo Picasso used colors, and their mathematical language, as he learned it from a Saher (Plural: Sahiriin) in the Basque country. He also had another teacher, a Shaman he studied with in Africa.

What the Tibetan Lama, the African Shaman, and the Basque Saher had in common, was their ability to summon higher spirits, that had shown them how to raise the frequencies of their DNA.

*** *** ***



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