

Maximilien de Lafayette

**THE BANNED BOOK OF SORCERY,
SPELLS, MAGIC AND WITCHCRAFT
SIHR DJINN AFARIT AND HOW
TO SUMMON THEM**

كتاب الأرواح والجن



**EXCLUSIVE INTERVIEWS WITH THE FIRST
LADY OF THE OCCULT (VOTED WORLD'S
BEST PSYCHIC/MEDIUM/WITCH 2014-
2015) PATTI NEGRI AND FRANCE'S GREAT
FRANÇOISE DESBOUCHES**



NOTE FROM THE PUBLISHERS:

In June 2015, Maximilien de Lafayette had an open-heart surgery (4 Bypasses) at Presbyterian Hospital, which shattered his life, but his message of love, compassion, wisdom and enlightenment remains stronger than life itself.

The 1st edition of this book “The banned book of sorcery, spells, magic and witchcraft” was first published in 1965 under the title “Encyclopedia of Sihr, Djinns and Afarit”. The current 2nd edition has been revised and expanded by an editorial board in August 2015.

**THE BANNED BOOK OF SORCERY, SPELLS,
MAGIC AND WITCHCRAFT.
SIHR DJINN AFARIT AND HOW TO SUMMON
THEM.
2nd Edition**

KITABU AL ARWAAH
(Book of the Spirits, Afarit and Djinn)

Step-by-step instructions for learning, speaking and writing
their language and commanding them.

Previously published in 1965 under the title
ENCYCLOPEDIA OF SIHR, DJINNS AND AFARIT



Times Square Press

*** **

London New York Paris Cairo Damascus
2015

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MEGA BOOK: Two Volumes In One.
THE BANNED BOOK OF SORCERY, SPELLS, MAGIC AND
WITCHCRAFT.
SIHR DJINN AFARIT AND HOW TO SUMMON THEM.

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THE ENCYCLOPEDIA OF MAGIC SIHR

Maximilien de Lafayette


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*Hikma itahou ileyhou
Li'a hikma sadra
mina fahmi istakbalou
wa dirsu amdi u
barku fatha kalbu
li bashra wa nouru tabu*

Translation of words:

Kirmanou: The generous.

Wa: And.

Hakani: The righteous.

Dakhlou: Enter.

Beit: House.

Ulmu: Knowledge.

U: And. With.

Hikma: Wisdom.

Itahou: Given.

Ileyhou: To him. (Ileyha: To her)

Li'a: Because. For.

Sadra: Emanates.

Mina: From.

Fahmi: Understanding.

Istakbalou: The future.

Dirsu: Learning.

Amdi: The past.

Barku: Keeping.

Kalbu: Heart.

Fatha: Open.

Li: To.

Bashra: Others.

Nouru: Rays.

Tabu: Goodness.

Meaning:

The generous and the righteous enter the house of knowledge and wisdom.

The wisdom shall be given to him.

For wisdom emanates from understanding the future, learning from the past, and keeping the heart open to others and the rays of goodness.

-From the Enlightened Masters Ulema Book "Ilmu Donia" in Ana' kh.

Acknowledgment and Gratitude

I am deeply grateful to the Honorable Ulema, Anunnaki-Ulema, Cheiks, Allamah, Gurus, and Asaatiza, who have guided me in this work:

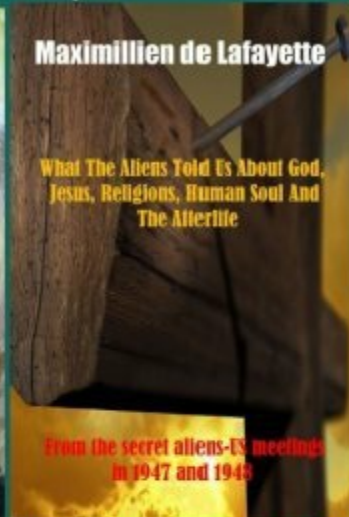
Anunnaki-Ulema, The Right Honorable Cheik Al Baydani
Anunnaki-Ulema Rabbi Mordachai ben Zvi
Anunnaki-Ulema Ayira Kermaat
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Allamah Subhi Al Barazani
Grand Master, Ulema Dr. Farid Tayarah
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Allamah Kader Al Tabrizi
Allamah Shaker El Diin
Allamah Suleiman Sharaf El Diin
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
Ulema Seif El Din Chawkat
Dr. Ulema Openheimer
Ulema Master Farid Tayara

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

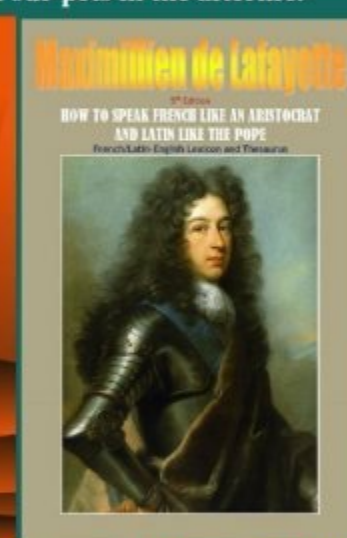
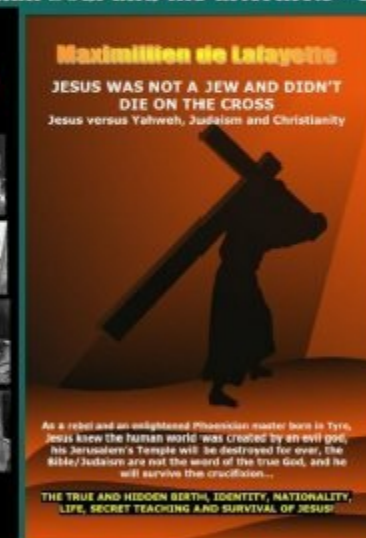
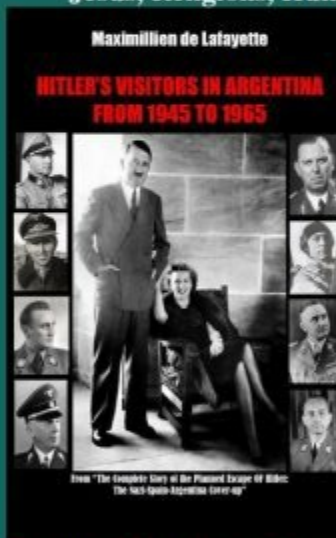
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My eternal gratitude to the noble spirit of Maymoon.

Also by Maximillien de Lafayette

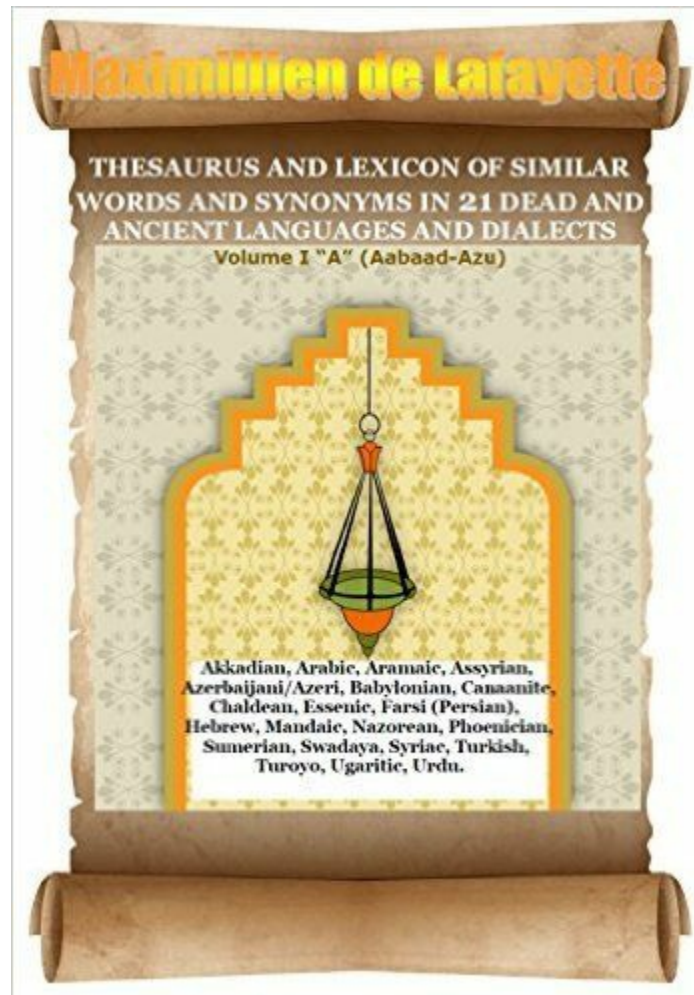


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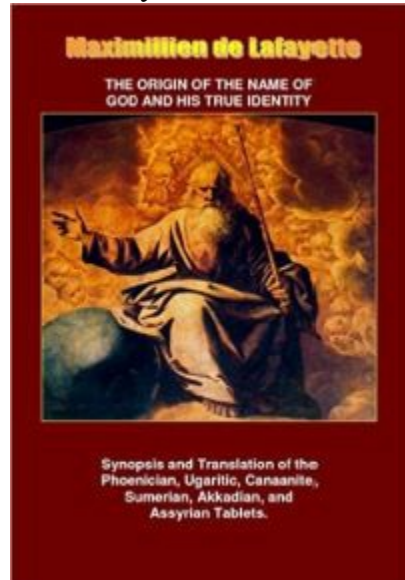
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Transcribed by
Liza Coleman
Marla Cohen

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SPELLS, MAGIC AND WITCHCRAFT**

Volume I

SIHR DJINN AFARIT AND HOW TO SUMMON THEM

The Encyclopedia of Magic Sihr

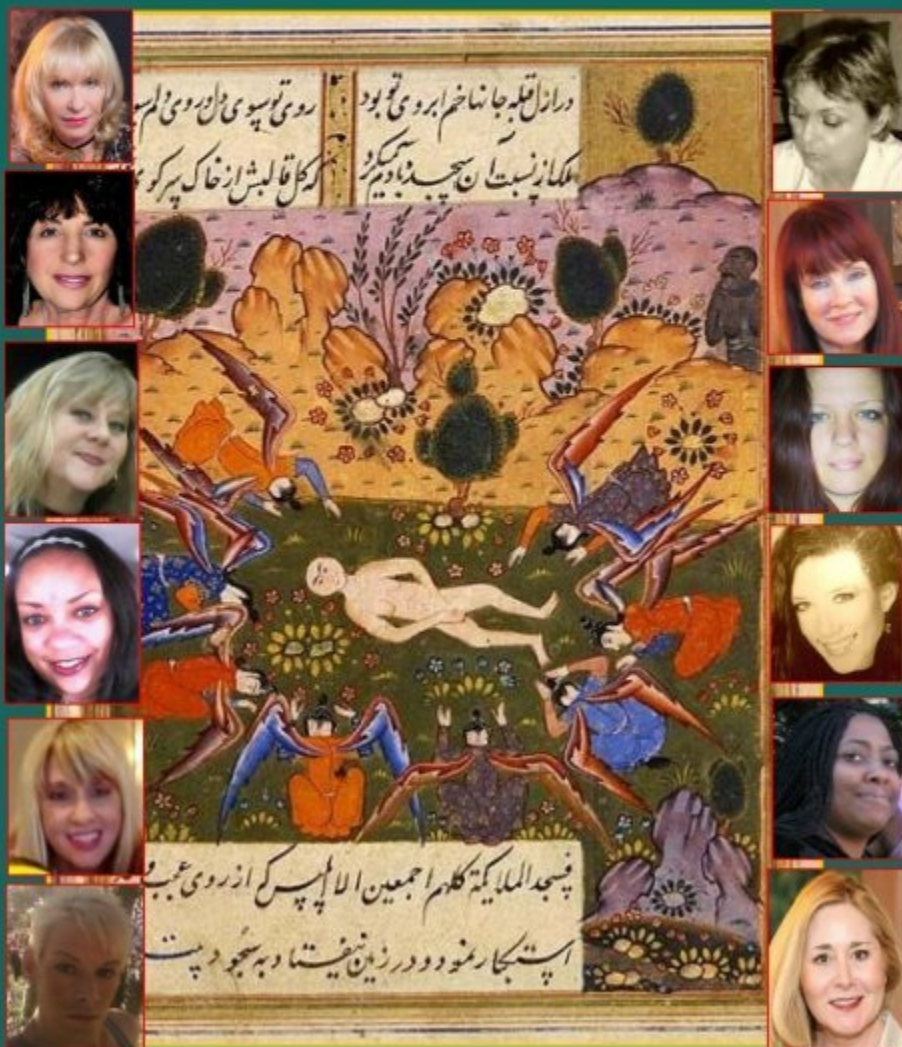


Cover of Volume I

MAXIMILLIEN de LAFAYETTE
**THE BANNED BOOK OF SORCERY,
SPELLS, MAGIC AND WITCHCRAFT**

Volume II

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



Introduction

By Honorable Ulema Master Farid Tayara,
Dean of the Hiram Lodge.

This is a heavy-duty Kitab (Book) on Sihr (Magic, Witchcraft, Sorcery), Djinns, Afarit, Kitabaat (Magical writings), and Talasem (Talismans).

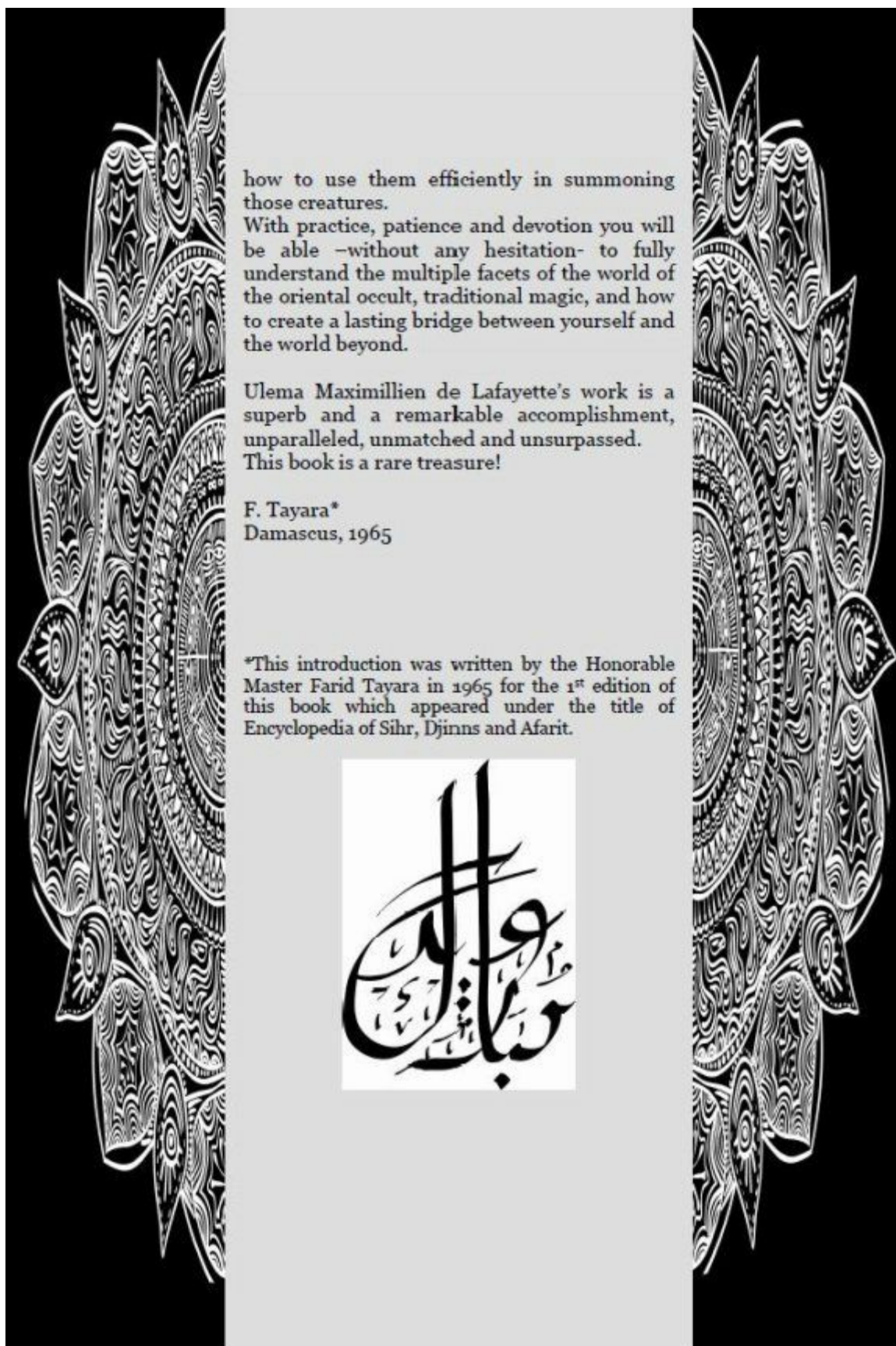
As a practitioner of Ilmu Al Sihr, you will have the rare and unprecedented opportunity to polish and perfect your practice.

As a novice and a researcher, you will learn quite a lot about all these subjects which were never before discussed and explained in any other language than in Arabic.

As you already know, Djinns, Afarit and Sihr originated in the ancient Middle East, Arab Peninsula and North Africa, and the Saher (Magician, Sorcerer) used only Arabic, and the secret languages of Al-Arwaah (Spirits) and "Etheric Entities" to summon multiple and various categories of Spirits and entities which remained shrouded in absolute secrecy for centuries.

But no more, since Ulema Maximilien de Lafayette has revealed these mind-bending secrets in this incredible book.

It is indeed, the first time in history that the world of Sihr is widely penetrated by a scholar from the West, and which by the way makes this book a true treasure and extremely unique. I was very much impressed by Ulema de Lafayette's methodology of simplifying the process of learning the languages of the Arwaah and Sahiriin, which outlined very clearly how to learn the alphabet of the Sahiriin, how to write in their language(s), and



how to use them efficiently in summoning those creatures.

With practice, patience and devotion you will be able –without any hesitation– to fully understand the multiple facets of the world of the oriental occult, traditional magic, and how to create a lasting bridge between yourself and the world beyond.

Ulema Maximilien de Lafayette's work is a superb and a remarkable accomplishment, unparalleled, unmatched and unsurpassed. This book is a rare treasure!

F. Tayara*
Damascus, 1965

*This introduction was written by the Honorable Master Farid Tayara in 1965 for the 1st edition of this book which appeared under the title of Encyclopedia of Sihir, Djinnns and Afarit.



CHAPTER ONE



WHAT IS SIHR?

Chapter One

WHAT IS SIHR?

- 1-Definition
- 2-What Sihr is made of, or from?
- 3-Categories
- 4-Sihr's practitioners
- 5-The two sides or partners of Sihr
- 6-Protocol and Etiquette
- 7-Language (s)
- 8-Sihr's domain and subjects
- 9-Are Afarit and Djinns friendly or hostile?
- Is it safe to summon them?
- 10-Is it easy to learn and practice Sihr?

*** *** ***

1-Definition:

Sihr is an Arabic word used to represent sorcery and magic, and means literally in Arabic "Whose cause is unrevealed and hidden." In other words, secret or hidden cause or causes behind effects.

To the common man, Sihr is simply magic.

From Sihr derived the following words:

- 1-Saheer: A male sorcerer or magician.
- 2-Sharira: A female sorcerer or magician.
- 3-Mashoor: Under the influence (Or spell) of Sihr.

2-What Sihr is made of, or from?

According to Arabic and ancient Persian magic's (Sorcery) practices, Sihr consists of numerous elements, factors, and tools such as:

- 1-Da'awaat (Incantations)
- 2-Talabaat (Requests)
- 3-Kitabaat (Magical writings)
- 4-Talasems (Talismans)
- 5-Laa'nat (Curses)
- 6-Jalasaat (Audiences with spirits, Afarit, and Djinns), etc.

3-Categories:

Two major categories:

1-White magic, which I revealed some of its techniques in this book, as well as in 15 other books I wrote about Sihr and divinatory arts.

2-Black magic, which I will not discuss in this book, for obvious reasons.

4-Sihr's practitioners:

Nowadays, very few can claim to be a true Saher. I haven't seen yet a genuine Sihr's practitioner in the United States, nor heard of one.

In Europe, I met with five individuals from Morocco, Libya, Adan and Algeria who practiced some form of Sihr, and who have learned certain techniques and a few "tricks" from traditional Sihr's practitioners back home.

However, in the Middle East and the Near East, I met plenty.

Some practitioners were extraordinary, but were rare. Out of 27 practitioners I talked to, and witnessed their "magic-sorcery" work, only 5 made my head spin. Per contra, zillions of people in the West claim to be witches and magicians practicing Wicca and/or similar arts and disciplines.

I did meet a few of them on several occasions, and discussed their work at length; out of 46 Wicca's practitioners I met in Europe and the United States, only 2 revealed certain talent or a "gift" to a certain degree.

The only practitioner who was able to demonstrate and produce captivating results was psychic-medium-witch Patti Negri in Los Angeles, California.

5-The two sides or partners of Sihr:

The world of Sihr consists of two partners:

a-People like you and me who are interested in the occult.

b-Invisible entities from a physical world and a non-physical world (Or Dimensions) we refer to as:

Afarit

Djinns

Ghool

Shayatiin

Galas, so on.

6-Protocol and Etiquette:

Yes! Sihr has its own protocol, and summoning entities must meet certain rules, norms and a delicate etiquette known as the Ousoul and the Nizam.

7-Language (s):

Afarit, Djinn, Arwaah, Ghools, and other entities have their own languages, which I have outlined in this book. It is easy to learn some of those languages.

To establish a successful rapport with them, you must talk to them in their own language(s).

This does not mean that you can't communicate with the Spirit world, since an infinite part of it is inhabited by our departed loved ones, siblings, friends, and people who speak our own languages and/or foreign languages we know.

8-Sihr's domain and subjects:

Ad infinitum. Unlimited. Unrestricted. Limitless.

This book sheds light on its topics and subjects. Sihr deals with all sorts of situations, cases and conditions that shape and regulate our daily life, from love to hate, from success to failure, from wealth to poverty, and from you to me and vice versa.

9-Are Afarit and Djinn friendly or hostile?

Is it safe to summon them?

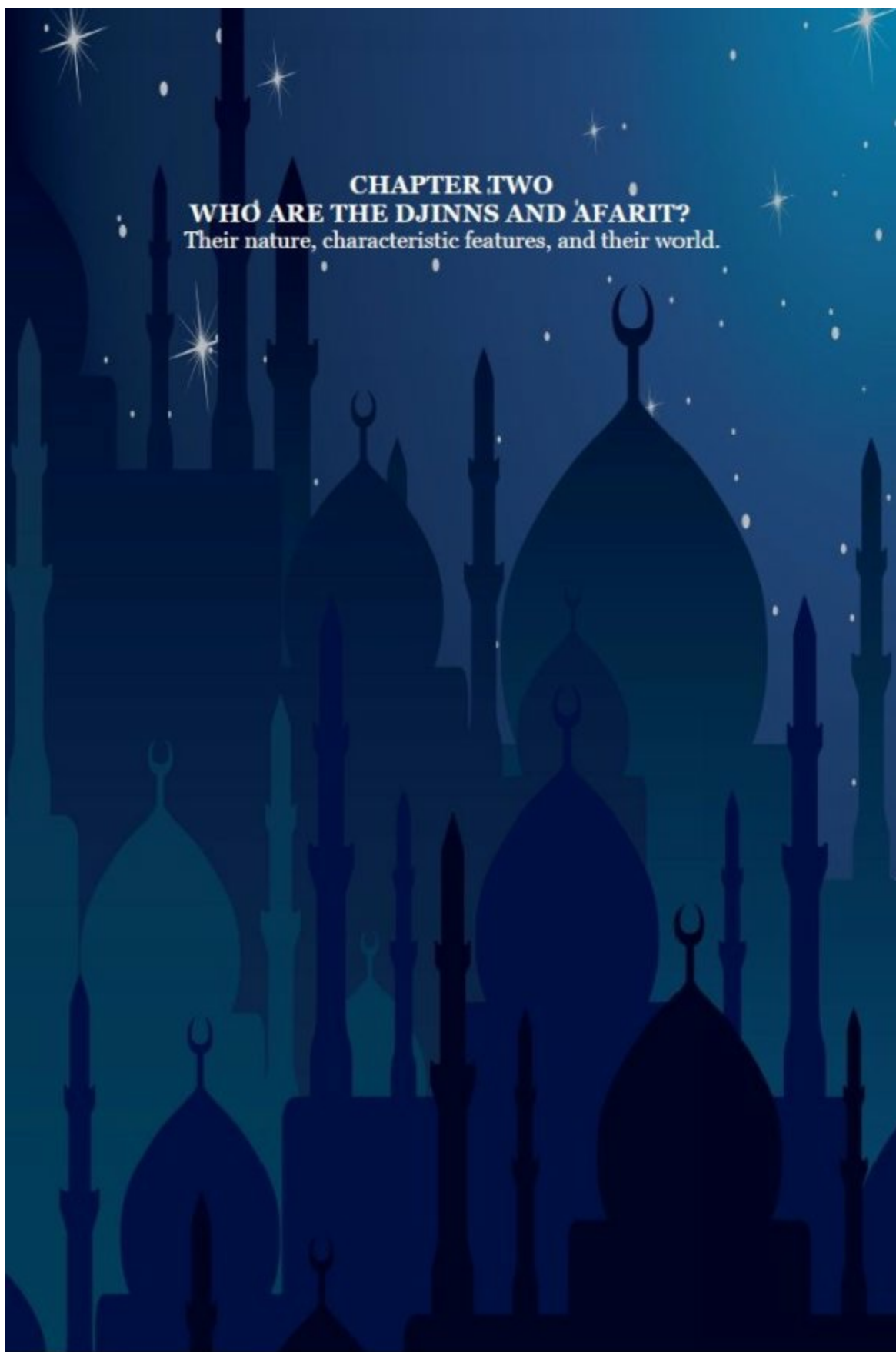
Some are extremely friendly and supportive.

Others are hostile and dangerous.

You will be safe if you follow the Ousoul and Nizam of Afarit and Djinn.

10-Is it easy to learn and practice Sihr?

Easier than you think. Start now with this book.



CHAPTER TWO
WHO ARE THE DJINNS AND AFARIT?
Their nature, characteristic features, and their world.

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WHO ARE THE DJINNS AND AFARIT?

Their nature, characteristic features, and their world.

Origin

Who created the Djinns and Afarit?

Nature and form

Categories/Classes/Types

Character

Favors, protection, and loyalty

Interaction with humans

Food and alimentation

Habitat

*** *** ***

Origin:

Djinn (Djinns), Afarit and Sihr originated in, and from the Islamic, pre-Islamic and Arab mythology and literature.

Almost 99% of Muslims, Arabs and inhabitants of Asia Minor and North Africa believe in Djinns and Afarit (Plural or Afrit and Ifrit), since they were mentioned and acknowledged in oral and written traditions, in the Quran (Koran) and Christian scriptures and manuscripts of the Middle East and the Near East.

The Djinns were mentioned 29 times in the Koran.

In addition, the Koran devoted an extensive Surat on Djinns, called Surat Al-Djinns.

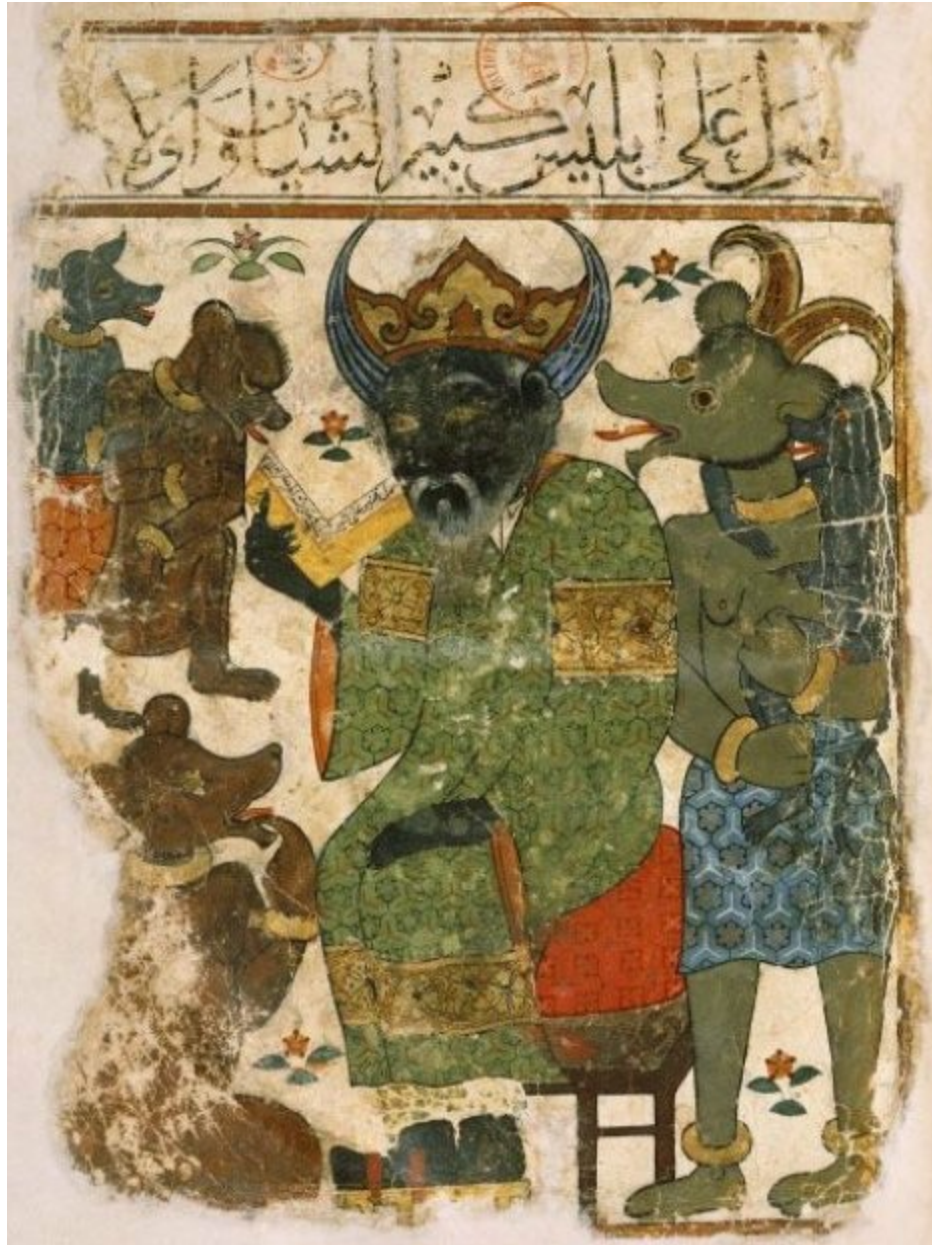
Citations in the Koran:

Al-Hijr 15:26: "... indeed, We created man from sounding clay of altered black smooth mud."

Al-Hijr 15:27: "And the Djinn, We created aforetime from the smokeless flame of fire."

Al-Rahmaan 55:15, 15: "He created man (Adam) from sounding clay like the clay of pottery. And the Djinns did He create from a smokeless flame of fire."

Ibliis (Iblis) is the most noted Djinn in Islamic and Arabic mythology. Some Arabic texts refer to Djinns as Shayateen (Plural of Shaytan, Satan in English), meaning demons.



Iblis (Ibliss) as the Djinn and the devil as depicted in Islamic literature.

Citation from the Koran, Surat al-Kahf, 50:

“When We said to the angels, 'Prostrate yourselves to Adam,' they prostrated with the exception of Iblis. He was one of the Djinns and want only deviated from his Lord's command.”

Who created the Djinns and Afarit?

According to the Anunnaki Ulema, Djinns and Afarit were created by the Anunnaki gods and goddesses at the time they created and upgraded the human race. They were mentioned under different names in the Mesopotamian cuneiform clay tablets and Ulema's manuscripts, such as the

Book of Ramadosh, Ilmu Al Donia, etc.

According to Islam, Allah (God) created people, the Djinns and Afarit to worship him.

Citation from Koran, Surat Al-Dhariyat, 56: "I only created Djinn and man to worship Me."

According to the Anunnaki Ulema and as explained by Ulema Rabbi Mordachai, "The Anunnaki created the Djinns to serve them and accomplish various physical tasks, such as building habitats, and working the fields..."

According to Islam, the Djinns and Afarit were created by Allah before man. Islamic scholar Ibn Abbas said, "Two thousand years before man was created, Djinns and Afarit lived on Earth..."

According to the Anunnaki Ulema, Djinns, Afarit and humans were created at the same time for similar purposes to a certain degree.

The Koran told us that, short after they were created, the Djinns and Afarit became troublemakers, and began to commit atrocious crimes, so Allah decided to punish them, so he sent his angels-army to capture them and exile them to remote islands in the sea.

According to the Babylonian cuneiform clay tablets, after their creation, humans became very noisy and start to disturb the sleep of the gods and goddesses (Anunnaki), so the Anunnaki decided to get rid of them (Annihilate them) by sending the great flood.



Djinns and Afarit as depicted in an ancient Persian manuscript.

Nature and form:

According to Islam, Djinnns and Afarit are made/created from smokeless fire or flames.

Citations from the Koran:

Surat Al-Hijr, 27: "We created the Djinn before out of the fire of a searing wind."

Surat Al-Hijr 15:27: "And the Jinn, We created aforetime from the smokeless flame of fire."

Al-Rahmaan 55:15, 15: "He created man from sounding clay like the clay of pottery. And the Djinnns did He create from a smokeless flame of fire."

However, Djinns and Afarit also have a physical organism, thus people can see them in the flesh.

Their “Physical properties and structure” allow them to interact with humans on multiple levels.

According to the Anunnaki Ulema, Djinns and Afarit are multi-dimensional, meaning both physical and non-physical. The Koran and Islamic scholars told us that the Djinns and Afarit shapeshift at will.

They have the capability and power of appearing to us in a human form, and in an animal form, such as snakes, black dogs, dragons and monsters. This belief is shared by the Allamah and Anunnaki Ulema. Like us, Djinns and Afarit have families, spouses, and children. And they share with us many of our feelings and sensations such as hate, revenge, affection, love and commitment to their families and social groups. And like us, they grow up, and die.

Categories/Classes/Types:

According to Islamic and pre-Islamic mythologies, there are three distinct categories of Djinns:

1-Category one: Air-Creatures which fly at an enormous speed.

2-Category two: Black dogs and snakes.

3-Category three: Traveling-Spirits (Traveler-Spirits) who reside in a confined area.

According to the Anunnaki Ulema there is only one type of Djinns-Afarit who inhabit places known to human, as well as in invisible dimensions. (Note: See Habitat).



Djinns and Afrit in their habitat as depicted in an ancient Islamic manuscript.

Character:

According to Islam, there are good Afarit and Djinns who are extremely benevolent, and groups of Djinns and Afarit who are bad, and extremely destructive. Both categories possess mind-bending supernatural powers which can be solicited by humans to accomplish extraordinary deeds.

Favors, protection, and loyalty:

Ironically, in many instances, Djinns and Afarit refuse to grant the Taalebiin (Plural of Taaleb) any favor, when the Talabaat (Requests, Demands, Incantations) are aimed at harming some people; this happens when those people are respected or liked by the Djinns and Afarit.

Yes, those creatures are known to be loyal to their friends.
In fact, the Djinns and Afarit protect them and create “Houdoud” (A barrier, a Fence) around them to shield them from danger and threats.

Interaction with humans:

Djinns and Afarit play an active role in the life of humans, and are able of influencing and/or altering major events.

According to Islam (The Prophet and the Koran), all of us have a Djinn-Sharik, a “Partner-Djinn”.

In Hadith Sharif, the Islamic scholars and companions of the Prophet Mohammad mentioned Djinns and Afarit as “Constant partners or companions of people.”

They wrote extensively on the interaction of Djinns/Afarit with people, and how occasionally they steal things from them, and move objects around or make them disappear.

In Bukari’s Hadith we read:

“Close your doors and keep your children close to you at night, because the Djinns moved around during the night, and snatch things.”

The Hadith even warned the believers against Djinns and Afarit’s dangers, threats and even burning down houses.

The Hadith stated, “When you go to bed, make sure to put out your lights, because the evildoer could drag away the wick of the candle and burn your house and those who live in your house...”



Djinns and Afarit's shapeshifting.



Iblis (Ibliis) shapeshifting according to an ancient Islamic manuscript.



An ancient Persian drawing of angels bowing before Adam at the time he was created by Allah, except Iblis who refuses to do so according to the Koran.



Djinn Malak Al Ahmar.



Persian Djinns.



Aladdin transported (Lifted) by a Djinn. Engraving by Darley.



A European artist vision of the Afrit of Aladdin. Notice the wings of the Afrit, for the early Islamic manuscripts never mentioned that Djinns and Afarit had wings.

Islamic scholars stated that reciting Surat Al Barakah 2:255 “Ayat Al Kursi” before we go to sleep will prevent Djinns, Afarit and demons from coming close to us and harming us.

Food and alimentation:

Like us, the Djinns and Afarit eat and drink all sorts of food, fruits and beverages. However, their favorite drink is beer, and their favorite meal is well-cooked meat, like their creators the Anunnaki gods and goddesses who lived in Mesopotamia.

Habitat:

Djinn (Djinns) and Afarit are supernatural creatures who live almost everywhere, in the physical and non-physical worlds, including Earth, underground, in caves, in deserts, in abandoned areas, and dimensions between our world and the world beyond.

According to Islam', Djinns and Afarit like dirty places, dumpster-areas, graveyards, cemeteries, abandoned areas, deserts, ruins, toilet-rooms, and especially love to frequent Souks (Street-Markets), because they can actively and intensely interfere in people's affairs and business en masse. In fact, according to Hadith Sharif, the Prophet Mohammad advised one of his companions not to be the first person to enter the Souk (Market), or the last person to leave the Souk, because the Souk is the devil, Afarit and Djinns' favorite hangout.

*** *** ***

Djinns and Afarit watching the arrival of King Solomon.
An illustration from the 17th century.



Solomon and the Djinns/Afarit.

Numerous Islamic manuscripts recognized King Solomon as the “Master of Djinns and Afarit”.

According to oral and written traditions in North Africa, the Middle East and the Near East, King Solomon was the master and owner of 1,000 Djinns and Afarit who complied with all his wishes and orders. Some Islamic scholars have claimed that his fortune, gold and treasures were brought to him by those creatures.

According to Islamic scriptures, King Solomon was the grand master of Djinns and Afarit, and his fortune and treasures were the “Doing of Djinns and Afarit”, because Allah subjected them to his “Wishes”, “Orders” and “Commands.”

He was the first and the last person to have full authority upon these creatures.

Citations from the Koran, Saad 38:35-37:

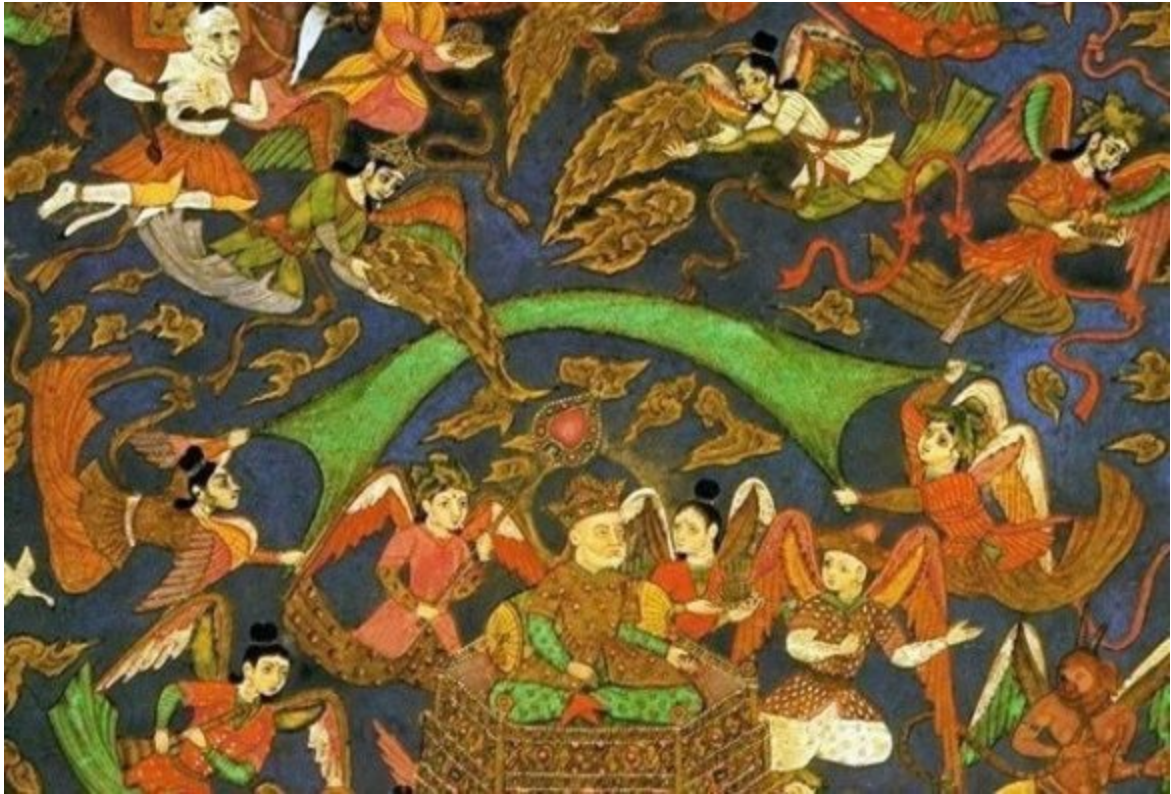
35. He said: “My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.”

37. “And also the Shayatiin from the Djinns including every kind of builder...”

*** *** ***



King Solomon's army of Djinns and Afarit, and angels witness the ascension of King Solomon to the heavens. An Ottoman (Ancient Turkish) illustration from the 17th century.



Djinns, Afarit and angels preparing the ceremony of the ascension of King Solomon to the heavens. An illustration from an an ancient Turkish book from the 17th century.

Solomon, the Afrit and Queen of Sheba's throne.

According to the Koran, Queen of Sheba went to King Solomon in submission bringing precious gifts.

He was very pleased. And an Afrit from the legions of the Djinns who were in the service of King Solomon said to him that he can bring her throne as well.

Citation from the Koran: "I will bring it to you before you rise from your place. And verily, I am indeed strong, and trustworthy for such work...I will bring it to you within the twinkling of an eye!" (See illustration on the next page).

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An Afrit teleporting the throne of Queen Sheba.

Numerous North African, Arabic, Persian, and Islamic (Pre-Islamic Jahiliya and Islamic) manuscripts including Sufi work called Solomon Sayed Al Afarit Wal Djinns (Master/Owner of Afarit and Djinns). The most authoritative reference made to King Solomon's affiliation with the Djinns is most certainly the Koran.

Citations from the Koran:

Ch 27:15-17: And there were gathered before Solomon his hosts of Djinns and men, and birds, and they were all set in battle order (marching forwards).

Ch38:30-40: So, We subjected to him the wind, it blew gently to his order whithersoever he willed, and also the devils from the Djinns including every kind of builder and diver, and also other bound in fetters. (Saying of Allah to Solomon): “This is Our gift, so spend you or withhold, no account will be asked.” And verily, he enjoyed a near access to Us, and a good final return Paradise.

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Afarit and
Djinns having fun. An illustration from a 17th century Islamic manuscript.

An Arab man allegedly killed by a Djinn in the United Arab Emirates.



Page that contained the Arabic article on this event, as posted on “Muslim Village” website. Read the translation on the next page.

Translation of the article written in Arabic (Previous page)



Photo: Picture of the Jinn taken by a man from the United Arab Emirates.

Headline: The world’s first true photo of a Ginn kills its owner.

I translated excerpts from the Arabic article, written by Salem Al Giran:

“A group of young men from the United Arab Emirates went on a picnic to a mountainous area in the region of Ras Al Kayma. And during the night, while they sat to chat, they heard a strange voice coming from afar...from an area where nobody lives.

The voice guided them to a cave where they encountered an old and big man standing at the entrance of the gate. They greeted him and asked him about the voice and what he was doing here. He answered that he lived in this area for a very long time. He told them that they have heard the voice of Al Shaytan (Devil in Arabic) from the Ginn group. He warned them not to enter the cave. They ignored his warning because they thought his old age made him believe in myth, and old fables. Anyway, they went in and one of them began to take photos of the interior of the cave. As soon as the first flash of the camera went off, he dropped dead on the floor.

The police arrived and found the man dead on the ground, his camera near his dead body. Later on the autopsy report revealed that the man died from a heart attack caused by an accentuated trauma.

And upon developing the film, the police found the photo of this gin published here next to the article.”

Date of the article: April 16, 2005. Source: Muslim Village.



Two Great Stories about Djinns and Afarit.

These are unique stories about Djinns and Afarit you never hear anywhere else.

The first story is about my visit to the underground city of Djinns and Afarit. I want to share it with you because it is based upon my personal experience, and especially because it sheds light on the nature of these creatures, which is rarely discussed in western literature.

The second story is based upon what my Teacher Honorable Master Rabbi Mordachai told me about a very special kind of Afarit and Djinns who accomplished extraordinary things in Eastern Europe, and which will take your breath away.

First story: Beit al Jin in Baalbeck (Baa'laback):

At one time, a large community of lower entities called “Beit al Jin” (House of the Djinns) strived underground near the ruins of the Roman temples of Baalbeck. The Beit was guarded by three principal djinns who shape-shifted constantly, during their first contact (Apparition) with human beings. According to a local legend, some of these lower entities were the remnants of the Afarit who have served King Solomon. One of the entrances leading

to their Beit, was situated under the massive stone of “Hajarat Al Houblah.” I graduated from high school at seventeen, and was free for a while. Much thought had to be given to the decision and preparations for my university studies. I expressed a desire to go to Paris for that purpose, and was considering various fields, but nothing was final. I did not mind a little time off, though, and enjoyed my temporary idleness very much.

At that time, Master Li was visiting us, and as usual, had an incredibly exciting plan for me.

“Have you ever been to Baalbeck?” he asked.

“No, never.”

“It’s an interesting city, very old.

There is a lot of controversy as to who built it, though.”

“Isn’t there some historical evidence?”

“Plenty, but there are four interpretations.

The Christian Lebanese say it was built by the Phoenicians. The Muslim Lebanese prefer a theory claiming it was built by Djinn and Afrit. Some important occult leaders say it was built by Adam, after he was kicked out of Paradise. Well...”

“And the Ulema, what do they think?” I asked, knowing that this was the theory I would trust.

“The Ulema say it was built by the Anunnaki and the proto-Phoenicians who lived on the island of Arwad and in Tyre. There is a lot of evidence in this direction.”

“So will I see the ancient parts?”

“Of course. I would like to take you to a very special part of the city, where the Founding Fathers of the Ulema used to meet thousands of years ago. Unfortunately, we no longer meet there, because it became a tourist attraction and a state-controlled center of music and dance festivals. It will be fun for you, though, to mingle with all these tourists, it’s a nice place.”

“But surely that is not the reason for going,” I said.

“No, it is not. I plan to take you to a secret underground city under Baalbeck, and show you where the Anunnaki landed for the first time on earth. Very few people know what is going on under the modern city of Baalbeck.

The first Anunnaki landing took place before the Deluge, though they came again and again after the Deluge as well.”

“Before the Deluge? When was that, exactly?” I asked.

“About 450,000 years ago, perhaps a bit longer. At that time, the Anunnaki created the humans.”

“And what about God?” I asked. Even though I was taught much of the

Ulema traditions and world view, I never heard about the creation of the human race.

“No one ever heard of God 450,000 years ago. You start to hear about God only around 6,000 years ago,” said the Master. I knew enough about the Anunnaki at that time to accept this without much trouble, so I went to find Mama and Sylvie and tell them about the upcoming trip.

The trip from Damascus to the old city of Baalbeck could be accomplished in about two hours, at least you could do that if you traveled in a decent car. We took a bit longer to get there, since the car, borrowed from a friend of the Master who was also to drive us there, was an ancient Mercedes that did not use normal gasoline but rather employed *mazut*, or diesel fuel, and made such a racket it was impossible to hear yourself think.

To my surprise, I saw a mysterious Sudanese man sitting in the back seat, dressed in ill matching jacket and pants and scowling at us.

At the Master’s request, he started to get out of the car to introduce himself. I watched the process in fascination, since he was not doing it quickly like a normal person, but instead was slowly extricating himself in stages, gradually disentangling himself, like a huge snake. I have never seen such a tall man, or anyone as strange.

He was about seven feet tall, very thin, and his face did not look quite human to me, but like a giant from outer space.

This bizarre apparition just stood there, looked fierce, and played with a string of amber beads. The Master ignored his uncouth behavior and introduced us.

“This is Taj,” he said. “His name means ‘Crown.’ He is joining us because he has the key to the gate of the secret city underground. He is also able to persuade the Djinn and the Afrit to open certain doors, which is quite a talent.”

I was not sure if the Master was joking about the Djinn and the Afrit, so I kept quiet, nodded to the Sudanese, and got in the back seat.

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

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

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

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

Since these devils did not seem to frighten the Master, I assumed he knew what he was doing, and sat thinking about what my part could be in this unbelievable adventure. However, I was aware of increasing irritation by what Taj was doing.

He constantly played with his amber beads, clicking away on and on. I asked, "Why do you have to click these things all the time?"

Taj seemed annoyed by my question. "Try them yourself," he said curtly, and handed them to me.

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

Taj handed him the beads, meekly enough, and had the grace to look embarrassed. The Master rubbed the beads, seemingly absorbing and removing the energy, and then returned them to me. "You can try them now," he said.

"And don't give them back to Taj until I tell you to."

Taj said nothing. He seemed unhappy in the car, constantly fidgeting, and could not sit still.

Perhaps he was claustrophobic, I thought, and the confined space bothered him. We drove on.

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

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

"I don't know how to get there," said the driver. "Shall I ask for directions?" He parked the car. There were many people around, some Arabs in traditional garb, some Europeans in every kind of attire and carrying backpacks and cameras. It seemed to be such a normal, cheerful place. I thought of the festivals and the music; how could there be Afrit and Djinn and all sorts of underground labyrinths in a place like that? It was as modern as can be.

"When you are with Taj, you do not ask for directions," said the Sudanese with a superior air. The driver shrugged, not quite convinced.

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

The driver's neck became really red.

"Taj, stop this nonsense immediately!" said the Master severely. Apparently, Taj could send certain energy rays that had the capacity of annoying people. Taj stopped, gave the driver the necessary directions, and we went to the

Athar.

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

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

Who could have carried it?

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

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

“How big is this stone?” I asked, truly awed by the sight.

“Seventeen hundred tons,” said the Master.

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

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

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

“It was part of the landing area used by the Anunnaki,” said the Master.

“There are six stones like it. Only the Anunnaki could move such a slab.”

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

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

“You want to see?” He said.

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

“Very well, but not when so many people are around. We will be back around nine o’clock, no one is around, I will show you.”

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

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

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

Apparently, the conquering Ottomans used to sweep into houses that had large entrances while riding on their horses, and thus be able to kill and destroy anyone and everything inside. The low entrances forced the rider to

get off his horse first, making him much less dangerous to the inhabitants.

In the big living room, which they called the *Dar*, many sofas were placed against the walls, arranged next to each other. About twenty to thirty men were present, dressed in Arab robes and turbans. All were elderly, with long white beards. The Cheik was sitting in the place of honor.

When the Master arrived, everyone stood up, repeating the word “*oustaz*, *oustaz*,” to each other, meaning “teacher.” Someone pointed at Taj, and said, “The Afrit is already here.”

I thought this description fitted Taj perfectly, but expected him to be angry. To my surprise, he seemed pleased by being called that name, and grinned at me like a delighted child.

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

He recognized me as well, smiled, and motioned to me to come and sit by him. I came, and he said jokingly, “Don’t start searching for the rest of my body...”

I laughed, a little guilty, because that was exactly what I was planning to do. At any rate I could see nothing, since the long robe he wore covered everything.

Everyone conversed in Arabic, which by now I spoke very well, and after a while the Cheik motioned most people out. Eight of us remained in the room.

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

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

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

This title meant “you are a ruler over me,” and was used only to address kings, sultans, or prophets. I was surprised. This title belonged to very important people, but the house and everything in it spoke of middle class. So what could this mean? The Cheik must have been a very important person, somehow. I planned to ask the Master about it later, not wishing to disturb him with questions at the moment, since I was sure strange things were about to begin to occur.

I was sitting near enough to the Cheik to see everything very clearly, and

waited breathlessly for the events that were to come. The Cheik took three pieces of blank paper, and threw them into the hot water in the copper container.

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

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

Suddenly, in a blink of an eye, the water in the container disappeared, and the three pieces of paper burst out of the container. They lined up in the air, without any support, one after the other. They waved about for a few seconds, then merged and became one larger piece.

The piece of paper started swirling in the air, rotating around itself, quicker and quicker, and suddenly stopped in mid motion. It was suspended in the air, completely still, and in a flash, letters appeared on it, printed clear, black, and easily visible from where I was sitting, though I could not make out the words.

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

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

Then Taj came back to me.

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

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

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

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

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

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

"But..." He stomped on my foot again to shut me up, and it really hurt and I kept quiet.

The Cheik said, rather loudly: "*Bakhooor, bakhooor!*" A man appeared out of nowhere and brought an incense holder. The Cheik moved it back and forth, the room filled with smoke, and everyone started to chant and mumble very loudly.

I understood nothing at all of what they said.

It seemed they were speaking in tongues, and the effect was frightening. They went on for a couple of minutes, then stopped abruptly.

At that instant, the letters pulled together, became one shining ball of light of intense silver color, and zoomed out of the room into thin air.

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

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

The Master got up. Everyone rose with him, their robes swishing and making a faint sound in the quiet room. The Tuareg floated in the air. I looked at him, doing my best to control my discomfort.

His upper body was solid, but the bottom half of the robe was obviously empty as it swirled around him, making the absence of his lower body extremely and disturbingly clear. He seemed like an apparition, a ghost.

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

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

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

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

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

To my surprise, I was beginning to like the Sudanese, and no longer felt threatened by his strange appearance and bizarre behavior.

"Won't you tell me a bit about the Afrit?" I asked, licking my lollipop. "I am not sure why we need to call them. Why can't we just go into the underground city? I don't quite understand anything that is going on here."

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

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

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

"Where is the door?" I said.

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

"Are there other doors?"

"Very likely, but I only know this one."

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

One of the people came out of the house, motioned to us to come in, and said, "We are ready." In the house, everyone was wearing a white robe, and to my surprise, their heads were covered with the type of head scarf Jews sometimes wore in the synagogue. To confuse the issue even further, one was holding a scroll that resembled a Torah.

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

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

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

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

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

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

Why did he need a key?

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

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

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

"You are not enlightened as yet.

You cannot use supernatural means of transportation at this stage, so if he wants you, or me, for that matter, to pass through these doors, he must take you inside in a normal way.

If he tried, you will just bang against the doors and hurt yourself, while he would be on the other side."

I began to see that Taj was not stupid at all. Childish, and sometimes pretending to be silly and play silly games, but deep down, he was extremely knowledgeable.

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

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

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

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

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

A natural cave, not a man made structure.

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

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

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

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

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

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

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

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

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

The Cheik said “*Wawsabeh!*” The Master came forward, stood by the Cheik, and the Cheik repeated the word, adding, “*Anna a’mooree khum!*” and the seventh creature came.

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

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

The result was disturbing.

The seven Afrit developed independent and rather evil habits, and did not

quite obey the Cheik as they should. For some reason, the only one who could call them to appear was Taj.

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

As for another Ulema controlling them instead of Taj and the Cheik, that was not possible. The Ulema have four categories, based on their form of existence. Some Ulema are physical and live as humans, like the Master and the Cheik. Some used to be physical, but were no longer so.

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

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

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

If the Afrit wanted to look to the side, it had to move its whole head. The head was not connected to the body. Instead, it floated in a disconcerting, eerie fashion, just above the body. When the Afrit manifest, their bodies often appear first and for a few minutes appears headless, until they choose to manifest the head.

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

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

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

Therefore, the body had a sort of visible cavity in the front, where these organs would have been.

The legs were twisted, like entangled wires, which must help the Afrit as they jump. They rarely stay in one place for long, and keep shaking and

moving and twitching.

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

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

The Cheik commanded the Afrit to open the door. I did not understand the language he spoke, but I figured it out because he used the word "*Babu*," which is so similar to the word *Ba'ab*.

Babu is really a door, though, while ba'ab is a gate, but the words were close enough to make it clear to me that they were going to open the door to the underground world.

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

The far wall of the cave suddenly collapsed, in total silence. It felt like a silent movie, because there was no dust and no sound of falling stones during the procedure. The stones tumbled down quietly, one by one, disappearing altogether rather than forming a solid pile.

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

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

The Cheik started reciting something.

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

Taj said to me, "You can now move to the front, it's safe now, the Afrit won't pay much attention to us anymore." I quickly moved near the Master at the head of the line, and no one took notice of what I was doing. We did not move on yet.

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

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

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

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

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

It was clear to me that the Ulema were not in the least interested in the treasure, but there was something else in this underground cavern that meant much more to them than any gold or diamonds.

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

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

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

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

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

Originally, the archaeologists who went there were baffled by the light in the Egyptian tunnels, until they discovered the contraption that the ancient Egyptians had created.

They found conical objects that functioned like modern batteries, producing light that was so much like normal electrical light that there was hardly a difference.

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

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

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

The Master smiled indulgently at him, as if Taj was a child playing with some toys that meant little to adults but pleased the child a great deal. He said to the rest of us, "Well then, let's go to the next room."

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

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

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

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

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

The Master placed the batteries carefully on the table, making sure the alignment allowed them to continue to produce light. I looked around. Other than the batteries and the table, the only object in the room was a large Phoenician urn, standing in one of the corners.

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

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

The Master and the Cheik walked to the end of the room, very slowly, with measured, matching steps, as if choreographed.

Then they reached the far wall, and literally went through the wall to the other side.

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

To put it simply, the Ulema know how to control molecules; the Master had explained it to me thoroughly. Everyone knows that there is plenty of empty space between the molecules of any matter, and the Ulema make use of that fact with a specialized procedure.

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

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

At that moment, the person passes to the other side, the molecules separate,

and both wall and person become solid and normal again.

The rest of us waited for about half an hour.

I was beginning to worry. The Cheik said they would be right back! Something must have prevented them from doing so. Perhaps the Afrit, who has by now completely disappeared, took them away, kidnapped them, and led them somewhere horrible?

I asked some of the other people if they knew what was going on, but they had no idea where the Cheik and the Master went.

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

"I don't wish to contradict, Sir," I said, "but these Afrit seem pretty dangerous to me. The way they were pointing and smiling..." The others laughed.

"I have seen the Cheik and the Master handle much worse entities," said the man who spoke to me, very kindly. "Remember, the Afrit are cowards.

They are mortally afraid of the auras of the Ulema."

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

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

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

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

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

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

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

"But you are holding one bag, I see."

"Yes, I managed to save one bag. They got all the others, those slimy devils." He smiled, regaining his composure. "Never mind, though. After all, I will be a very wealthy man even with just one bag. This treasure is amazing... Anyway, we must secure the door. Hold the bag for a minute."

He pushed the bag in my hands, turned, and repeated the same words he used when he originally called the Afrit, and gestured in the same way.

While he was doing that, I heard shrieks and screams, which he later explained was the way the Afrit spoke as they were chased away. "That is that," he said, surveying the door with satisfaction. "They won't bother us again." He took the bag and smiled at me through the caked blood and filth on his face.

"A successful treasure hunt, ah, Germain? And some day I'll come back for more."

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

"What is that?" I asked Taj.

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

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

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

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

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

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

Piling the sheets on top of each other, they did the same to all of them. Surprisingly, the stack, when finished, was reduced in size to about a half of the original sheets, even though I could not see it reducing itself while it

was worked on. I think that the plasma sheets were absorbed into the corn-like paper as the print was produced, but I am not sure.

The Cheik pulled out a silk scarf from his robe, put the stack on the scarf, rolled it, lifted the ends of the scarf and tied them together, all in a ritualistic way. Then he said, "*Al Hamdu*" twice.

They turned to go, and we left the room.

The Master, throughout the entire time, paid hardly any attention to me, which bothered me a little. I felt neglected, even abandoned. He must have noticed my unhappy face, because he put his hand on my shoulder, took me back into the room, and said, "Look!" To my amazement, the room was entirely empty. The table and the urn had disappeared.

I was confused and uncomfortable.

I could not understand why all that was necessary.

Why Afrit? Why those doors?

Where did the table go?

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

I will explain everything later, Germain. I promise"

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

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

The city from before the Deluge?"

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

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

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

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

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

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

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

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

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

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

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

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

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

“Well, it is time to leave. Let’s go up these stairs.” We started climbing a very high, stone stairway that led from the street into a destination that was not quite visible.

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

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

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

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

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

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

“Master, I am not wearing the white robe! I am wearing the normal clothes I left at the Cheik’s house.”

“Indeed, and so is everyone else,” he said, pointing to the rest of the company, who were already standing near the giant stone, and wearing normal clothes.

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

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

We have recently heard that the book was here, in this dimension, after having searched for it unsuccessfully for generations. And now we have

recovered a copy of the most important book in the world.”

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

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

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

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

“In the future, you will have the privilege of studying it. It contains the knowledge that may, some day, save humanity from its own folly. At least I hope so with all my heart.

*** **

Second story: Helama-Gooliim Djinns, builders extraordinaires.

Helama-Gooliim is the name of a very special and particular Djinns-Afarit entities who were created by Anunnaki-Ulema for the sole purpose of performing a good deed. They are part animal, part human, part Golem, part Ghoul. A hybrid race.

They are made of clay, or earth materials, much like all of us, but they have certain physical differences from both humans and animals.

They look exactly like normal people; they have eyes, hands, feet, etc.

“They are not at all like machines or robots. You will not think them anything but human if you saw them...”said Ulema Mordechai.

They are born full adult. They are sensitive to light, so they work only by night, but they are nevertheless great engineers.

Ulema Mordechai stated that when the Ulema, and some Kabbalists, reach the holy level of Kadash Daraja, they can create life. Real life.

The creatures would function much like human beings, but they have three deep fundamental differences:

- 1-They don’t have a soul,
- 2-They don’t have a physical heart that functions like a blood pump,
- 3-They don’t have a wired brain.

Their essence comes from another dimension, to which they return after

their task is done. They are created for that task, and that is their only purpose. The creator tells them what to do, and they do it right away.

Rabbi Modachai told me: In my case, I have created four of them to build houses for poor people in Estonia, and they did it very nicely, overnight.

The creation process of these entities:

Ulema Mordechai continued: “I create each of them separately. For each, I bring with me seven pieces of papers on which I write certain codes, and I have to have my cane with me.

Then I take soil, earth, or clay, and pour water on it to make it pliable. Once it's the right consistency, I mold it into a ball. I turn off most of the lights, leaving a very low illumination, maybe one candle or a small lamp, and pull back about four to five feet.

I then read a certain text that would encourage the ball to take the next step, which is to shape itself into an oblong of about four feet, and be ready to follow my special design. At that point I take my cane, walk to the other side of the oblong, dip the cane into the oblong, and stretch it.

I command the oblong to duplicate a human form, and it becomes a statue, lifeless, but similar in every way to the human form. I take the seven pieces of paper, and put two in the eyes, two in the ears, one in the mouth, and one on the breast, over the heart.

I roll the seventh piece as if it were a homemade cigarette, go to the other side of the statue, and throw the rolled paper at it. It always lands either in the nose or between the feet, and either position is correct.

The statue starts to move and attempts to stand up. At this time I turn around and leave the room for a few minutes, so as not to look at the statue as it comes to life. Seeing the actual transformation is forbidden by the Code of the Ulema, as stated in the Book of Rama Dosh.

I stand behind the door of the room, and wait until I hear the creature make a sound, which tells me that the procedure is complete.

I go back into the room, welcome the creature, give it clothes to wear, and pull out all the papers, to keep safely until such time as they are needed to disassemble the creature and send its essence back to its original dimension.

I create them to do one single task.

When the task is accomplished, I ask them to lie on the floor, next to each other, return the pieces of paper with the codes to the correct places, and pour water over their bodies.

The bodies disappear, leaving earth on the floor, and the essence goes back to where it came from.”

Asking the Ulema: “Do they always go away peacefully?” he replied: “No,

sometimes they develop a personality, if the task is a bit longer, and they have the delusion of being human and want to stay in our dimension.

Of course it would be cruel and inhuman to let them stay, not to mention dangerous, but they do become tricky. So the Ulema or Kabbalist must be even trickier, and hypnotize the creature into deep sleep. We then put the papers where they belong and set the paper on fire, and the body starts smouldering.

At that time, we pour the water over them and they disappear...they built for me nice houses...The next morning, very early, I went to inspect the houses, and removed the great blanket that covered the area.

The blanket is a large plasmic sheet that can create a shield of invisibility over the entire area. We just refer to it as a 'blanket' because it's a short and easy name..."

Settling comfortably in his chair and sipping his coffee, Rabbi Mordechai said, "And now, I promised to tell you the story of the houses I built. Do you want to hear it?"

"Oh, yes, I do," I said. "I am not sure what you mean by building houses. I had no idea you worked in this line."

"Well, I built houses, but I never laid my hands on a stone or a brick," he said, his bright eyes twinkling with amusement.

"So you supervised their construction?"

Like an architect?"

"Well, maybe it could be described this way... You will be the judge. You see, the people I wanted to help were poor peasants. They had no money at all, they ate meat once a year, maybe, and some of them lived in groups of eight to ten in one small shack. I decided I had to build them more houses, give them decent living conditions.

Luckily, there was a piece of land in the vicinity that did not belong to anyone. I went to look at it, make sure there was water around so we could dig a good well. I found plenty of water, decided it was the right place, and then, boom! Overnight, I built them ten houses. Come to think of it, I had some preliminary preparations to do, so it really was not exactly overnight, but more like twenty-four hours."

"But it takes more than twenty-four hours to build even a single room, let alone ten houses! Did you have hundreds of people to help you?"

"The work was done by four individuals and one enormous blanket," said Rabbi Mordechai. "Getting them was what I referred to as preliminary preparations."

"Did you say blanket, Rabbi Mordechai, or did I misunderstand you? What

does a blanket have to do with building houses?”

“No, you heard me right. The four individuals did not wish to be observed as they were building the houses.”

I sat there, watching him a bit suspiciously.

Was he trying to confuse me, see how I would react to this fairytale? Or perhaps it was some sort of a test? Or maybe I was just so stupid that I did not understand?

Rabbi Mordechai looked at me and said, “I can see that you feel that four are not enough to build ten houses overnight, right?”

“No way,” I said.

“For a really important good cause, Germain, I can use one individual to build something bigger than the Eiffel Tower, and in seconds.”

Rabbi Mordechai was never drunk. My mother told me that he was a real “Russian bear” and could polish a whole bottle without any effects. So obviously he could not be drunk now, when all I saw him take was Turkish coffee.

But for a few moments I seriously suspected that he was.

Nor was he crazy.

So what nonsense was he telling me? And then I suddenly remembered something that Mr. Markowitch said. Rabbi Mordechai, he said, was an alchemist. It had little to do with building houses, but still, as an alchemist, he had powers. And then something else connected to it in my mind. He never said his helpers were four people. He said they were four individuals. Could these individuals be like the Afrit I saw in Baalbeck?

The thought was so sudden, so disturbing, that I was startled and looked at him with apprehension, and I think he read my mind because he said, “No, they are not what you think. Not like those you saw in Baalbeck, anyway. There are other sorts, you know.”

“I had no idea that you knew about my meeting with the Afrit,” I said. “How did you know I was thinking about them, anyway? Do you read my mind?”

“No, no. I don’t read your mind, but what you thought was very clear and showed on your face. The Master told me all about your education, remember? And I know that the first meeting with the Afrit would make a strong impression on anyone. Anyway, my individuals were much better than the Afrit you met. All Afrit are basically stupid, but mine, at least, listened and obeyed.”

“Are they spirits, are they humans, part human? What are they?” I asked.

“Mine are called *Ghooliim*.”

“This strange name sounds somewhat familiar,” I said, “but I can’t quite place it.”

“Yes, you are right, and this is a very good observation! I am pleased to see that you can make good connections in your mind. Indeed, the Ghooliim are part animal, part human, part Golem, part Ghoul. A hybrid race. They are made of clay, or earth materials, much like you and me, but they have certain physical differences from both humans and animals. For example, they are born full adult. They are sensitive to light, by the way, so they work only by night, but they are nevertheless great engineers.”

“Where do you find them?” I asked.

“I make them,” said Rabbi Mordechai.

“You make them? Really? So they are like machines?

Robots?”

“They look exactly like you and me, they have eyes, hands, feet, etc. They are not at all like machines or robots. You will not think them anything but human if you saw them.”

I leaned forward in my chair, shaken by what I was beginning to understand. Can he do the impossible, can he be playing God? “So you actually create living, breathing, thinking creatures? The Afrit I met where merely conjured spirits, but you are talking about something else, I think. A different level of beings.”

“When the Ulema, and some Kabbalists, reach the holy level of *Kadash Daraja*, they can create life.

Real life. The creatures would function much like human beings, but they have three deep fundamental differences. They don’t have a soul, they don’t have a physical heart that functions like a blood pump, and they don’t have a wired brain. Also, their essence comes from another dimension, to which they return after their task is done. They are created for that task, and that is their only purpose. The creator tells them what to do, and they do it right away. In my case, I have created these four Ghooliim to build the houses, and they did it very nicely, overnight.”

“Can you tell me how you create them?”

“I create each of the Ghooliim separately. For each, I bring with me seven pieces of papers on which I write certain codes, and I have to have my cane with me.

Then I take soil, earth, or clay, and pour water on it to make it pliable. Once it’s the right consistency, I mold it into a ball. I turn off most of the lights, leaving a very low illumination, maybe one candle or a small lamp, and pull back about four to five feet. I then read a certain text that would encourage the ball to take the next step, which is to shape itself into an oblong of about four feet, and be ready to follow my special design.

At that point I take my cane, walk to the other side of the oblong, dip the cane into the oblong, and stretch it. I command the oblong to duplicate a human form, and it becomes a statue, lifeless, but similar in every way to the human form.

I take the seven pieces of paper, and put two in the eyes, two in the ears, one in the mouth, and one on the breast, over the heart. I roll the seventh piece as if it were a homemade cigarette, go to the other side of the statue, and throw the rolled paper at it. It always lands either in the nose or between the feet, and either position is correct.

The statue starts to move and attempts to stand up. At this time I turn around and leave the room for a few minutes, so as not to look at the statue as it comes to life. Seeing the actual transformation is forbidden by the Code of the Ulema, as stated in the Book of Rama Dosh.

I stand behind the door of the room, and wait until I hear the creature make a sound, which tells me that the procedure is complete. I go back into the room, welcome the creature, give it clothes to wear, and pull out all the papers, to keep safely until such time as they are needed to disassemble the creature and send its essence back to its original dimension.”

“And you do that after the task is done.”

“Right, since the Ghooliim are created to perform a single task. When the task is accomplished, I ask the Ghooliim to lie on the floor, next to each other, return the pieces of paper with the codes to the correct places, and pour water over the bodies of the Ghooliim. The bodies disappear, leaving earth on the floor, and the essence goes back to where it came from.”

“Do they always go away peacefully?” I asked.

“No, sometimes they develop a personality, if the task is a bit longer, and they have the delusion of being human and want to stay in our dimension. Of course it would be cruel and inhuman to let them stay, not to mention dangerous, but they do become tricky.

So the Ulema or Kabbalist must be even trickier, and hypnotize the creature into deep sleep. We then put the papers where they belong and set the paper on fire, and the body start smouldering. At that time, we pour the water over the Ghooliim and they disappear.”

“Fascinating,” I said.

“I would love to witness the procedure, though I admit some of it would be terrifying. Thinking of the creature stumbling to its feet, trying to get up, in a dark room... still, I wish I could witness that.

“You will do better than just witnessing. At the right time I will teach you the whole process, including the codes and the text that needs to be said,” promised Rabbi Mordechai.

“I will know how to create life? Really?”

I said incredulously.

“Why not? Once initiated, you will advance. I tell you, think big! Expect everything! Grow! That is what I hope you will do. Anyway, the houses were built very nicely by these obliging Ghooliim.”

“And then?”

“The next morning, very early, I went to inspect the houses, and removed the great blanket that covered the area.”

“What is this blanket?” I asked. “We are not talking about a real blanket, right?”

“No, it is a large plasmic sheet that can create a shield of invisibility over the entire area.

We just refer to it as a ‘blanket’ because it’s a short and easy name. Anyway, someone saw the houses and informed the police, and soon enough I saw them advancing on me. Luckily, the captain was an old friend, Sergei, and he had two policemen with him.

“‘What is this?’ he asked me, surprised. He knew the area well and these houses did not exist the day before.

‘These are houses,’ I said.

‘Well, I see that, but how come?’

How did you occupy the land, how did you build, and what about a license? Surely you don’t have one? And who did you build it for? You know very well that you will have to abandon this property right away, you have no right to it,’ said Sergei.

‘Sergei, my friend, you are asking too many questions...’ I said. ‘When your wife was dying, and the doctors gave up on her, do you remember who saved her life?’

‘Why, it was you, Rabbi Mordechai,’ said Sergei. ‘Do you think I would ever forget that? Or my wife, for that matter? She never stops praising your name.’

‘And did you ask any questions then? No, you were too happy to see her well. And anyway, if you had asked, I would not know how to explain it to you.’

‘You just touched her, and she stood up,’ said Sergei. ‘It looked like a miracle, so I did not want to interfere...’”

That rang a bell. I remembered something. “Wait!” I said to Rabbi Mordechai, interrupting his narrative. ‘That is exactly what the Master did for the sick nun, Sister Marie-Ange Gabrielle, who stayed in our house many years ago, before we went to Damascus...’

“Very likely,” said Rabbi Mordechai. “I am sure no one asked too many

questions then, either. Anyway, I told Sergei that I have done much more than just touch his wife, and I put my hand on his shoulder, and explained something very important to him.

‘Sergei, everything and anyone I touch, I only do it for humanity’s good. These houses are for poor old people who have no place to live properly. And if I tried to explain to you how I built them in one day, you would not believe me.’

‘Problem is, Rabbi Mordechai, is that after what happened with my wife, I would believe you... I don’t know what to do,’ said Sergei.

‘You know that sometimes my methods cannot be explained.

Remember when your daughter Irina was having trouble getting into the University?

Remember how I transferred the money and got her registered from a distance, and when she got back to the University the next day the secretary was amazed to see that all was written properly in her log and Irina was a registered student who had paid her bills, overnight?

So I say, don’t ask questions, Sergei. What does it matter?

The houses are here now. But you have no reason to worry. If needed, I can make the houses disappear. Close your eyes for just a minute.’

Sergei closed his eyes, and I restored the blanket. ‘Open them now, Sergei.’ He did, and practically jumped, so surprised he was.

The houses were not there.

The two policemen were so scared by this phenomenon that they dropped their guns and ran away. Sergei stepped over and picked up the guns, automatically, staring at the direction of the houses that were not there. ‘The fools,’ he said, almost to himself.

‘They probably think it’s the Devil’s work... But Rabbi Mordechai, all your work! Making it disappear like that. How? Why?’

‘I can bring them back,’ I said. ‘If you close your eyes again, I will do so.’ He did, and the houses returned. Sergei was shaken.

‘You are playing with my head, Rabbi Mordechai. Are you trying to scare me?’ said Sergei. ‘I know you are not the Devil, but honestly... So you can make them disappear and appear at will? Won’t it be dangerous to the people inside?’

‘No, I can get them out first,’ I said.

‘But what if my supervisors hear about it and come to inspect?’

‘You will give me warning, and I’ll make the houses disappear.’

‘Ah, well,’ said Sergei, giving up. ‘I’ll close my eyes to the whole thing and tell my policemen that if they don’t shut up the Devil will get them.’”

“What a story,” I said. “And did any trouble follow these events”

“No. Strangely enough, nothing ever happened to disturb the people I moved into these houses. Somehow, the police never talked, and the occupants were safe.

Of course, such houses, built by supernatural phenomena, are not permanent. They last ten, fifteen years, no more.

But when they disappear, I will find another solution.

*** **

The Afarit.

The Afarit (Plural of Afrit) are also classified as Djinns by Islamic mythology, and literature, because like the Djinns, are made from smoke or flame. The Afarit live in a well-organized society governed by a king. Like the Djinns, they have families and children.

According to oral and tradition traditions of the Arab and Islamic world, numerous Afarit were married to humans who lived in the Arab Peninsula.

According to local tribal Arab legends, Afarit love to visit people while asleep for numerous reasons, but mainly for stealing their possessions, and/or to have an intercourse with them. (See a propos illustration on the next page).

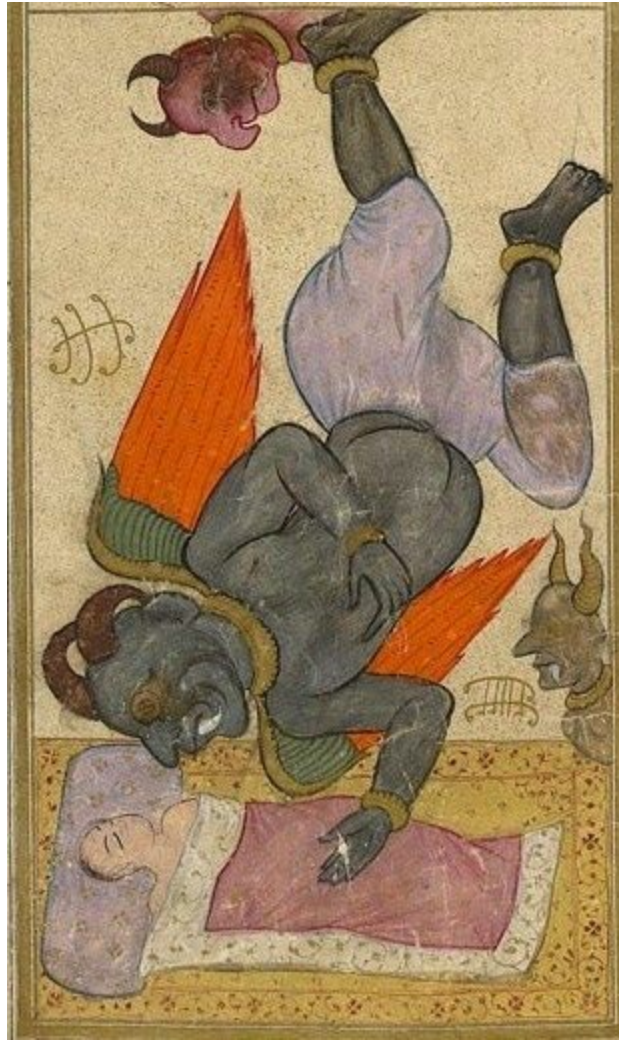
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An Afrit visiting a sleeper. A Persian illustration circa 1648.



Afarit as depicted in a medieval Islamic book.



The Djinn- Afrit Kabus annoying a sleeping person, circa 1582.



Chief-Afrīt (Black on the right) in council listening to the complaints of fellow Afrīt and minor Djinnns.



Iblis (Ibliis) listening to Afarit and Djinn, 14th century illustration.



Persian shapeshifting Afarit, 14th century.

Roster of Arwaah, spirits, Djinn and Afarit.

The Sahiriin have a list of spirits and entities who would respond to your Talabaat (Requests and demands).

It includes:

Arwaah, spirits, Djinn and Afarit:

- Aakil. Pronounced: Aa'keel.
- Abu Aldahab. Pronounced: Aboo Al Dahaab.
- Abu AlSamar. Pronounced: Aboo Al Sa maar.
- Abu Al Nour, also known as Abu El-Hareth. Pronounced: Aboo Al Noor.
- Abu El-Hareth, also called Abu Al Nour. (Father of light). Pronounced: Aboo El Haa-ress.
- Abu Ghirbil. Pronounced: Aboo Ghiir Beel.
- Abu Mihriz, also called Abu Yahkoob Pronounced: Aboo Meeh reez.
- Abu Rihaan. Pronounced: Aboo Ree Rhaan.
- Abu Yahkoob, also called Abu Mihriz. Pronounced: Aboo Yaa'koob.
- Abunagah. Pronounced: Aboo naa Ghah.
- Abuzahab. Pronounced: Aboo Za hab.
- Al Asmar. Pronounced: Al As mar.
- Al Bahri. Pronounced: Al Baah ree.
- Al Hanoun. Pronounced: Al Haa-noon.
- Al Maymoun. Pronounced: Al Maiy moon.
- Al Murtadah. Pronounced: Al Moor Ta Daah.
- Allaat. Pronounced: Al Laat.
- Al-Uzza. Pronounced: Al Oo za.
- Asherim. Pronounced: A-Sheh reem.
- Awil. Pronounced: Aa-wheel.
- Baalzamrin. Pronounced: Baa'l Zam-reen.
- Bakhlahalshatoush. Pronounced: Bakh-la halth-Haa-Toosh.
- Banshi. Pronounced: Ban shee.
- Barqan Abu Aljayb. Pronounced: BarKaan Abu Al jabb'b
- Buckaru. Pronounced: Boo-Ka Roo.
- Burkan Al Jasour. Pronounced: Boor-Kaan.

- Cheik Oran. Pronounced: Sheik O-Raan.
- Dumari. Pronounced: Doo Maa Ree.
- El Muhib. Pronounced: El Mooheeb.
- Ghourbaan. Pronounced: Ghoor-Baan.
- Gibra-il. Pronounced: Jeeb- Raa- iil.
- Harut Malaak. Pronounced: Haa-Root Ma-Laak.
- Hashtashalhakouch. Pronounced: Hush Taash-Aal- Haa Kooch.
- Houliaj. Pronounced: Hoo-Laaj.
- Ifraim. Pronounced: If-Raa-lim.
- Jahjah. Pronounced: Jaa'jaah.
- Kahyouch. Pronounced: Kaah U-Rooch.
- Kashkash. Pronounced: Cash-Cash.
- Kattouch. Pronounced: Kaattooch.
- Kelpirach. Pronounced: Kel-pee-raa'ch.
- Lashkashilyouch. Pronounced: Lash-Kaacheelyuch.
- Layoush. Pronounced: Laa Yooch.
- Malik Annour. Pronounced: Ma leak Aa Noor.
- Manat. Pronounced: Ma naat.
- Marid. Pronounced: Ma-read.
- Marush "Maroosh". Pronounced: Maa-roosh.
- Marut Malaak. Pronounced: Ma-root Ma luck.
- Melech. Pronounced: Meh leck.
- Mirjan. Pronounced: Meer Jaan.
- Moustajaab. Pronounced: Moos ta Jaab.
- Mugharibi. Pronounced: Moo Gharee bee.
- Murrah El-Abiad. Pronounced: Mourra El Aa-bee-Yaad.
- Mush-hesh. Pronounced: Moosh Hesh.
- Nabtah. Pronounced: Naab Tah.
- Naiim. Pronounced: Naa eem.
- Pukhana. Pronounced: Poo khanaah.
- Sach'iif. Pronounced: Sha Sheef.
- Shamhurish El Tayyar. Pronounced: Cham Hoo Reech El Yayyaar.
- Shamou'aal. Pronounced: Shaamoo ' Aal.
- Tashaklatouch. Pronounced: Ta Chakla Toosh.
- Tawush. Pronounced: Taa Woosh.

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

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

days and the best hours to summon them.

Monday:

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

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

Tuesday:

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

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

Wenesday:

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

- Mirjan.
- Al Hanoun.
- Al Bahri.
- Murrah El-Abiad.
- Marush “Maroosh”.

Thursday:

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

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

Friday:

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

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

Saturday:

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

- Gibra-il.
- Ghourbaan.
- Houliaj.
- Al Bahri.
- Murrah El-Abiad.
- Melech.
- Marush "Maroosh".
- Allaat.

Sunday:

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

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

Best time (days and hours) for beginners and apprentices:

If you are not yet an accomplished practitioner (Taaleb), the Sahiriin recommend that you limit your Talabaat to Monday and Saturday. The best hours on Monday would be between 4:00 PM and 1:00 AM. And the noble spirits to contact are:

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

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

- Gibra-il.
- Ghourbaan.
- Allaat.

Kitabaat for the best days and best hours:

Kitabaat means magical writings.

However, the Kitabaat would not work, if not written and addressed during the “Sa’haat Karimah” (Favorable hours), and placed inside the “Soura” (Illustrations, drawings).

You have to select the most suitable and recommended days and corresponding hours to do your Sihr’s work and communicate with the noble spirits.

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

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

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

Samples of Talabaat:

Summoning Burkan Al Jasour.

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

Translation word for word:

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

General meaning: My lord, my God, bring in Burkan Al Jasour. Honor us by your presence.

Be blessed by Al Khader all mighty.

Note: As soon as the spirit manifests itself in the flesh, tell the spirit about

your situation, and explain the reason for summoning him. Be brief and precise.

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

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

Ajabna means: I have answered your summon.

Itloob means: What is your wish. Ask.

Or Hadiri Lil Talabaat.

Hadiri means: I am present and ready.

Lil means: For.

Talabaat: Your demands. Your requests.

Or Moustajaab, Raghabaatouk.

Moustajaab means: I will comply.

Raghabaatouk means: Your wishes.

As soon as you hear these words, you say: Ahlan was sahlane, Baraka aleykoum.

Ahlan was sahlane means: You are welcome.

Baraka means: Be blessed. Blessings.

Aleykoum means: Upon you.

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

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

Translation word for word:

Taasirhou: Influence. Convince.

Ifkaarou: His decision. His opinion. His action.

Lee: To me. About me.

Ijati: My cause. My situation.

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

The spirit will respond like this: Tamaam, Mamoor.

Tamaam means: Ok. Perfect. Complete.

Mamoor: Done. Obeyed.
You reply like this: Mashkoor Farahaat wa Barakaat Aleykoun.
Translation word for word:
Mashkoor means: Thank you.
Farahaat means: Joy. Be happy. I wish you pleasant time.
Wa means: And.
Barakaat means: Blessings.
Aleykoun means: Upon you.

You end the séance by asking the spirit to step on the name of the person you have written in the black rectangle, and you say this: Idhas Ala Ismou wa kammel.
Translation word for word:
Idhas means: Step over.
Ala means: On. Upon. Over.
Ismou means: His name.
Wa means: And.
Kammel: Finish the job. Complete the task.

You close the séance by asking the spirit to leave. You say this: Mashkoor Mashkoor Irhal bil Salamah, Barakaat Al Khader aleykoun.
Translation word for word:
Mashkoor Mashkoor means: Thank you, thank you.
Irhal means: Leave now.
bil means: With. In.
Salamah means: Peace.
Barakaat means: Blessings.
Al means: The.
Khader means: Khader, name of God the capable.
Aleykoun means: Upon you.
General meaning: Thank you thank you, leave now with peace, blessings of Al Khader upon you.
As soon as the spirit departs, you burn the Burqua'h, and you dispose of it outside your home.

*** **

Roster of angels, spirits and entities

A

Aakil: Pronounced: Aa'keel. (Spirit)

Abgall: Name of a "Primordial Angel".

Abgalu: Archaic Sahiriin word for head of an angelic circle, a father, a metaphysical channeler, an important figure or entity.

Abkaluru: Name of a "Primordial Angel".

Abu Abdallah Al Said: Also called El Mudhib.

Afrit who rules over Sunday.

Abu Al Samar: Pronounced: Aboo Al Sa maar. (Spirit, Afrit)

Abu El Hareth: Also called Abu Al Nour. Pronounced: Aboo El Haa-ress. (Spirit)

Abu Ghirbil: Pronounced: Aboo Ghiir Beel. (Spirit)

Abu Mhriz: Also called Abu Yahkoob Pronounced: Aboo Meeh reez. (Spirit)

Abu Mhriz: Also called Abu Yahkoob, and he rules over Tuesday (Afrit)

Abu rihaan: Pronounced: Aboo Ree Rhaan. (Spirit)

Abunagah: Pronounced: Aboo naa Ghah. (Spirit)

Abuzahab. Pronounced: Aboo Za hub. (Spirit)

Adramelech: In Assyrian mythology. Demon-Afrit.

Af: In Jewish mythology. Demon-Afrit.

Afendi Dijjal. Pronounced: A fendee Dee Jaal. (Afrit)

Agaliarept: In Jewish mythology/demonology. Demon-Afrit.

Agares: In Christian demonology. Demon-Afrit.

Agiel: In Jewish mythology. Demon-Afrit.

Ahriman: In Zoroastrian and Sahiriin scriptures. Demon-Afrit.

Aim: In Christian demonology. Demon-Afrit.

Akem Manah: In Zoroastrian and Sahiriin scriptures. Demon-Afrit.

Al Asmar: Pronounced: Al As mar. (Spirit, Afrit)

Al Awar: In Islamic scriptures. Demon-Afrit.

Al Bahri: Pronounced: Al Baah ree. (Spirit)

Al Dajjal: In Islamic scriptures. Demon-Afrit.

Al Hanun: The affectionate. Pronounced: Al Ha noon
(Afrit)

Al Muhib: The loving one. Pronounced: Al Moo Hib
(Afrit)

Al Mountazar: A powerful benevolent spirit.

Al Mukhannass: In Islamic and Sahiriin scriptures.
Demon-Afrit.

Al Murtadah: Pronounced: Al Moor Ta Daah.
A powerful benevolent spirit.

Alal: In Chaldean mythology. Demon-Afrit.

Allaat: Pronounced: Al Laat. (Spirit)

Alladu: A “Primordial Angel”.

Allu: In Akkadian mythology. Demon-Afrit.

Al-Uzza: Pronounced: Al Oo za. (Spirit)

Am, Amm, Ama: Name of a primordial angel in the
archaic Sahiriin language.

Amaymon: In Christian demonology and Sahiriin
scriptures. Demon-Afrit.

Ammut: In Egyptian mythology and Sahiriin scriptures.
Demon-Afrit.

Anamalech: In Assyrian and Sahiriin scriptures.
Demon-Afrit.

Andhaka: In Hindu and Sahiriin scriptures. Demon-
Afrit.

An-Enlida: Name of a very powerful spirit.

Apep: In Egyptian mythology and Sahiriin scriptures.
Demon-Afrit.

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

Arjhange-Deev: In Zoroastrian and Sahiriin scriptures.
Demon-Afrit.

Asag: In Sumerian and Sahiriin scriptures. Demon-Afrit.

Asb’el: In Jewish mythology/demonology and Sahiriin
scriptures. Demon-Afrit.

Asherim: Pronounced: A-Sheh reem.
Name of a spirit, the Taaleb can summon on Thursday.
Awil: Pronounced: Aa-wheel. (Spirit)
Azazael: In Jewish mythology/demonology, Islamic,
and Sahiriin scriptures. Demon-Afrit.

_____ **B** _____

Baal shamem: In Canaanite mythology and Sahiriin scriptures. Demon-Afrit.
Baalazabub: Pronounced: Baa'l Za-Boob. (Spirit, Demon, Fallen Angel)
Baalzamrin: Pronounced: Baa'l Zam-reen. Name of a spirit, the Taaleb can summon on Thursday.
Baal-Zaphon: A pagan god spirit frequently summoned by Sahiriin. Also known as Baal of Mount Sapan, recorded in history as one of the early gods of the Israelites.
Baalzebub: Considered by the early Hebrews as one of the fallen angels of Satan.
Baa-nih: Name of a spirit or a "Primordial Angel" in the Sahiriin and Ulemite languages.
Bakhlahalshatoush: Pronounced: Bakh-la halth-Haa-Toosh. Name of a very powerful Afrit, the Taaleb can summon on Thursday.
Balberith: In Canaanite mythology, Jewish demonology, and Sahiriin scriptures. Demon-Afrit.
Bali Rag: In Hindu mythology and Sahiriin scriptures. Demon-Afrit.
Banshi: Pronounced: Ban shee. Name of a spirit, the Taaleb can summon on Wednesday.
Barak-malku: Name of a "Primordial Angel".
Barbas: In Christian demonology. Demon-Afrit.
Barqan Abu Adjayb: Pronounced: Bar Kaan Roo. Name of a spirit and Afrit, the Taaleb can summon on Wednesday.
Batash "B'atta": Name of "Father-Spirit", the head of the circle of "Primordial Angels".
Batultuta: Name of a "Primordial female Angel", which means a clean and a pure female angel.
Bau: Name of a "Primordial female Angel", which became the Sumerian

goddess of the city of Urukug, also called Nininsina in the Lagash region, Gula in Akkadian, and Ninkarrak in Mesopotamian.

Bel Uri: Demon, evil spirit.

Belatisi: Name of a caring “Primordial female Angel”, who watches over righteous people who live in remote areas. Belatisi is often summoned by the Sahiriin.

Beleth: In Christian demonology. Demon-Afrit.

Belial: In Jewish and Christian demonology. Demon-Afrit.

Bennu: Demon, evil spirit.

Berili: Name of a “Primordial female Angel”, who brings fertility, prosperity and fresh water to the lands, often summoned by the Sahiriin in the Fertile Crescent.

Bilu Shamas: Name of a “Primordial Angel”, which means the angel of divine light.

Bilu Shamas is often summoned by the Sahiriin to bring good weather to the lands. In Assyrian, it means the sun god, or the lord of light or the sun.

Bilut: Name of a “Primordial Angel”, which means the angel of divine authority. A very powerful angel or Being of Light who is frequently summoned by the Rouhaniyiin and the Sahiriin to bring peace and order to societies and communities facing chaos and social unrest.

Birdu: Name of fallen angel.

In Sumerian, Akkadian and old Babylonian, Birdu is the name of the god of the underworld.

According to the Sumerian and Akkadian texts, Ellil used Birdu as his personal messenger to Ninurta.

Birgu: Another Sahiriin name for the “Angel of Light”. In Akkadian and Assyrian, Birgu means lightning.

Bitkuruhaikal: Name of a “Primordial Guardian Angel” of homes.

Biule: In Romanian mythology. Demon-Afrit.

Boruta: In Slavic mythology. Demon-Afrit.

Buckaru. Pronounced: Boo-Ka Roo. (Spirit, Afrit)

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

Burkan Al Jasour: Pronounced: Boor-Kaan. Name of a spirit and Afrit, the Taaleb can summon on Wednesday.

_____C_____

Caim: In Christian demonology. Demon-Afrit.

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

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

Chamanu “Samamu”: Name of a “Primordial Angel”, also called the “Angel of Sphere of Light”, and the “Angel of the High Sky”.

Charum: In Etruscan mythology and Sahiriin scriptures.

Demon-Afrit.

Chedu: Name of a devil and a fallen angel.

Cheik Al Nei’maat. Meaning: The master of blessings and graces. Pronounced: Shake Al Ne’ maat (Afrit)

Cheik Oran: Pronounced: Sheik O-Raan. Name of a spirit, the Taaleb can summon on Wednesday.

Chemosh: In Moabite mythology and Sahiriin scriptures. Demon-Afrit.

_____D_____

Dagon: In Fertile Crescent and Sahiriin scriptures.

Demon-Afrit.

Dahak: In Zoroastrian and Sahiriin scriptures. Demon-Afrit.

Dammar: In Islamic and Sahiriin scriptures. Demon-Afrit.

Danjal: In Jewish demonology and Sahiriin scriptures.

Demon-Afrit.

Dasim: In Islamic and Sahiriin scriptures. Demon-Afrit.

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

Deev: The demons-Afarit who fought Peris. Demon-Afrit.

Drug: The female demon-Afrit of deception. Demon-Afrit.

Duma: In Jewish demonology and Sahiriin scriptures.

Demon-Afrit.

Dumari: Pronounced: Doo Maa Ree. Name of a spirit, the Taaleb can summon on Wednesday.

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

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

is also a reference made to “Lost Souls”, and “Trapped Souls” in the “Doomed Zone”, in ancient Middle Eastern civilizations. The Doomed Zone is called Bilaya and Marash Mawta.

_____E_____

Ekimu: Name of a fallen angel.

Same word and same meaning in Chaldean.

El Mudhib: Pronounced: El Mooheeb. Name of a spirit, the Taaleb can summon on Thursday. This Afrit rules over Sunday.

Eleksha: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

Elk: Demon-afrit who attacks women. Demon-Afrit.

Ely-U-Kadi “Eliu Kadmari”: Name of the Anunnaki Sinhar who became a “Primordial Angel”, overseeing future events, including birth and death, as prescribed in the “Tablets of Destiny.”

E-me-duga: Demon, evil spirit.

Emim: Fallen angels. Same word in Sumerian and Hebrew. Emim is a name given to the children of Anak.

Endashurimma: Demon, evil spirit.

Endukuga: Demon, evil spirit.

Endushuba: Demon, evil spirit.

Engidudu: Demon, evil spirit.

Enir: Name of one of the “Primordial Angels” who manifested in séances in the form of a ball of light or fire.

En-me-galam: Demon, evil spirit.

Ennugigi: Demon, evil spirit.

Enuralla: Demon, evil spirit.

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

Ettin: In Jewish demonology, Christian demonology and Sahiriin scriptures. Demon-Afrit.

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

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

_____F_____

Fabir, “Fadir”, “Fa-Birim”: Name of a female “Primordial Angel”, allegedly created by the Anunnaki who manifested herself to Ulema in a lodge’s meeting in Adis Ababa, Ethiopia.

Fari-narif “Fari-Hanif”: A term for categorizing different forms of spirits, or non-physical entities. The Anunnaki referred to many different forms, shapes and “rating” of entities known to the human race as “Spirits” and “Souls”.

Furfur: In Christian demonology and Sahiriin scriptures. Demon-Afrit.

_____G_____

Gader’el: In Jewish demonology and Sahiriin scriptures. Demon-Afrit.

Ghool: Demon, evil spirit. Notorious creature in Arabic scriptures and literature.

Ghourbaan: Pronounced: Ghoor-Baan.

Gibra-iil: Pronounced: Jeeb- Raa- iil. Name of an angel called the just, the Taaleb can summon on Thursday.

_____H_____

Hannan’el: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

Harut Malaak: Pronounced: Haa-Root Ma-Laak. Afrit, spirit.

Hashtashalhakouch: Pronounced: Hush Taash-Aal-Haa Kooch. Afrit.

Helama-Goolim: Vicious spirits, entities.

Houliaj: Pronounced: Hoo-Laaj. Afrit. Name of a spirit or an entity, the Taaleb can summon on Wednesday.

Humbaba: In Sumerian, Akkadian, Old Babylonian mythologies and Sahiriin scriptures. Demon-Afrit.

_____I_____

Iblis (Ibliis): Pronounced: Ee-blees. Demon, evil spirit.

Idiptu: Demon, evil spirit.

Ifraim: Name of a spirit, the Taaleb can summon or call upon on Wednesday.

Ifraim: Pronounced: Ee-Fraa-Eem. Afrit.

Isra-phiil: Name of a “Primordial Angel” called the great and dear one, the Taaleb can summon on Friday.

Izraelim: Category of archaic spirits and angels.

Izra-iil: The all mighty angel, also the all mighty angel-devil.

Izra-Malach: Pronounced: Eezraa Maa Laakh.
Spirit, Afrit.

_____J_____

Jahjah: Pronounced: Jaajaah.

Name of an Afrit, the Taaleb can summon on Friday.

Jarmihyabeel: Name of a good spirit.

_____K_____

Kahyouch: Pronounced: Kaah U-Rooch. Name of a spirit, Afrit, the Taaleb can summon on Friday.

Kamar Selwan Badri: Meaning: The comforting early moon. Pronounced: Ka mar Sell whaan Ba dree (Afrit).

Kasdaye: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

Kashkash: Pronounced: Cash-Cash. Name of a spirit, afrit, the Taaleb can summon on Friday.

Kattouch: Name of an Afrit, the Taaleb can summon on Friday.

Kelpirach: Pronounced: Kel-pee-raach. Name of a spirit, the Taaleb can summon on Friday.

Khader: Name of a spirit, known for his mighty powers.

Kirubu: An ancient Assyrian-Old Babylonian name for Guardian Angel, and a “Primordial Angel” usually depicted as a winged bull with a man’s face.

Kokba’el: In Jewish demonology, Christian demonology and Sahiriin scriptures. Demon-Afrit.

_____L_____

Labasu: In Sumerian, Akkadian, Old Babylonian mythologies and Sahiriin scriptures. Demon-Afrit.

Lamashtu: Demon, evil spirit.

Lashkashilyouch: Name of a spirit, the Taaleb can summon on Friday.

Layoush: Name of a spirit, Afrit, the Taaleb can summon on Friday.

Libu: Demon, evil spirit.

Lilu: In Jewish demonology and Sahiriin scriptures.

Demon-Afrit.

_____M_____

Malik Annour. Pronounced: Ma leak Aa Noor. Spirit, Afrit.

Malphas: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

Manat: Pronounced: Ma naat. Spirit, Afrit.

Marid: Pronounced: Ma-read. Afrit.

Marut Malaak: Afrit.

Maswaath: In Islamic and Sahiriin scriptures. Demon-Afrit.

Maymoun: Pronounced: M'eye Moon. A good Afrit.

Melech: Pronounced: Meh leck. Afrit.

Merihem: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

Mermeoth: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

Mikha-iil: The merciful “Primordial Angel”, the Taaleb can summon on Friday.

Mimma-lemnu: Demon, evil spirit.

Miqut: Demon, evil spirit.

Mirjan: Pronounced: Meer Jaan. Afrit.

Moloch: In Christian demonology and Sahiriin scriptures. Demon-Afrit.

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.

Mounawar: Name of a “Primordial Angel” called the spirit of light and truth.

Mourmour (Murmur): In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

Mourtadah: Pronounced: Moor Taa Daa. Afrit.

Moustajaab: Pronounced: Moos ta Jaab.

Afrit and a spirit.

Moustajabiin: Good spirits and Afarit who are willing to respond to our summons and Talabaat.

Mugharibi: Pronounced: Moo Gharee bee. Afrit.

Murrah El-Abiad Abu El-Hareth: Also called Abu Al Nour; he rules over Monday (Afrit).

Murrah El-Abiad: Pronounced: Mourra El Aa-bee-Yaad. Spirit-Entity.

Mush-hesh: Pronounced: Moosh Hesh. Spirit-Entity. **Muttabriqu:** Demon, evil spirit.

_____N_____

Naamah: In Jewish demonology and Sahiriin scriptures. Demon-Afrit.

Nabtah: Pronounced: Naab Tah. Spirit-Entity.

Naiim: Pronounced: Naa eem. Spirit-Entity.

Natana-iil: Name of an angel called the watcher.

Neka'el: In Egyptian mythology and Sahiriin scriptures. Demon-Afrit.

Nerubanda: Demon, evil spirit.

Nisra-iil: The victorious "Primordial Angel."

_____O_____

Onomatah: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

Oulotep: In Jewish demonology and archaic Sahiriin scriptures. Demon-Afrit.

_____P_____

Palish: Sort of a vampire-Afrit who sucks the blood of sleepers. Demon-

Afrit.

Pasittu: Demon, evil spirit.

Pukhana: Pronounced: Poo khan a. Demon, evil spirit.

_____R_____

Rabishu: Demon, evil spirit.

Rahaab: In Jewish demonology/folklore and archaic Sahiriin scriptures. Demon-Afrit.

Rakshasa: In Hindu mythology and Sahiriin scriptures. Demon-Afrit.

Rehma-ill: Name of a “Primordial Angel” called the grantor of favors, the Taaleb can summon on Friday.

Repha-ill: Name of a “Primordial Angel” called the loving companion, the Taaleb can summon on Friday.

Rimmon: In Canaanite-Syrian-Phoenician mythology, ancient Syrian folklore, and Sahiriin scriptures. Demon-Afrit.

Rumjal: In Jewish demonology and Sahiriin scriptures. Demon-Afrit.

_____S_____

Sach’iif: Afrit.

Sach’iif: Pronounced: Sha Sheef. Spirit-Entity.

Saghulhaza: Demon, evil spirit.

Sama’el: In Jewish demonology and Sahiriin scriptures. Demon-Afrit.

Sarabda: Demon, evil spirit.

Semyazza: In Jewish demonology and archaic Sahiriin scriptures. Demon-Afrit.

Seraph-iil: Name of a “Primordial Angel” called the affectionate.

Shamhurish El Tayyar: Name of an Afrit, the Taaleb can summon on Friday. Shamhurish El Tayyar rules over Thursday.

Shamou’aal: Name of a, Afrit, the Taaleb can summon on Friday.

Sharif Al waj’ha: Afrit.

Shedium: In Jewish demonology and Sahiriin scriptures. Demon-Afrit.

Shezmu: In Egyptian mythology and Sahiriin scriptures.

Demon-Afrit.

Sidana: Demon, evil spirit.

Suruppu: Demon, evil spirit.

_____T_____

Taataruchi: In Christian demonology and archaic Sahiriin scriptures.

Demon-Afrit.

Tashaklatouch: Pronounced: Ta Chakla Toosh. Afrit, the Taaleb can summon on Friday.

Tawush: Pronounced: Taa Woosh. Name of a spirit, the Taaleb can summon on Friday.

Teeraal: In old Babylonian demonology/mythology and Sahiriin scriptures.

Demon-Afrit.

Thoubar: In Islamic mythology and Sahiriin scriptures.

Demon-Afrit.

Tirid: Demon, evil spirit.

Tsabar: In Islamic mythology and Sahiriin scriptures.

Demon-Afrit.

_____U_____

U-an duga: A spirit, and sometime evil.

U-an: A spirit.

Ugallu: Demon, evil spirit

Umma: Demon, evil spirit.

Ummu Sibiyan: In Jahiliya's literature, pre-Islamic and mythology and archaic Sahiriin scriptures. Demon-Afrit.

Utu-abzu: Spirit.

Utukku: In Assyrian mythology and Sahiriin scriptures.

Demon-Afrit.

_____X_____

Xaphan “Khafaan”, “Kafan”: In Christian demonology and Sahiriin scriptures. Demon-Afrit.

_____ **Y** _____

Yekon: In Jewish demonology and Sahiriin scriptures.
Demon-Afrit.

Yeter’el: In Christian demonology and Sahiriin scriptures. Demon-Afrit.

_____ **Z** _____

Zaa’beel: Demon.

Zabaalbut: Pronounced: Za baa’l boot. Demon.

Zalnabour: In Islamic mythology and Sahiriin scriptures. Demon-Afrit.

Zepar: In Christian demonology and Sahiriin scriptures.
Demon-Afrit.

Ziminaar: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

*** **

Roster of destructive and dangerous Demons-Afarit you should never summon.

A

Adramelech: In Assyrian mythology. Demon-Afrit.

Af: In Jewish mythology. Demon-Afrit.

Afendi Dijjal. Pronounced: A fendee Dee Jaal. (Afrit)

Agaliarept: In Jewish mythology/demonology. Demon-Afrit.

Agares: In Christian demonology.

Agiel: In Jewish mythology. Demon-Afrit.

Ahriman: In Zoroastrian and Sahiriin scriptures.
Demon-Afrit.

Aim: In Christian demonology. Demon-Afrit.

Akem Manah: In Zoroastrian and Sahiriin scriptures.
Demon-Afrit.

Al Awar: In Islamic scriptures. Demon-Afrit.

Al Dajjal: In Islamic scriptures. Demon-Afrit.

Al Mukhannass: In Islamic and Sahiriin scriptures.
Demon-Afrit.

Alal: In Chaldean mythology. Demon-Afrit.

Allu: In Akkadian mythology. Demon-Afrit.

Amaymon: In Christian demonology and archaic Sahiriin scriptures.
Demon-Afrit.

Ammut: In Egyptian mythology and Sahiriin scriptures.
Demon-Afrit.

Anamalech: In Assyrian and Sahiriin scriptures.
Demon-Afrit.

Andhaka: In Hindu and Sahiriin scriptures.
Demon-Afrit.

Apep: In Egyptian mythology and Sahiriin scriptures.
Demon-Afrit.

Arjhange-Deev: In Zoroastrian and Sahiriin scriptures.
Demon-Afrit.

Asag: In Sumerian and Sahiriin scriptures. Demon-Afrit.

Asb'el: In Jewish mythology/demonology and archaic Sahiriin scriptures. Demon-Afrit.

Azazel: In Jewish mythology/demonology, Islamic, and Sahiriin scriptures. Demon-Afrit.

_____B_____

Baal shamem: In Canaanite mythology and Sahiriin scriptures. Demon-Afrit.

Baalazabub, Ba'al-Zaboub, Beelzebub: Primordial Demon, and Primordial Fallen Angel.

In Jewish demonology and Sahiriin scriptures.

Balberith: In Canaanite mythology, Jewish demonology, and Sahiriin scriptures. Demon-Afrit.

Bali Rag: In Hindu mythology and Sahiriin scriptures. Demon-Afrit.

Barbas: In Christian demonology.

Barqan Abu Adjayb: Pronounced: Bar Kaan Roo.

Name of a spirit and Afrit, the Taaleb can summon on Wednesday.

Beleth: In Christian demonology.

Belial: In Jewish and Christian demonology.

Biule: In Romanian mythology.

Boruta: In Slavic mythology.

_____C_____

Caim: In Christian demonology.

Charum: In Etruscan mythology and Sahiriin scriptures.

Chemosh: In Moabite mythology/folklore, and Sahiriin scriptures. Demon-Afrit.

_____D_____

Dagon: In Fertile Crescent and Sahiriin scriptures. Demon-Afrit.

Dahak: In Zoroastrian and Sahiriin scriptures. Demon-Afrit.

Dammar: In Islamic and Sahiriin scriptures. Demon-Afrit.

Danjal: In Jewish demonology and Sahiriin scriptures. Demon-Afrit.

Dasim: In Islamic and Sahiriin scriptures. Demon-Afrit.

Deev: The demons-Afarit who fought Peris.

Drug: The female demon-Afrit of deception. Demon-Afrit.

Duma: In Jewish demonology and Sahiriin scriptures. Demon-Afrit.

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

Dybukur: An entity that lives in a sphere between Earth and the afterlife. It is also a reference made to "Lost Souls", and "Trapped Souls", in Marash Mawta in ancient Middle Eastern civilizations. Dybukur is an entity without soul that continues to exist without any kind of awareness or understanding of its situation. There are instances, where a Dybukur can cause a serious threat to humans.

E

Eleksha: In Christian demonology and archaic Sahiriin scriptures.

Elk: Demon-afrit who attacks women. Demon-Afrit.

Endashurimma: Demon, evil spirit.

Endukuga: Demon, evil spirit.

Endushuba: Demon, evil spirit.

Engidudu: Demon, evil spirit.

Ettin: In Jewish demonology, Christian demonology and Sahiriin scriptures.

F

Furfur: In Christian demonology and Sahiriin scriptures.

G

Gader'el: In Jewish demonology and Sahiriin scriptures.

Gaffarim: Gaffarim is an Ana'kh/Ulemite noun/name for the negative entities, reptilians, Djinns, Afrit, evilbirds, and demons which live in the lower sphere/zone (Alternate dimension), and on Earth.

Ghool: Demon, evil spirit.

_____H_____

Hannan'el: In Christian demonology and archaic Sahiriin scriptures.

Helama-Goolim: Vicious spirits, entities.

Humbaba: In Sumerian, Akkadian, Assyrian, and Old Babylonian mythologies as well as in Sahiriin scriptures.

_____I_____

Iblis: Pronounced: Ee-blees. Demon, evil spirit.

Idiptu: Demon, evil spirit.

_____K_____

Kasdaye: In Christian demonology and archaic Sahiriin scriptures.

Kokba'el: In Jewish demonology, Christian demonology and Sahiriin scriptures.

_____L_____

Labasu: In Sumerian, Akkadian, Babylonian mythologies and Sahiriin scriptures. Demon-Afrit.

Lilu: In Jewish demonology and Sahiriin scriptures.

_____B_____

Malphas: In Christian demonology and archaic Sahiriin scriptures.

Maswaath: In Islamic and Sahiriin scriptures.

Merihem: In Christian demonology and archaic Sahiriin scriptures.

Mermeoth: In Christian demonology and archaic Sahiriin scriptures.

Moloch: In Christian demonology and Sahiriin scriptures.

Mourmour: In Christian demonology and archaic Sahiriin scriptures.

_____N_____

Naamah: In Jewish demonology and Sahiriin scriptures.

Neka'el: In Egyptian mythology and Sahiriin scriptures. Demon-Afrit.

_____O_____

Onomatah: In Christian demonology and archaic Sahiriin scriptures.

Oulotep: In Jewish demonology and Sahiriin scriptures.

_____P_____

Palish: Sort of a vampire-Afrit who sucks the blood of sleepers. Demon-Afrit.

_____R_____

Rahaab: In Jewish demonology/folklore and archaic Sahiriin scriptures. Demon-Afrit.

Rakshasa: In Hindu mythology and Sahiriin scriptures. Demon-Afrit.

Rimmon: In Canaanite mythology, ancient Syrian folklore, and Sahiriin scriptures.

Rumjal: In Jewish demonology and Sahiriin scriptures.

_____S_____

Sama'el: In Jewish demonology and Sahiriin scriptures.

Sarabda: Demon, evil spirit.

Semyazza: In Jewish demonology and archaic Sahiriin scriptures.

Shedium: In Jewish demonology and Sahiriin scriptures.

Shezmu: In Egyptian mythology and Sahiriin scriptures.

Suruppu: Demon, evil spirit.

_____ **T** _____

Taataruchi: In Christian demonology, and archaic Sahiriin scriptures.

Teeraal: In old Babylonian demonology/mythology and Sahiriin scriptures.

Thoubar: In Islamic mythology and Sahiriin scriptures.

Demon-Afrit.

Tsabar: In Islamic mythology and Sahiriin scriptures.

_____ **U** _____

Ummu Sibiyān: In Islamic mythology and archaic Sahiriin scriptures.

Utukku: In Assyrian mythology and Sahiriin scriptures. Demon-Afrit.

_____ **X** _____

Xaphan “Khafaan”: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

_____ **Y** _____

Yekon: In Jewish demonology and Sahiriin scriptures.

Yeter’el: In Christian demonology and Sahiriin scriptures.

_____ **Z** _____

Zaa’beel: Demon.

Zabaalbut: Pronounced: Za baa’l boot. Demon.

Zalnabour: In Islamic mythology and Sahiriin scriptures. Demon-Afrit.

Zepar: In Christian demonology and Sahiriin scriptures.

Ziminaar: In Christian demonology and archaic Sahiriin scriptures. Demon-Afrit.

*** **

Particularly Benevolent/Good Afarit.

A

Al Hanun: The affectionate. Pronounced: Al Ha noon.

Al Mountazar: A powerful and benevolent spirit.

Al Muhib: The loving one. Pronounced: Al MooHib.

Al Murtadah: Pronounced: Al Moor Ta Daah.

A very powerful and benevolent spirit.

Aakil: Pronounced: Aa'keel.

Abgalu: Pronounced: Aab gaa loo.

Abkaluru: Pronounced: Aab ka lourou.

Abu Aldahab: Pronounced: Aboo Al Dahaab.

Abu Al Samar: Pronounced: Aboo Al Sa maar.

Abu El Hareth: Also called Abu Al Nour. Pronounced:
Aboo El Haa-ress.

Abu Ghibil: Pronounced: Aboo Ghiir Beel.

Abu Mihariz: Also called Abu Yahkoob. Pronounced:
Aboo Meeh reez.

Abu rihaan: Pronounced: Aboo Ree Rhaan.

Abunagah: Pronounced: Aboo naa Ghah.

Abuzahab: Pronounced: Aboo Za hub.

Al Asmar: Pronounced: Al As mar.

Al Bahri: Pronounced: Al Baah ree.

Al Murtadah: Pronounced: Al Moor Ta Daah.

Allaat: Pronounced: Al Laat.

Al-Uzza: Pronounced: Al Oo za.

Am "Ama": Pronounced Aa-mah.

Asherim: Pronounced: A-Sheh reem.

Awil: Pronounced: Aa-wheel.

B

Baalazabub: Pronounced: Baa'l Za-Boob.

Baalzamrin. Pronounced: Baa'l Zam-reen.

Bakhlahalshatoush: Pronounced: Bakh-la halth-Haa-Toosh.

Banshi: Pronounced: Ban shee.

Barqan Abu Adjayb: Pronounced: Bar Kaan Roo.

Buckaru: Pronounced: Boo-Ka Roo.

Burkan Al Jasour: Pronounced: Boor-Kaan.

_____C_____

Cheik Oran: Pronounced: Sheik O-Raan.

_____D_____

Dumari: Pronounced: Doo Maa Ree.

_____E_____

El Mudhib, “Abu Abdallah Al Said”: Pronounced: El Mooheeb.

_____G_____

Ghourbaan: Pronounced: Ghoor-Baan.

Gibra-il: Pronounced: Jeeb- Raa- iil.

_____H_____

Harut Malaak: Pronounced: Haa-Root Ma-Laak.

Hashtashalhakouch: Pronounced: Hush Taash-Aal-Haa Kooch.

Houliaj: Pronounced: Hoo-Laaj.

_____I_____

Ifraim: Pronounced: Ee-Fraa-Eem.

Izra-Malach: Pronounced: Eezraa Maa Laakh.

_____J_____

Jahjah: Pronounced: Jaajaah.

Jarmihyabeel: A caring spirit.

_____K_____

Kahyouch: Pronounced: Kaah U-Rooch.

Kashkash: Pronounced: Cash-Cash.

Kattouch: Pronounced: Kaattooch.

Kelpirach: Pronounced: Kel-pee-raach.

_____L_____

Lashkashilyouch: Pronounced: Lash-Kaa-cheel-Yooch.

Layoush: Pronounced: Laa Yooch.

_____M_____

Malik Annour: Pronounced: Ma leak Aa Noor.

Manat: Pronounced: Ma naat.

Marid: Pronounced: Ma-read.

Marut Malaak: Pronounced: Ma-root Ma luck.

Maymoun: Pronounced: M'eye Moon. A reliable Afrit.

Moustajabiin: Spirits and Afarit who are willing to respond to our summons and Talabaat. The Moustajabiin are spirits and Afarit who easily respond to the Taaleb. The list of Moustajabiin is endless. Again, I am not going to list all of them, otherwise this book will go on and on forever. Hereby, you will find enough names to choose from, for conducting your séance.

Melech: Pronounced: Meh leck.

Mirjan: Pronounced: Meer Jaan.

Mourtadah: Pronounced: Moor Taa Daa.

Moustajaab: Pronounced: Moos ta Jaab.

Mugharibi: Pronounced: Moo Gharee bee.

Murrah El-Abiad: Pronounced: Mourra El Aa-bee-Yaad.

Mush-hesh: Pronounced: Moosh Hesh.

_____ **N** _____

Nabtah: Pronounced: Naab Tah.

Naiim: Pronounced: Naa eem.

_____ **P** _____

Pukhana: Pronounced: Poo khan a.

_____ **S** _____

Sach'iif: Pronounced: Sha Sheef.

Shamhurish El Tayyar: Pronounced: Cham Hoo
Reech Al Tayyaar.

Shamou'aal: Pronounced: Shaamoo 'Aal.

_____ **T** _____

Tashaklatouch: Pronounced: Ta Chakla Toosh.

Tawush: Pronounced: Taa Woosh.

_____ **Z** _____

Zaa'beel: Pronounced: Zaa' Beel.

Zabaalbut: Pronounced: Za baa'l boot.

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CHAPTER THREE

**TALKING TO THE DJINNS, AFARIT,
THE DEAD, ENTITIES AND SPIRITS.**

Chapter Three

Talking to the Djinns, Afarit, the dead, entities and spirits.

Who are we talking to?

One thing we should be clear about, and honestly ask ourselves:
“Who are we talking to, summoning, or communicating with, when we say we are talking to entities and spirits?

Are these entities malevolent manifestations?

And what do we mean by manifestations in the first place?

Are these entities demons or angels?

Falling Angels?

The ancient Galas, demons of antiquity, Mesopotamia and Arabia?

Souls or spirits of dead people?

Friends, siblings and relatives?

People from our world and contemporary time?

Happy spirits or spirits trapped in Bilaya and Marash Mawta “Doomed Zones of Dead people”?

Djinns, Afarit?

Arwaah (Spirits) from the Islamic, pre-islamic and Arab-Jahiliya Sihr?

Djinns and Arwaah of King Solomon and God Melkart?

Lightworkers’ spiritual guides?

And what do we mean by spiritual guides?

Multi-dimensional entities?

I **dent**ity of the summoned entity:

The identity of the entity or group of entities we are talking to during a Jalsa (Séance) or Sihr (Magic) work must be known to us, perfectly understood by the practitioner, and familiar to the Taaleb (The person who is summoning the spirits), at least on a “textual” level.

Why it is so important to know the identity of the “Entity” we are talking to during a Sihr’s séance?

For many reasons will tell you the Rouhaniyiin (Spiritists) and Al-Sahiriin (Sorcerers, magicians) of the Eastern world, who are the earliest practitioners and fathers of Sihr (Magic, sorcery). Magic and sorcery were not created in America or Medieval Europe; they were created in North

Africa, Arab Peninsula, the Middle East, The Near East, ancient Mesopotamia and Iran, thousands of years ago.

In fact, the priests of the earliest royal courts of the Eastern world, and much later, caves' oracles readers in Greece and Anatolia (Asia Minor) established the primordial protocol of communication with all sorts of entities, Arwaah, souls and spirits.

Thus, learning about the Shaksiyah (Identity) and Tabi'ha (Nature) of summoned or contacted spirits and entities will facilitate our Itisal (Contact, communication, rapport) with them, for we will know:

Protocol:

What Nizam (Protocol) and Ousoul (Rules, etiquette) to follow, because each category of those entities has its own Nizam and Ousoul.

Language:

What Lougha (Language) to use, because each category of those entities has its own Lougha. Learning Loughaat (Languages) of Arwaah (Spirits), Djinns, Afarit, Ghouls, and similar entities is a must, for these entities do not respond to other languages. King Solomon talked to Djinns in their own languages, the Sawda and Rouhaniya.

The priests of Melkart spoke to Arwaah and Noble Spirits of Phoenicia in Ugaritic, Phoenician and Tahira languages.

The contemporary Sahiriin (Sorcerers, magicians) of the Middle East, Arab Peninsula, and North Africa summon Afarit and Djinns in Rouhaniya, Nouraniya, and other local dialects. The Honorable Ulema communicate with Arwaah and Ascended Masters in Ana'kh, etc.

Of course, in this context we are referring solely to the old Arwaah and entities. In other words, we do not need to be fluent in ancient Arwaah's languages to communicate with the souls and spirits of our departed ones, and/or dead people from our modern time.

Protection:

What Difayah and Himaya (Measures of prevention and protection) to use during the Jalsa (Séance), because some of those entities could be very hostile and dangerous. Many Talabiin (Plural of Taleeb) were hurt by various kinds of Arwaah (Spirits).

Power:
Ancient Arwaah and entities of the world of Sihr (Magic, sorcery) have tremendous Idarat (Capabilities) and Kuwaat (Power, influence) which can be solicited and/or obtained by using very particular and precise commands and spells.

Without knowing the true nature and identity of those entities, we will never know what kind of commands and Talabaat (Demands, orders) we must use to control them, order them to grant us favors, and be at our total service.

You have to keep in mind that there is an enormous difference between the souls of dead neighbors, relatives and friends and Arwaah, when it comes to magical powers.

Our departed ones don't acquire magical or supernatural powers when they enter the world beyond. They remain the same, even though many progress through the light. Per contra, Arwaah possess enormous supernatural powers in virtue of their Shaksiyah (Identity) and Tabi'ha (Nature).

Calendar:
Numerous Arwaah respond to Taaleb and Saher according to Rizmana's (Calendar) pre-requisites, meaning, some Arwaah and entities can be summoned only on this day or that day, on this hour or that hour; they are not like the archangels of psychics and mediums who claim to be able to call upon the angels and talk to them "on the spot"!

There are different categories and identities of spirits and entities which do not respond to our Talabaat (Requests, demands, spells, orders, magical writings) if called upon or summomed Ghaltiya (Wrong time to contact them).

Knowing their identity will ipso facto refer us to the Rizmana; the right time to contact them.

This book is unique and extremely useful on so many levels for many reasons. Mainly because it provides both the beginner and experienced practitioner with necessary guidance, methods and techniques to communicate with various kinds and categories of entities from the realm of Arwaah, Djinns and Afarit, as suggested and as practiced by the Al-Sahiriin (Sorcerers, Magicians), the Rouhaniyiin (Spiritists) and Al-Mounawariin (Illuminated) in the Near East and the Middle East.

It is my strong belief that only Rijal al Arwaah (People of Souls, or People

of the Spirits) which encompass the three previously mentioned “Spirits-Djinn-Afarit” practitioners, and those who have learned the Nizam and Ousoul of Al-Arwaah can de facto communicate with the Djinn and Afarit. You, the reader in the Western Hemisphere could join the sphere of the Illuminated Eastern Masters (Mounawariin), and succeed in communicating with Djinn and Afarit if you study the Nizam and Ousoul of Al-Arwaah (Protocol, Law and Rules of Spirits), which are explained step-by-step in this work.

And before you commence to study and practice Ilmu Al Arwaah, Al Jinn Wa Al Afarit (Science or Study of the World of the Spirits, Djinn and Afarit), you have to bear in mind that only those who are pure at heart, and honorable in their intentions and deeds will succeed in entering the Dounia Al Awaah Al Sharifa, which means entering (or establishing a rapport with) the realm of spirits and entities from another dimension.

Goodness of the heart is a prerequisite.

And always remember that generosity and compassion are your one way ticket to immortality, and every time you give from your heart, you will grow one inch taller, and the sky is the limit. Communicating with the Spirit World is a spiritual affaire.

Put aside your materialistic values and principles, and enter their world with pure intent and humility.

Failing to communicate with the Spirit-World and/or Djinn and Afarit.

I have never seen, met and/or witnessed any practitioner in the Western Hemisphere who was engaged in any form of spiritism or magic, or has claimed to be able to call upon the spirits, to perform any act or technique which led to spirits’ manifestation, and/or direct communication with Djinn and Afarit.

I should know that because I have spent over 55 years in these fields, wrote more than 200 books on these topics, worked with Ulema, Allamah and Rijal al Arwaah, and currently serving as President of the American Federation of Certified Psychics and Mediums. Without any exception, all of them failed in communicating with Djinn and Afarit, for obvious reasons, and mainly because they could not call upon these entities of any level or category in their Loughaat (Languages), and command them, using the proper terminology and pertinent Talabaat (Demands).

Yes, Djinn and Afarit have their own language, which were studied and written about by Islamic Rouhaniyiin, and spiritists, and which appeared in various Koutoub Al Arwaah (Books of the Spirits) throughout the centuries in the Middle East and the Near East, in Arabic (Pre-Islamic and Islamic) and secret texts known only to few Sihhr practitioners.

Djinn and Afarit are not the souls of your departed loved ones. They are not humans.

They live in a dimension, regular psychics and mediums can't reach. And if any of them did, no Djinn or Afarit apparition had ever occurred, simply because the psychic or the medium could not communicate with them in their own language.

Djinn and Afarit are not dead people, souls, or spirits; they are living creatures like you and me, thus we must talk to them in a language they can understand.

Communicating with departed persons, and according to western mediums is possible, and does not require the learning of any particular language; meaning you can consult a psychic/medium like Madame Rozanna Rosita Esperanza de Rosario, who speaks only Spanish, and ask her to communicate with the spirit of your dead grandpa who spoke only German or English, and Madame Rosa Rosita Rozano etc., will communicate with your grandpa without speaking a single word in German or English!

And you ask Madame Rosa Rosita, where is grandpa?

Are you really talking to him?

In Spanish?

What is he saying? (Remember your grandpa never spoke a word in Spanish)?

Do you understand what he is saying?

Oh Yes! Rosa Rosita understands what your grandpa is saying to her. In fact, Rosa Rosittttttta can understand messages coming from dead people in any language on the planet!

And where is your grandpa standing now?

You can't see him.

Madame Rosita would tell you, "He is here...I can see him...I feel him, I hear him, he has a message for you", etc. etc.

A message?

Good! Is it in German or English?

Because grandpa did not speak Spanish.

Oh don't worry, Madame Rosita in her mediumistic state can understand all the languages of the world, and interpret all the messages of dead people

who spoke in more than 1,000 tongues! Ironically, and surprisingly, such mediumistic communication between mediums and dead people did happen according to people who sought the services and guidance of psychics and mediums! The situation is less complicated when your psychic or medium in Malibu, Los Angeles or on Bourbon Street in New Orleans is American and you ask him/her to communicate with your dead grandpa who is also American. Boom vavoom clean the room, the spiritual communication is a done deal, there are no languages' barriers here, because both your grandpa and you medium speak the same language, and spiritual communication becomes a piece of cake.

Really?

It is rare but possible, and only if your grandpa is still hanging around in the "40 Day Period Zone".

Nothing like that will ever happen when a true Rouhaniyiin or Sahiriin is in action. Communication between the two, the Djinn or Afarit and the Sihr Practitioner is totally different on so many levels.

First, a particular Djinn/Afarit language is used.

And second, the apparition or manifestation of the entity (entities) are real. Actually, you will be able to see the Afrit or Djin in the flesh! They materialize right before your eyes.

Rules and Commands.

In addition, this book instructs the seeker on how to comply with the rules and pre-requisites necessary during a séance.

A strong emphasis is placed upon:

- 1-The structure, alphabet, letters, sentences and meaning of the language of the spirits, Afarit, Djinn, and Arwaah. Thus, the Taaleb (Seeker) will know what to do when he or she hears the voices of entities during a séance.
- 2-The most powerful commands you can use during a séance, and how to order the summoned entities to grant you most needed/important favors, and assistance in urgent matters, as well as general commands pertaining to health, the removal of difficulties in getting a job, the protection of your home from evil spirits, obtaining an immediate financial relief, and so on.

As a seeker (Taaleb), a novice, an apprentice, as well as a serious and seasoned spiritist-practitioner, you should pay attention to the instructions and rules pertaining to direct conversation with summoned entities, and

especially to the Ousoul (Protocol) in communicating with spirits.

It is all explained in this work; it is the first published work ever released in the Western Hemisphere which deals with these topics.

The contents and ideas presented in this work are based upon documented practices of Al Rouhaniyiin, Al Sahiriin, Al Mounawariin, as well as, the teachings and lectures of enlightened masters, who have practiced this etheric art for centuries. Therefore, you should read this book with an open mind, paying extreme attention to instructions provided by the honorable Ulema, Allamah, Sahiriin (Sorcerers), Mounawariin (Illuminated), Tahiriin (Pure Ones), and Rouhaniyiin (Spiritists).

Etiquette and protocol of contacting the spirit-world.

Contacting spirits and entities is a very serious, complex, and demanding undertaking.

Whether you are communicating (Or you are attempting to) with dead people you know who they are or were, or you have learned about from others, meaning dead persons who have lived in our physical and immediate world, such as parents, relatives, friends, associates, etc., or contacting Djinn and Afarit, you must observe particular rules called Nizam and Ousoul, meaning the protocol and etiquette of the Arwaah (Spirits), and entities from the world beyond or different dimensions, and which are prescribed, outlined and explained in this work.

Needless to say, you should be patient, and keep on practicing and practicing without despair, for it may not be easy to succeed in your first séance. But eventually, you will succeed.

But without practice, patience, and perseverance, you will not be able to establish a fruitful rapport with spirits and entities.

Nota Bene: To fully understand the instructions, and in order to succeed in your communication with summoned spirits, we do advise you to also consult two books, which constitute an integral and paramount part of the spiritual work:

1-How to Summon and Command Spirits, Angels, Demons, Afarit, and Djinns. Techniques and Instructions.

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

If you need additional guidance or help, you can always email me at delafayette6@aol.com

Language of the Arwaah (Spirits).

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

The Arwaah have their own language (s), and some share the same vocabulary.

For reasons we do not fully understand, the language of the Arwaah contains many Hebrew, Kabalistic, Ugaritic, Phoenician, Arabic, Hittite, Turkish, Sumerian, Persian, Akkadian, Chaldean, and Assyrian words.

However, Allamah Seif El Diin said the Arwaah's words found in these ancient languages, were originally and primordially taken from the Rihaniyaat, and Ana'kh, the language of the Anunnaki Ulema.

This book contains a sufficient number of Arwaah phrases, words, and commands which will help you to summon and command Arwaah and various entities.

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.

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

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

It is easy, fun, and fast!

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

Almost 90% of the words, expressions and sentences found in this book are commonly, frequently and jointly used by Sahiriin (Sorcerers), Rouhaniyiin (Spiritists), Mounawariin (Enlightened), and practitioners of witchcraft in the Middle East, the Near East, and North Africa, to summon and to communicate (Ittisaal) with Arwaah (Spirits), Mawtah (Dead people), Djinns, Afarit, Shayatiin (Demons or Evil Entities), and various non-physical entities which have not departed yet, crossed over, and which are still trapped in Bilaya and Marash Mawtah (Doomed Zones of trapped

spirits of dead people, and even our beloved pets).

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

Those who are familiar with dead languages and languages of the ancient world of the Middle East, Near East and Anatolia will immediately notice that many words in the spirits and entities languages are frequently found in various languages and scriptures of the ancient world, such as Akkadian, Sumerian, Assyrian, Babylonian, Ugaritic, Byblos Script of Phoenicia, Ana'kh (Anunnaki's language), Aramaic, Hebrew and Arabic.

Those Arwaah and entities could be summoned only if they are contacted in their ancient languages, some of which were written down and preserved in Arabic and Sahiriin texts, and shrouded in secrecy for centuries. This is why the practitioners of Sihr (Magic and witchcraft) refer to them as "Entities" and "Arawaah."

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

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

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

Once they have left the zone of the 40 day period to another dimension, no one, no psychic, no medium, and no practitioner of the black or white arts can contact them.

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

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

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

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

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

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

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

You can't reach Maroush in Spanish.

You must use one of their archaic languages, for they don't understand English or Spanish.

The same criteria and prerequisites apply to angels and demons.

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

And the Talsam (Talismans, amulets), and Kitabaat (Magical writings) are written in their own languages, and not in French, English or Spanish!

It is very amusing and entertaining –to me- to hear so many mediums telling their customers that they are able to talk to angels and to hear their messages by simply using telepathy and sensing their vibrational presense, or just by talking to them in plain English!

Nonsense!

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Languages of the spirits and lightworkers of Sihr.

Generalities:

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

- **e-**The afarit and djinns have their own language; they use macabre and dark expressions. It is almost impossible to understand what they are saying.
- **f-**The spirits of the Anunnaki Ulema speak in every known language on Earth.
- Note: The spirits also use short sentences in answering Taaleb's questions and requests. And in many instances, they answer by yes or no.
- In certain cases, they reply by moving objects in different directions, depending on the demands, requests and commands of the Taaleb.
- This happens, when the spirits and entities do not manifest themselves physically.

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

1-Nouriin:

The language of the angels. Nouriin means verbatim the language of light.

2-Malaa-iikiyah:

Another word for the language of the angels. Malaa-iikiyah derived from Malaak, which means angel in many ancient languages, including Hebrew, Aramaic, Urdu, Farsi, Turkish and Arabic.

3-Fasida:

The language of entities of the Lower Sphere.
Fasida means verbatim the rotten language.

4-Tahira:

The language of spirits from the Higher Sphere.
Tahira means verbatim the pure and/or clean language.

5-Charririya:

The language of evil spirits. Charrir means verbatim, evil, shameful deeds,

destructive and malevolent thoughts, intentions and acts.

6-Iblisiyah:

The language of evil spirits, more precisely, the language of the “devil”. Iblisiyah derived from Iblis, which means the devil in Arabic.

7-Rouhaniya:

The Sahiriin archaic language. Rouhaniya derived from Rouh, which means soul. Rouhaniya is also the language of the Spiritualists of the Middle East and the Near East.

8-Nouraniya:

The Mounawariin’s language. Nouraniya derived from Nour, which means light in Arabic.

9-Ulema-Ana’kh:

Language of the Anunnaki Ulema.

10-Fikraya:

A telepathic language used by both the Enlightened Masters (Mounawariin) and non-physical presences (Entities, spirits, angels, etc.)

11-Akkadian-Sumerian:

The ancient languages of Mesopotamia, which originally were used to communicate with Gallas and Sebiti.

12-Aramaic, Hebrew, Phoenician, Ugaritic, and Pre-Islamic Arabic:

Languages of the Ezraelim.

13-Arabic (Pre-Islamic and Islamic):

Language of the Afarit and Djinns.

14-Sawda:

The language of the Afrit, Djinns and Ghools.
Sawda means verbatim the language of the darkness.

15-Shataniyaat:

The language of the devil, according to the Arab Sahiriin

16-Insaniyaat:

The spirits and ghosts of departed friends, siblings and relatives speak to us in their native languages; languages we are familiar with, language (s) we used to talk to them with, while they were still living with us.

This language is called Insaniyaat

*** **

The Sahiriin language.

The spirits and entities have their own language. You can't summon an entity (Old Spirits) in English, French or in any other language.

You must call upon the entities and summon spirits in Rouhaniya (The Sahiriin language), or by using Nouraniya (The Mounawariin's language), and especially the Ulemite-Ana'kh language.

The Sahiriin language is not complicated at all.

Essentially, it consists of a few words and a limited number of sentences, commands, Talabaat and spells.

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

Basically, it was developed by the Sahiriin (Masters of Sih'r "Magic" and witchcraft) who lived in Persia, Anatolia, the Arab Peninsula, Palestine-Israel, North Africa, and Medieval Europe.

The spirits and entities do not speak English, French or any other language, except their own. Worth mentioning here that the spirits and entities we are referring to are NOT the deceased people and departed loved ones who lived with us on Earth, or the angels you read about in the Bible, and Holy Scriptures.

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

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

Origin of the Sahiriin language:

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

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

Why should we learn the language of the old spirits?

For many reasons, but mainly because:

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

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

Do we need to learn the languages of the old spirits (of any dimension) to be able to communicate with our departed ones?

Answer: No.

And what if we wish to contact human "souls" or spirits who don't speak our language?

Answer: It is tricky, because human "souls" or spirits do not learn foreign languages in the afterlife during the 40 day period following their death and right before they cross over to a higher dimension, and in the Doomed Zone.

Consequently, the presence of a translator or an interpreter becomes necessary.


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


It is derived from the Arabic word "Moutarjem".


Alphabet of the Afarit and Djinn


A		Pronunciation: Aaah, Alef
B		Pronunciation: Ba, Beh
C		Ceh, Siin
D		Dal, Deh
E	 or 	Pronunciation: Eh
F		Pronunciation: Feh
G		Pronunciation: Geh, Jiim
H		Pronunciation: Ha', Heh
I		Pronunciation: Eeh
J		Pronunciation: Jiim
K		Pronunciation: Kaaf
L		Pronunciation: Laam
M		Pronunciation: Meem
N		Pronunciation: Noon, Na


O  or  Pronunciation: Aw, O

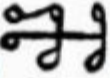
P  Pronunciation: Beh, Pa


Q  Pronunciation: Keff


R  Pronunciation: Reh


S  Pronunciation: Seen


T  Pronunciation: Ta, Teh




U  Pronunciation: Ooh, Wa

V  Pronunciation: Fah, Feh

W  Pronunciation: Wa

X  Pronunciation: Ja, Xha

Y  Pronunciation: Waay

Z  or  or 
Pronunciation: Zeen, Za

Additional letters & sounds:

Gha 

Dhah 

Thah 

Kho (Like Jose) 


The letter below produces a sound not found or available in any western alphabet. The closest sound/pronunciation is Ae'n.





*** **

**Examples on words, names, and sentences'
transposition.
How to write in Loughaat Al Afrit.**

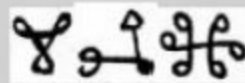
Writing the word of Sam

S is: 


A is: 


M is: 


Now, you write Sam from right to left as follows:

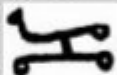


Writing the word of Beth

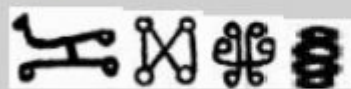
B is: 

E is: 

T is: 

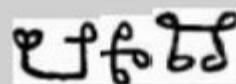
H is: 

Now, you write Beth from right to left as follows:

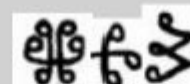


The Correct Transpositions.

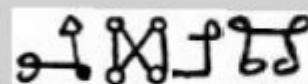
Exercise #1: Roy
Write below, from right to left.



Exercise #2: Joe
Write below, from right to left.



Exercise #3: Rita
Write below, from right to left.



Exercise #4: Joy
Write below, from right to left.

ᱵᱚᱠᱟ

Corresponding Arabic Alphabet.

Tah

ᱵᱚᱠᱟ ᱠᱚᱢᱚ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ
ط ا ب ج د ه و ز ح ط

Tah He Zayn Waw He Dal Jiim Beh Alef

ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ
ص ق ر ش ت ث خ ذ

Zayn Khe Ce The Shin Reh Kaf Sad

ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ
غ ظ ض

Ghayn Zhad Dad

ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ ᱵᱚᱠᱟ
ي ك ل م ن س ع ف

Feh 'Ayn Siin Noon Miim Lam Kaf Yeh

How to write a complete sentence.

Loughaat Al Afrit is not a literary one.

It was not invented by Lord Byron or Victor Hugo.

Thus, you do not need to be versatile and eloquent.

It is simply a Talabaat and Kitabaat medium; simply put, Loughaat Al Afrit serves as spells or commands.

Consequently, the sentences and phrases are short and straight to the point.

For example, if you want to stop an evildoer from accentuating a curse, causing you additional headache, or you wish to confuse his or her mind, you just write 2 or 3 words referring to "mind" and/or "headache", and "confusion".

On the Burqa'h, add you wish; for example confusing the mind of your enemy and creating chaos in his/her mind, in order to distract him/her in his/her effort to create bad vibes aimed at you, or to confuse him/her in what he/she wants to do to you. The key words here are:



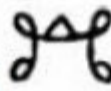

1-Mind

2-Confusion

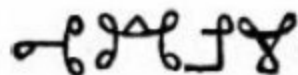
So, you have to transpose "Mind" and "Confusion" in Loughaat Al Afrit.

How to write:

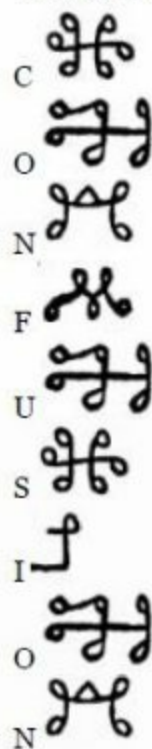
Step One: First, you have to transpose each letter of the word "mind" separately like this:

M 
I 
N 
D 

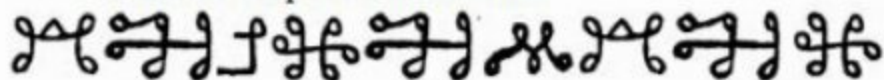
Now, join the M, I, N, D and write from right to left the complete word like this:



Step Two: You have to transpose each letter of the word "confusion" separately like this:



Now, join the C, O, N, F, U, S, I, O, N, and write from right to left the complete word like this:



၂၀၁၄
၂၀၁၄-၂၀၁၅

શ્રી ૯૫

၂၀၁၄
 ၂၀၁၄-၂၀၁၅
 ၂၀၁၅

*** *** ***

Financial/Monetary Situations.

Command/Kitabaat to remove a curse which is causing:

- a- Loss of income.
- b- Loss of a job.
- c- Failure in business.
- d- Preventing you from succeeding in your projects.
- e- Blocking you from going forward, financially.

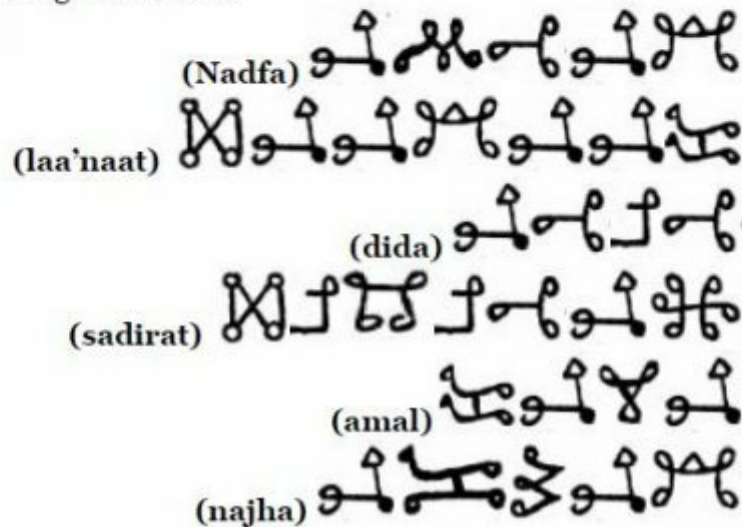
f- Preventing you from a getting a job.

Translation word-for-word (verbatim) below:

Nadfa laa'naat dida sadirat amal najha.

Remove curses against income and job's success.

In Loughaat Al Afrit:



*** **

Relations, Love, Friendship, Family's Situations.

Kitabaat #2:

Command/Kitabaat to remove a curse which is causing:

a- Loss of friends.

b- Friends and family members to distant themselves from you.

c- Your lover or spouse to leave you or to stop loving you.

d- Your children to rebel against you.

e- Incidents that could destroy your family.

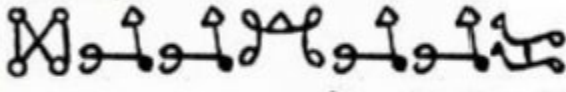
Translation word-for-word (verbatim) below:

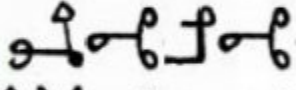
Nadfa laa'naat dida ilaka kabu asdiki

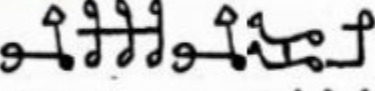
Remove curses against relations, love, and friends.

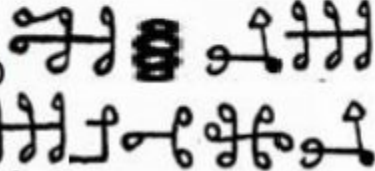
In Loughaat Al Afrit:

Nadfa)

(laa'naat) 

(dida) 

(ilaka) 

(kabu) 

*** **

Health Situations

Kitabaat #3:

Command/Kitabaat to remove a curse which is causing:

- a- Bad health or deterioration of your health condition
- b- Situations and conditions to make you lose your mind or to become insane
- c- Injuries and enormous physical pains

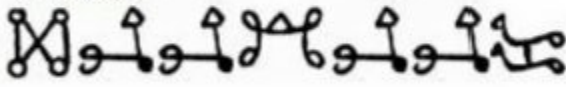
Translation word-for-word (verbatim) below:

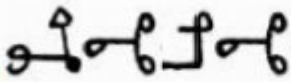
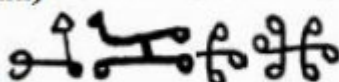
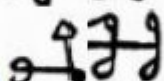
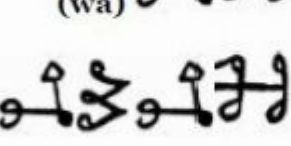
Nadfa laa'naat dida soha wa waja

Remove curses against health and pain.

In Loughaat Al Afrit:

Nadfa)

(laa'naat) 

(dida) 
 (soha) 
 (wa) 
 (waja) 

*** **

Accidents of any kind

Kitabaat #4:

Command/Kitabaat to remove a curse which is causing:

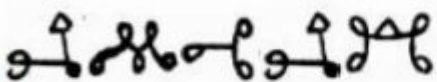
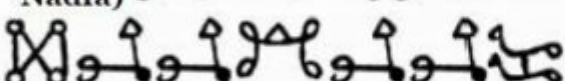
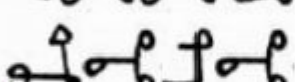
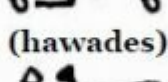
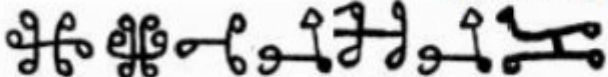
- a- Car accidents, fire, crashes
- b- Your gadgets, equipments and tool to stop working
- c- Other accidents of any kind

Translation word-for-word (verbatim) below:

Nadfa laa'naat dida hawades nar Isha

Remove curses against accidents caused by fire and tools.

In Loughaat Al Afrit:

Nadfa) 
 (laa'naat) 
 (dida) 
 (hawades) 


(nar) 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎫
(Isha) 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎫



Chapter Four
Contacting the Dead and Communicating with Entities.

I. 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, once he/she has crossed over to the astral world.

“Maat...Maat L'il Abd”, meaning “Once dead, is dead for good and forever...” said word for word, the Honorable Allamah Saleh Sharif Al Kuraychi Al Ansari.

The 40 day period:

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 Marash Mawta/Bilaya (The doomed zone where souls are trapped).

They are still alive, but they do exist in a different form.

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.

*** **

II. Communication with some entities.

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 knew, here, on Earth? These entities and souls (Arwaah) are divided into two groups or classes:

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

Can we communicate with them?

Yes, we can.

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

It derived from the Ulemite word “Azaab”, which means pain, suffering. Azaab exists in the Arabic language, and means the very same thing.

The Moo-Aa-Zabeen suffer because their souls, or spirits (Anunnaki-Ulema use the word Mind) are trapped in the doomed zone, and can’t get out.

The Sahiriin do not considered them as “Fully Dead”.

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

Moo-Aa-Zabeen were once humans.

Do not confuse “Noufous” with Moo-Aa-Zabeen. Noufous is the plural of “Nafs”, which means “Soul” of dead people. Nafs or Nafsiya in Arabic.

Nefesh in Hebrew.

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

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

2-Class two: 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-astral-etheric dimensions, incomprehensible to many of us.

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

- Ezraelim
- Gaffarim
- Djinns (Jinns. Always in the plural form)
- Afarit (Plural of Afrit)

- Ashbah (Plural of Shabah)
- Apkallu
- Gallas
- Angels
- Demons
- Ghoolim
- Helama-Gooliim

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

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

*** **

IV. Is there an 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 and lectures.

*** **

V. 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)

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 forever.

And some, will stay with you for the rest of your life, to help you, to guide you, and to grant you endless favors.

*** **

VI. Any hostile and dangerous Arwaah and spirits out there?

You bet! Plenty! And they are called Shirriin.

The Shirriin are divided into four categories:

- **a-Kaabihin:**
- It is derived from the word “Kaabeeh”, which means bad, bad deed, awful action and awful thoughts. Thus, Kaabihin becomes the bad spirits.
- **b-Sharrariin:**
- They are the worst. Derived from the word “Sharr”, which means evil or from the devil. Thus, Sharrariin becomes the evil spirits.
- **c-Aatiliin:**
- They are the “Devious Spirits”, who respond only to black magic, and are usually summoned to hurt others.
- **d-Fasidiin:**
- Literarily translated, the word Fasidiin means the “Rotten Spirits” who respond to summons intended to disrupt the lives of other people, and bring them all sorts of catastrophes, including diseases, illness, and death.

Note: Turkey and the Arab Peninsula's 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.

*** **

VII. Where and how to sit during a séance?

a-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.

b-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.

I have explained this, at length, and provided “Arwaah Calendars” in my previous books on the subject.

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

The esoteric 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 50 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!

VIII. 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.

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

THE SÉANCE:
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, $\frac{3}{4}$ 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)

*** *** ***

THE SÉANCE

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. Burqa'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:

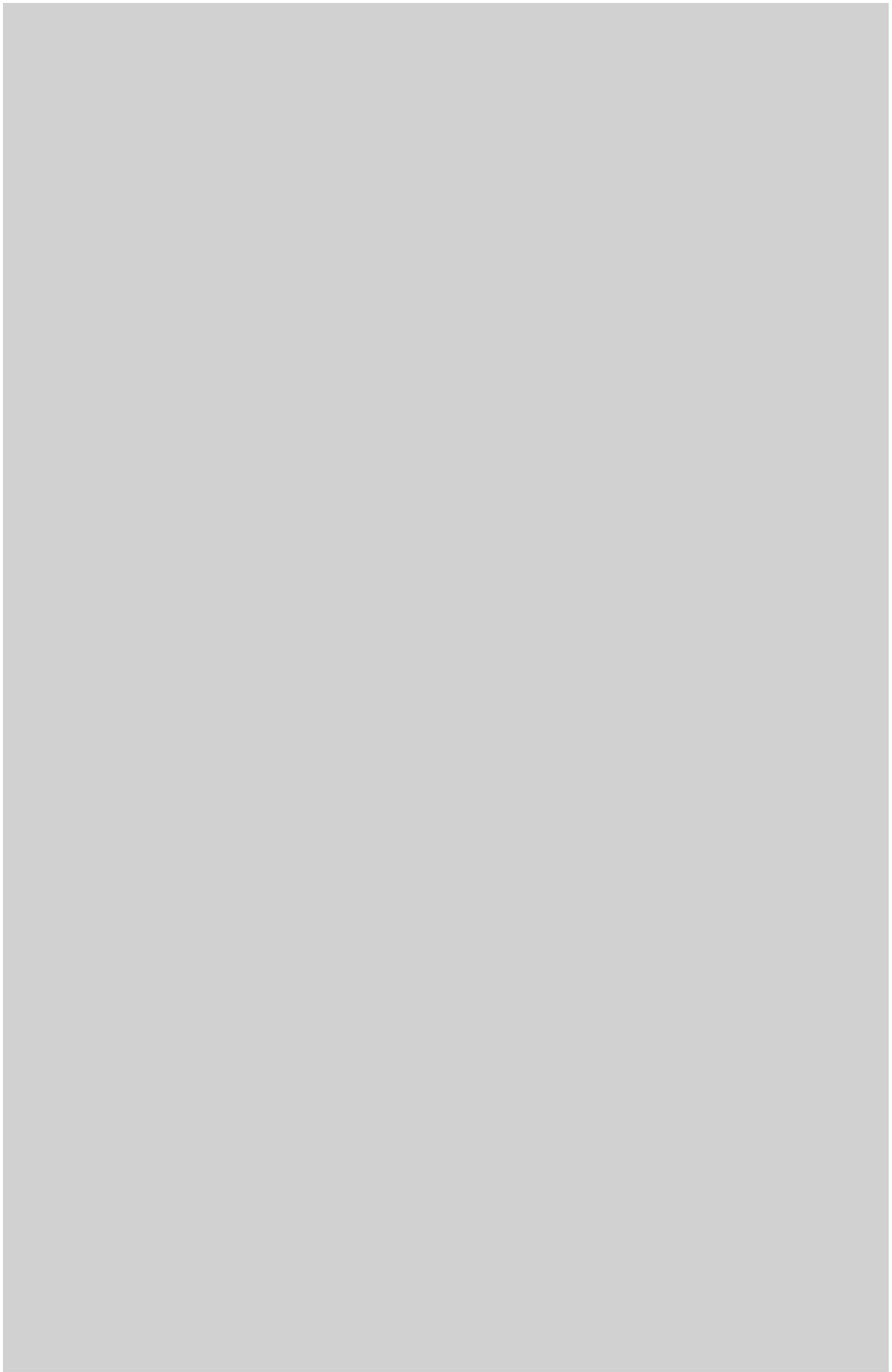
You need this chart for writing your first name in the Sahiriin's language, on the Burqa'h. In some séances, you will be required to write your name below the magical square, placed on the Burqa'h. Of course, you can write it in any language of your choice. But the Sahiriin advise you to write your name in their own language, simply because the Afarit, 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.

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. See info and instructions on the following pages.



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

B in the Sahiriin language is: ب

O in the Sahiriin language does not exist phonetically, but could be written as و. So, Bob in the Sahiriin's language becomes: ب و ب

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:

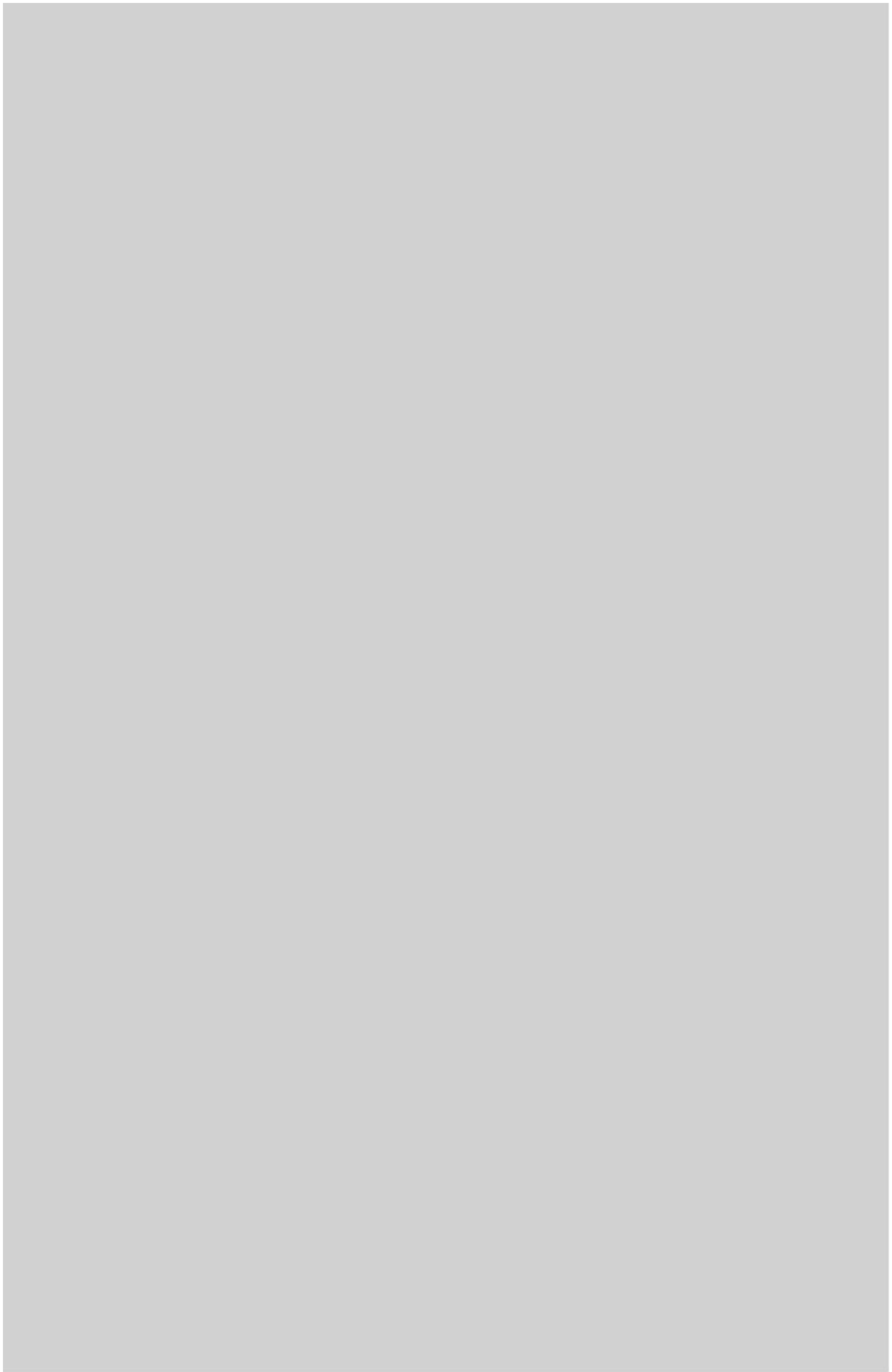
Your Options:

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	R: 00
B: 2	S: 100
C: 3	T: 200
D: 4	U: 300
E: 5	V: 400
F: 6	W: 500
G: 7	X: 600
H: 8	Y: 700
I: 9	Z: 800
J: 10	
K: 20	
L: 30	
M: 40	
N: 50	
O: 60	
P: 70	
Q: 80	



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.

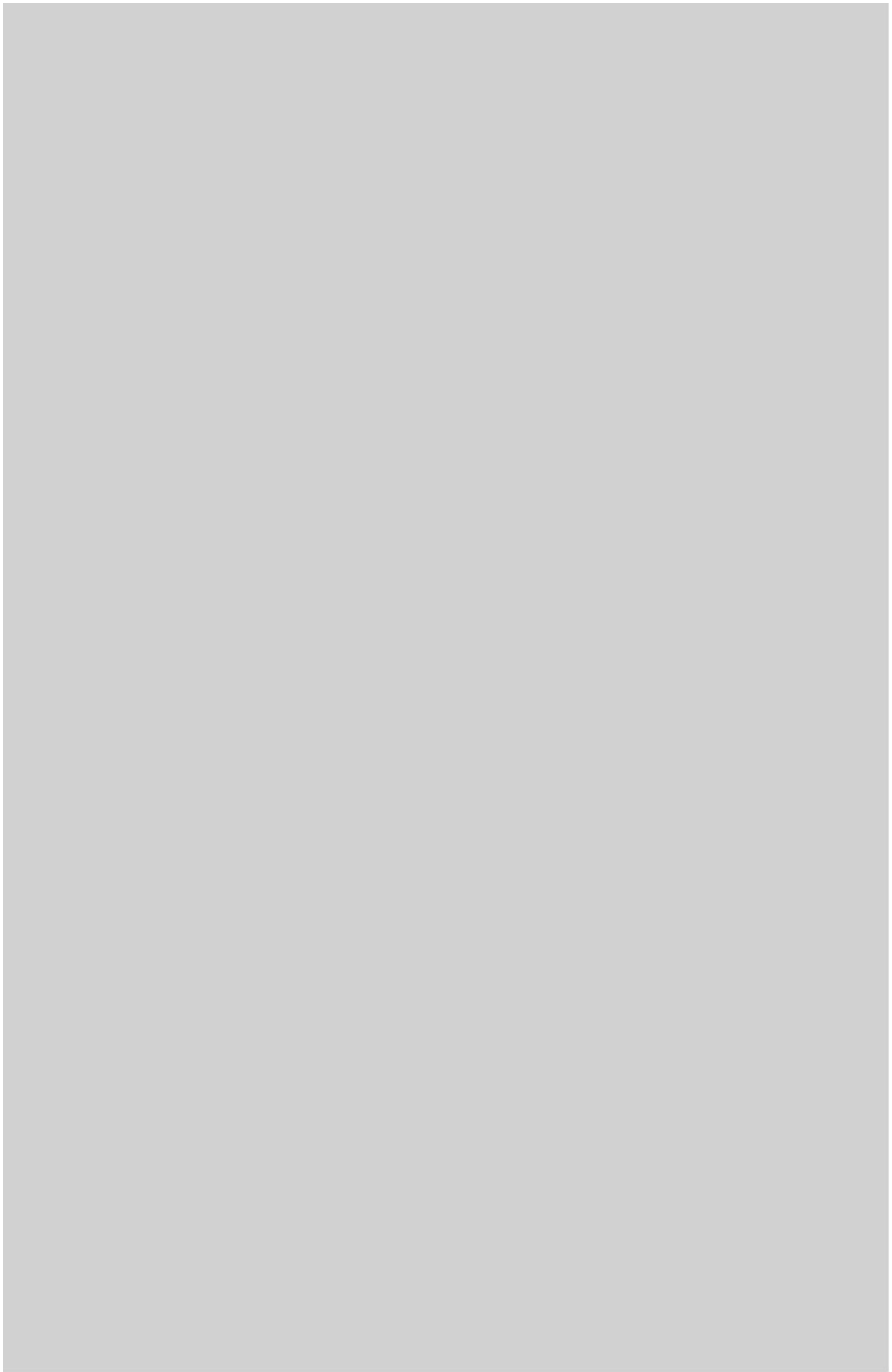
And we write 128 under John, like this:

John
128

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

Note: More on these subjects in Book 2/Level Two, Section:
The Metaphysical Master

*** **

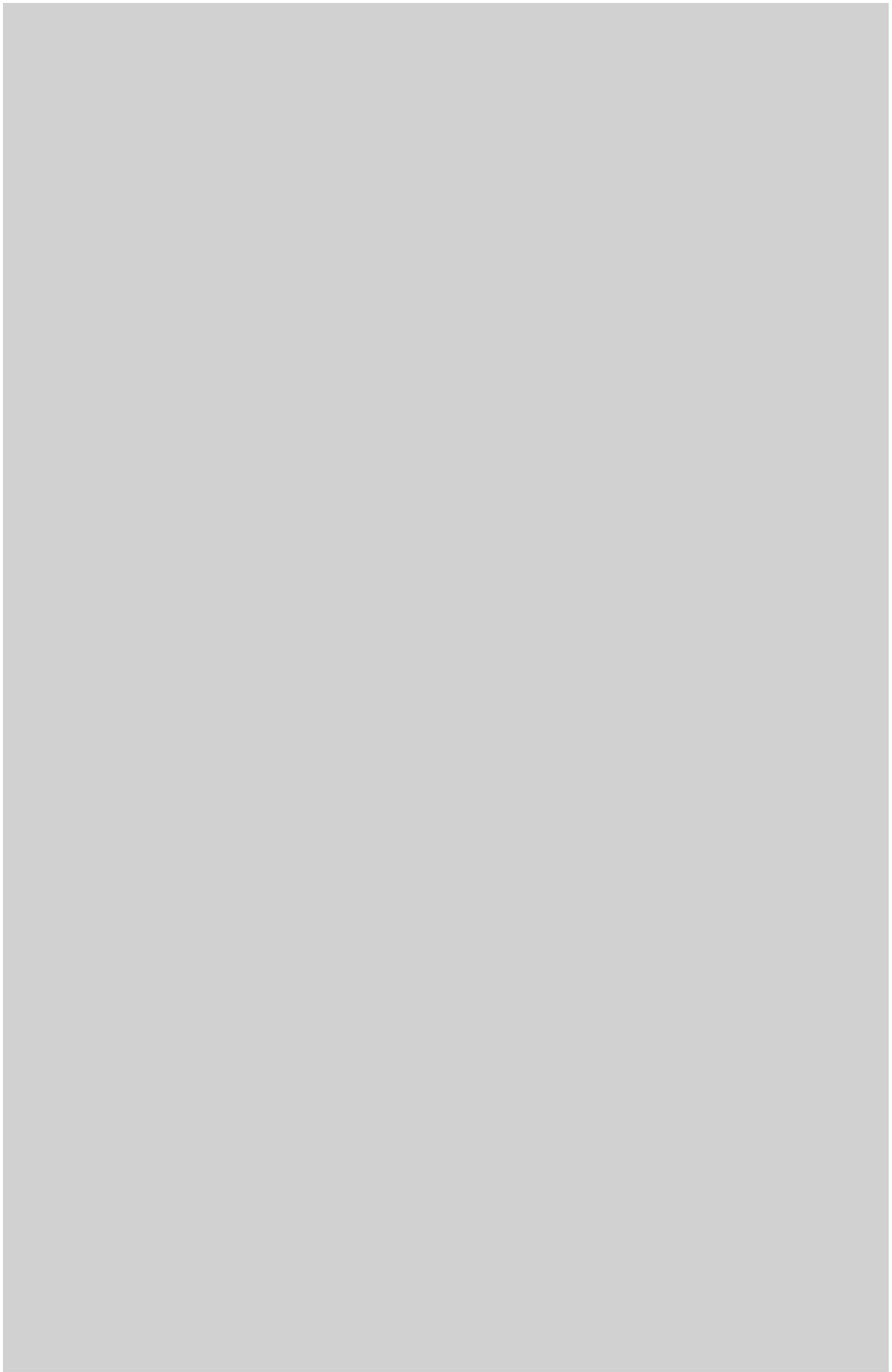


Sahiriin Alphabet and Corresponding Letters in Latin/Anglo-Saxon, English, French, etc...

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

Arabic		Pronunciation	Arabic		Pronunciation	
Sahiriin			Sahiriin			
ا	—	ā	Alif	د	—	Ḍād
ب	—	b	Bā	ت	—	Tā
ث	—	t	Ta	ذ	—	Ḍha
ج	—	th	Tha	ء	—	'Ayn
ح	—	j	Jīm	غ	—	Ghayn
خ	—	ḥ	Hā	ف	—	Fā
د	—	kh	Khā	گ	—	Gāf
ڊ	—	d	Dāl	ک	—	Kāf
ر	—	ḏ	Thāl	ل	—	Lām
ز	—	r	Rā	م	—	Mīm
س	—	z	Zāy	ن	—	Nūn
ش	—	s	Sīn	ه	—	Hā
ص	—	sh	Shīn	و	—	w(u)
ض	—	ṣ	Sād	ي	—	y(i)
						Yā

*** **



Now you write Mary as: **م ا ر ي**

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.

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: **ف** in the Sahiriin's language.

r is: **ر** in the Sahiriin's language.

a is: **ا** in the Sahiriin's language.

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

*** **

Now you write Fran as: **ف ر ا ن**

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

S is: **س** in the Sahiriin's language.

a is: **ا** in the Sahiriin's language.

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

*** **

Now you write Sam as: **س ا م**

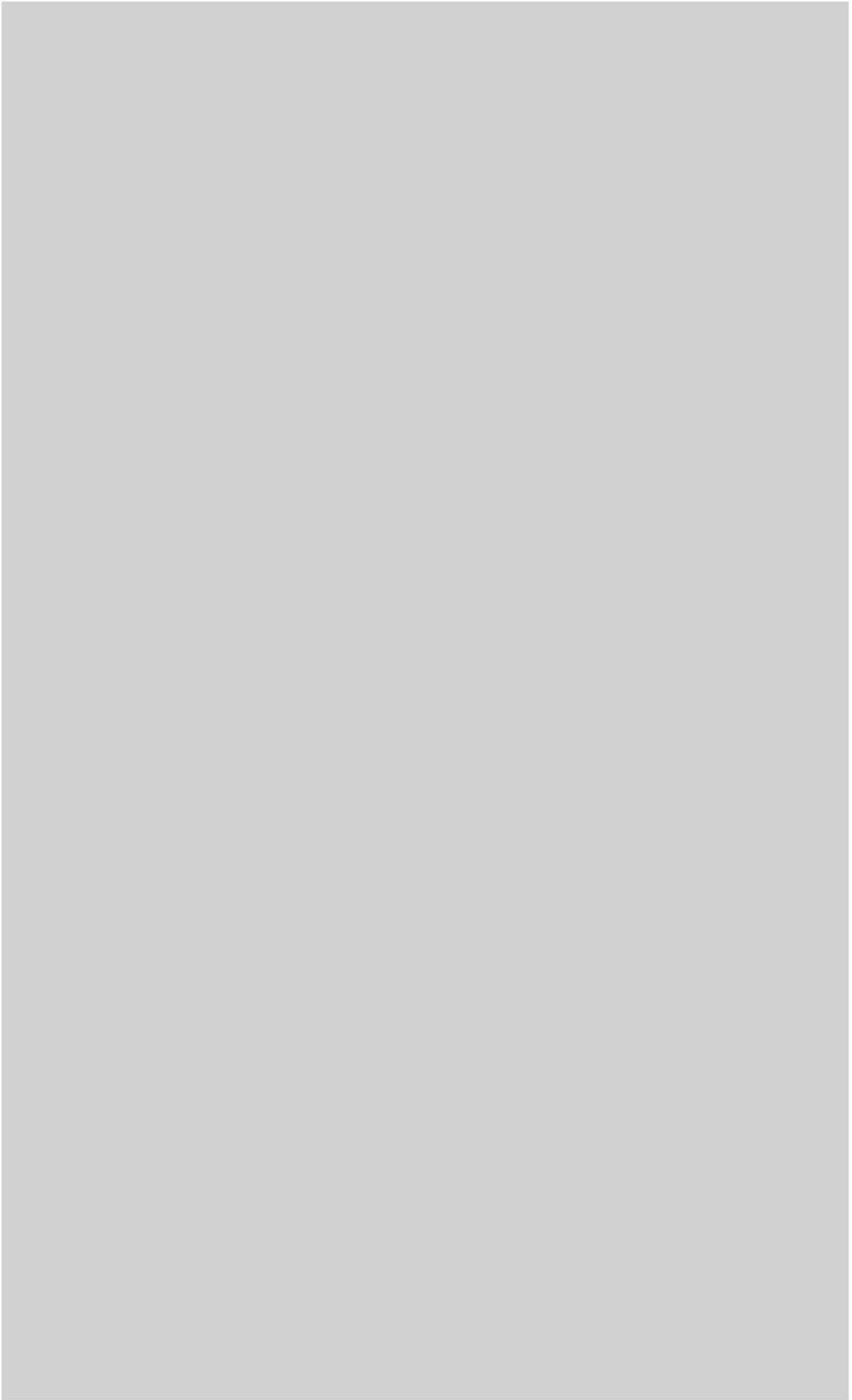
Now, let's work on Mary.

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

a is: **ا** in the Sahiriin's language.

r is: **ر** in the Sahiriin's language.

y is: **ي** in the Sahiriin's language.



3. A white candle for each séance:

- 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 or 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!
- **l.** 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, $\frac{3}{4}$ filled:

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; $\frac{3}{4}$ 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 Ja-baar.
- **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 Burqa'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, Ajeebeeb 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.
- **Ajeebeeb:** 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. 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 or 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.

*** **

11. Incense.

Burn incense before you start the séance.

*** **

12. 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.
- **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.
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.

*** **

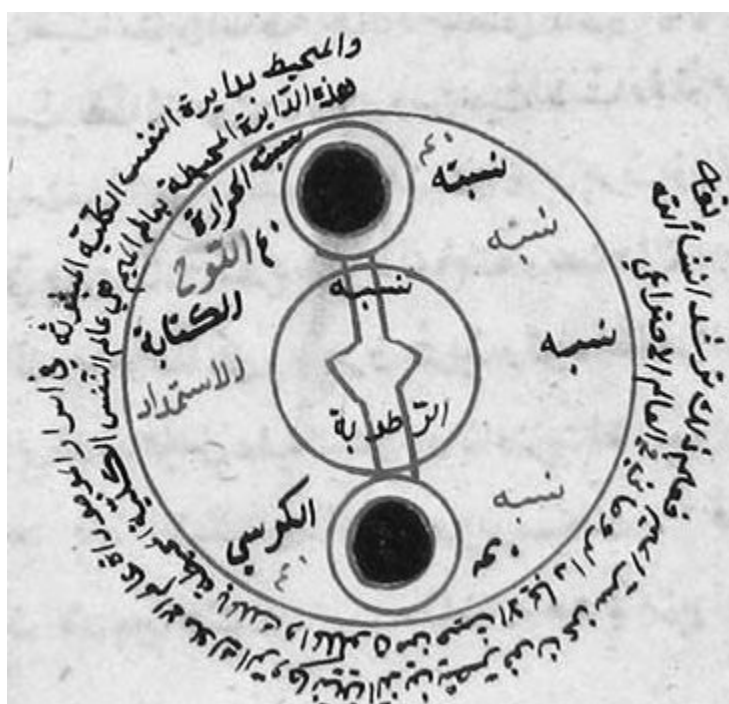
Chapter Five

Magical Writings

White Magic

1. Siha Kalma

Magical writing for preserving good health.



Siha Kalma

The Siha Kalma is to be used by any person whose first name starts with the letter M, like Mary, Mimi, Mel, Majda, so on. Originally, it was incorporated into a white magic text dealing with health, and sickness caused by rheumatism and similar conditions.

Later on, an Allamah said that this square can also be used by any person, regardless of his/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 on you for 12 days.
- 4. At the end of this period, cut the Siha Kalma in 4 pieces, and dispose of it, while burning incense, and repeat the following Talabaat twice:

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

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.

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.



Jazaam Kitbaat. Explanation on the next page.

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 Jazaam Kitbaat can do for you?

Jazaam Kitbaat will:

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

*** **

How to use it.

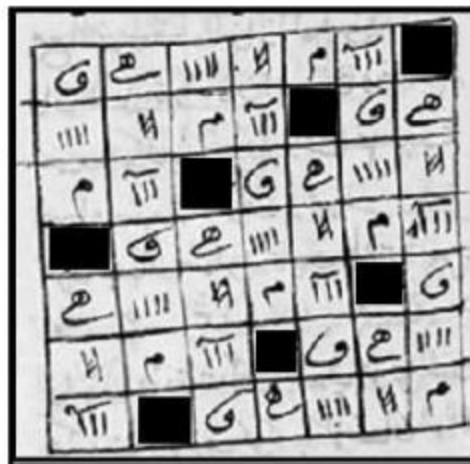
Follow these instructions:

1. Copy the Jazaam Kitbaat (page 202), or cut it from the page.

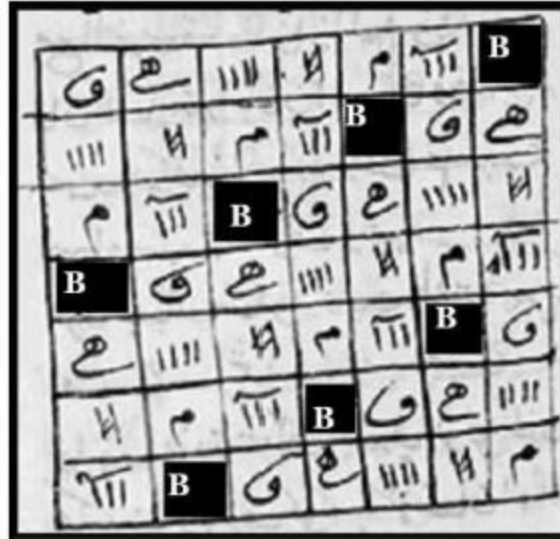
2. Remove this symbol  from the square, as follows:



This is what you get:



3. Write the first letter of your first name in the black square, as follows (For instance, if your name is Bob, use "B"):



4. Once done, say this:

Rahmaat Arwaah Karimah, Hazi Ghayar

Translation word for word:

Rahmaat: Blessings. Mercy. Help.

Arwaah: Spirits.

Karimah: Noble.

Hazi: My situation.

Ghayar: Change it favorably.

Cut out this page, and fill out the squares with pertinent Latin letters as seen on the previous page.

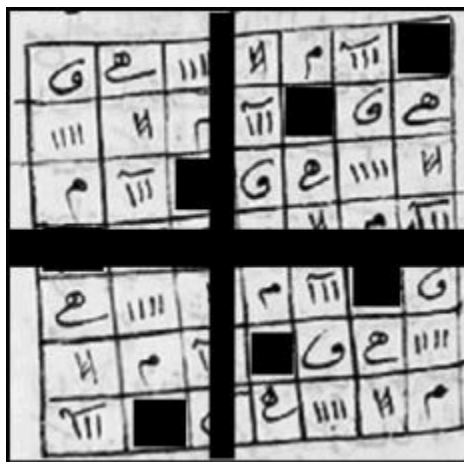


Jazaam Kitbaat Magical Square.

General meaning (Translation):

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:

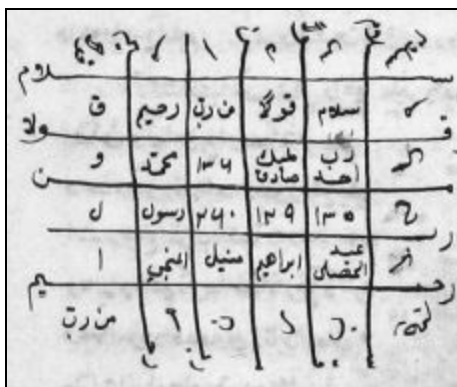


6. Burn incense.
7. Fold the 4 squares into a napkin or a piece of linen.
8. Burn the whole thing.
9. Pour the ashes in your sink/toilet, and flush it away.

*** **

3. 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 (page 208), 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.

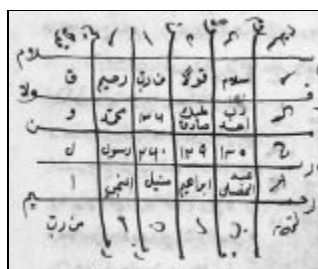
wa'l: And.

Ghira: Envy.

General meaning (Translation):

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

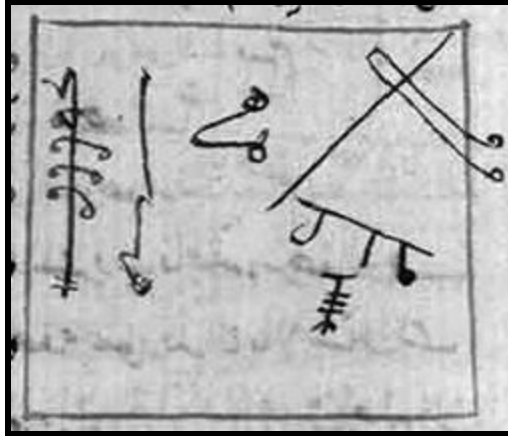
You should get this:



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

Write here their names, for instance

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



Tahdeem Magical Square.

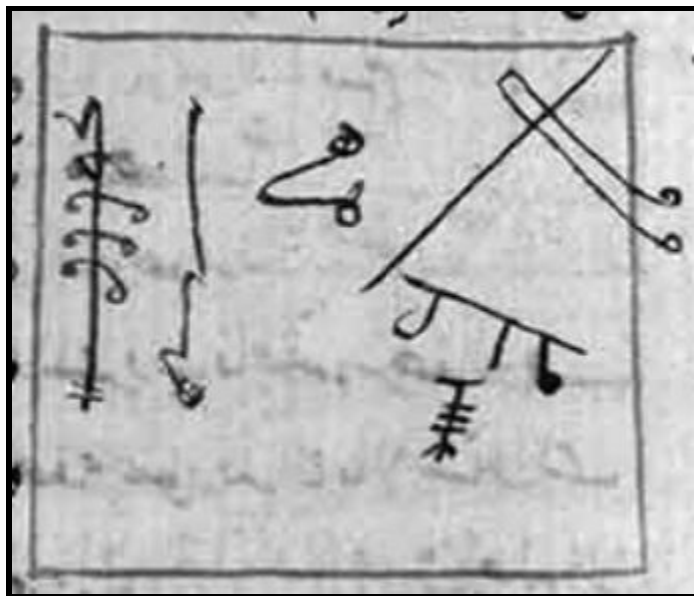
6. Now, say out loud the names of your enemies, and burn everything. In less than 24 hours, you will get positive results!

Cut out this page, and use the magical square.

س	ق	ك	ل	م	ن
س	سلام	قولاً	فان رب	رجيم	ق
ك	رب	طوبى	صادق	محمد	و
ل	ه	ه	ه	رسول	ل
م	عبد	ابراهيم	منيل	المنجى	ا
ن	رحمة	ن	ن	من رب	م

Ayn Fasidah Magical Square.

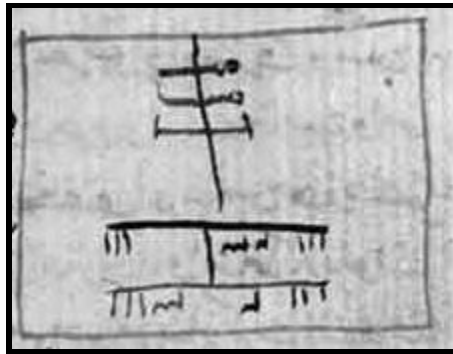
Cut out this page, and use the Tahdeem magical square.



Tahdeem Magical Square.

4. Raa'bah

Talisman against fear and a bullying boss.



Magical Square of Raa'bah.

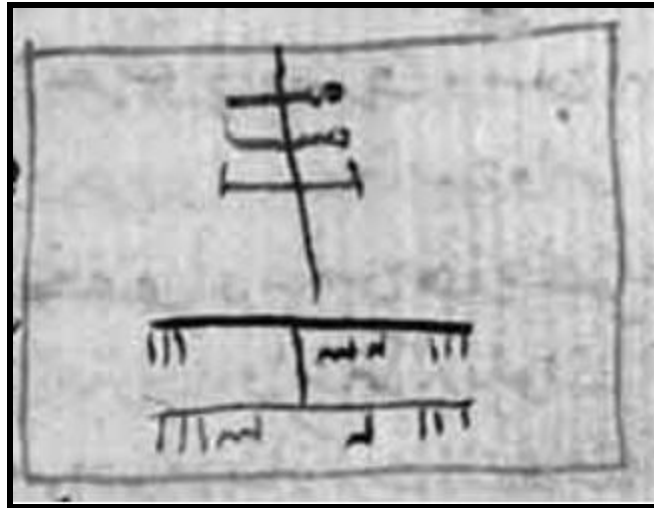
The Raa'bah magical square is extremely effective. At one point, I thought I should not include it in this book, because it could cause severe embarrassment and unpleasant situations to an employer, and especially to tyrant and bullying bosses. Then, I realized that if it is used with good intentions, 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 the figure on the next page.
2. Write the full name of your boss under the magical square of Raa'bah like this (Gary, for instance):
2. Under Gary, write the following twice:

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



Gary

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.

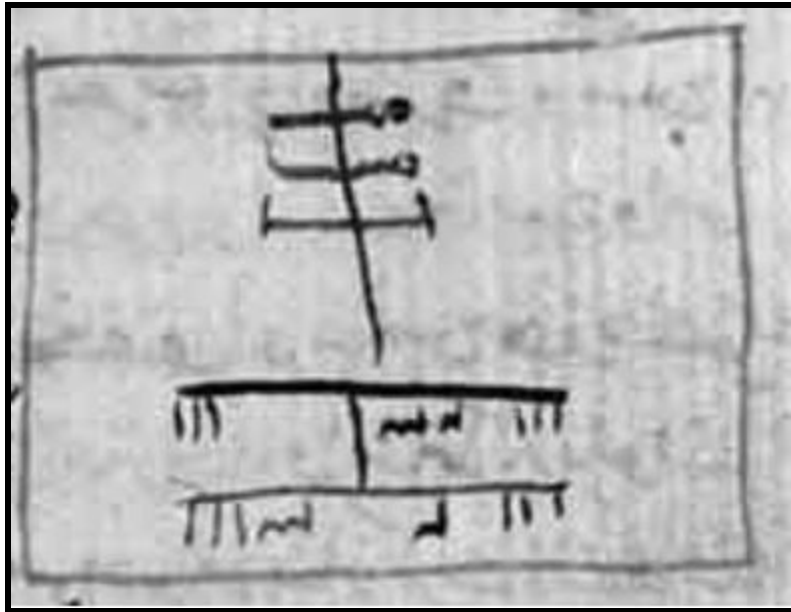
Bisma: By the name of.

Al: The.

Arwaah: Spirits.

*** **

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



Magical Square of Raa'bah.

Al: The.

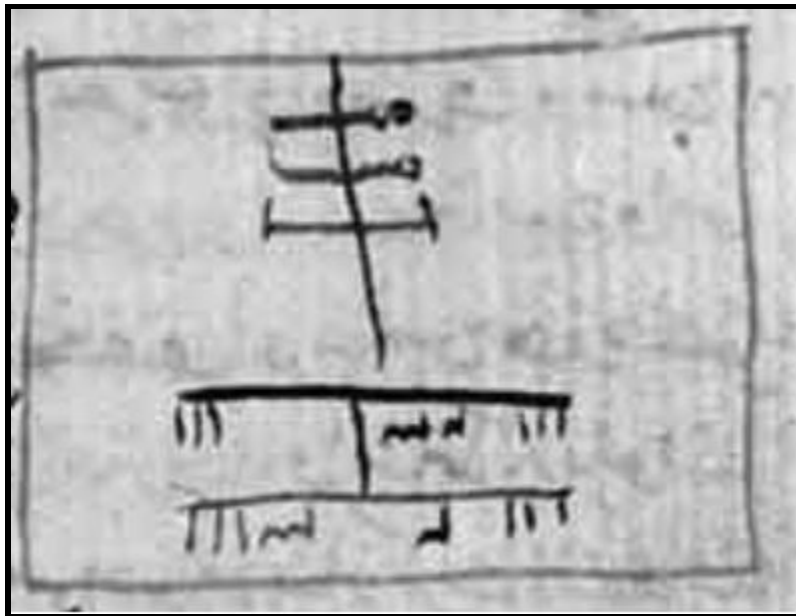
Sabhaa: Seven.

Housnah: Noble. Pleasant.

General meaning (Translation):

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:

Darbatu Oukaf, Arwaah Housnah, Ajeebe Talabati fawran.

Translation word for word (See next page).

*** **

Darbatou: His action.

Oukaf: Stop.

Arwaah: Spirits.

Housnah: Noble. Pleasant.

Ajeebee: Respond. Comply. Answer.

Talabati: My requests.

Fawran: Immediately.

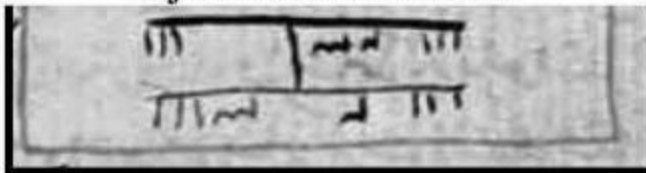
General meaning:

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

7. You should get this:



**Darbatou Oukaf, Arwaah Housnah,
Ajeebee Talabati fawran.**



Gary

Natha-na-ii, 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 (Translation):

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.

*** *** ***

5. 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 hatred 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 (Refer to previous pages) 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.

*** **

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

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):

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.

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:



7. Now, you say this:

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

Translation word for word:

Yah: Oh!

Iblis: Name of a powerful entity.

Aniif: Powerful. Strong.

Irmii: Throw.

Hajr: Stone.

Al: The.

Kirha: Hate.

Ala: Upon. Over.

John (For example)

Wakfou: Stop him.

Fawran: Right away. Instantly. Immediately.

General meaning:

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

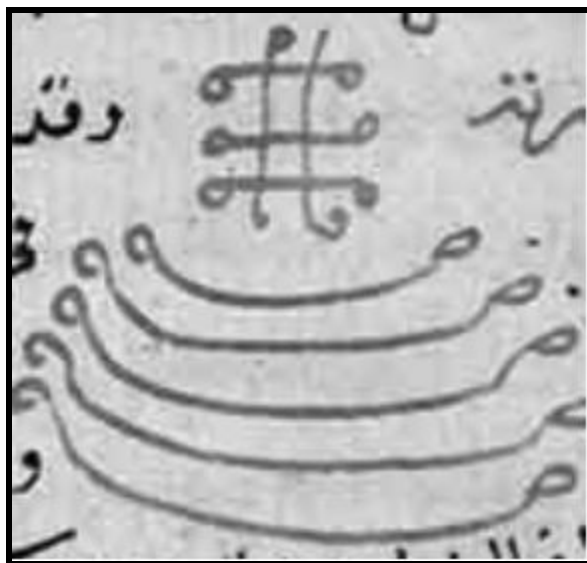
Best time to write the talisman:

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

Note: Copy the talisman (See next page) to use the magical square.

*** **

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

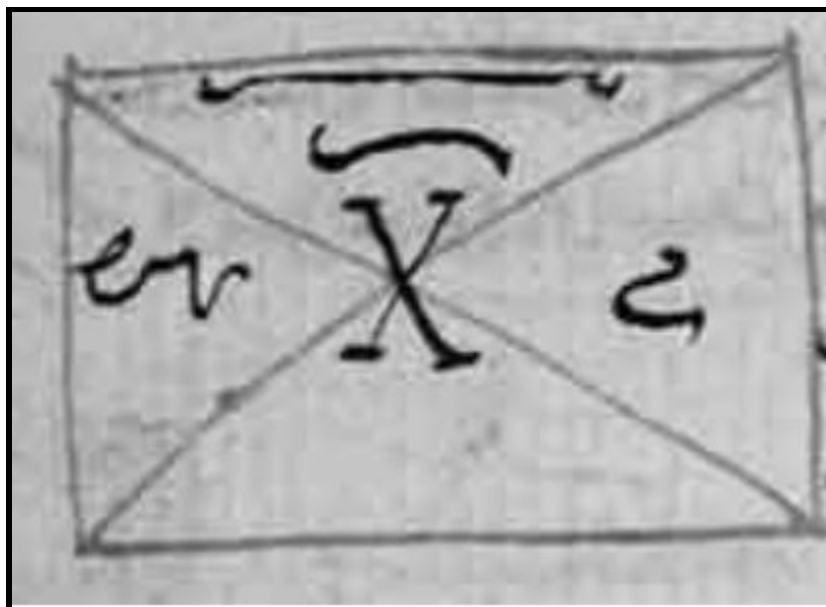


Kitbah Kirha Magical Square.

*** **

6. 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.

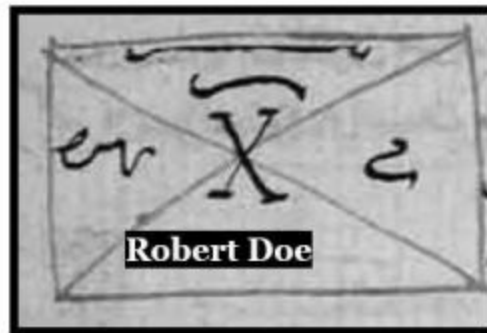
Follow these instructions:

1. Copy the Himaya Magical Square, and/or cut out the previous page.
2. In the triangle under X, write the full name of the person who is a threat to you.
3. In this exercise, you will write one name at the time.
For each person, you will repeat and follow the same instructions.
Do not attempt to write down more than one name during one séance.

You should get this (See next page)

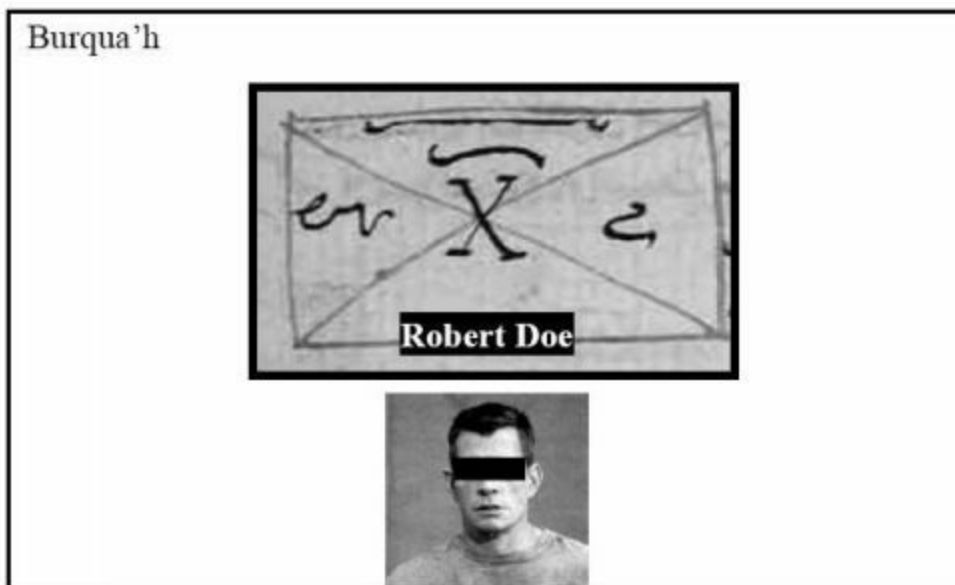
*** **

Note: Robert Doe, for instance.

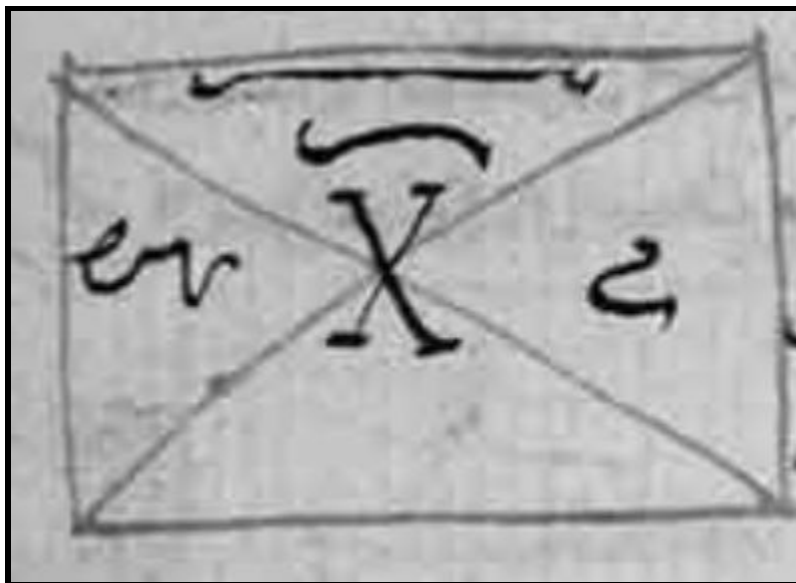


Himaya 1

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.

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.

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.

*** **

7. Daa-irat Al Shams Al Koubra

1. Introduction:

Daa-irat Al Shams Al Koubra is one of the most powerful magical writings known to Sahiriin and Rouhaniyiin. Allamah Bin Thabet Al Ansari said, “It is a double edged sword, because the Taaleb can use it for both good and evil.

It is powerful and dangerous placed in the wrong hands.

It is a blessing in the hands of the righteous ones.” Well, what he meant is this: Daa-irat Al Shams Al Koubra is a very effective magical tool to summon and command bad spirits and good spirits.

If used with good intentions, the Taaleb’s requests will be answered by good spirits and entities, and guardian angels.

They will manifest in the flesh, and grant lots of favors.

Now, if the Taaleb summons bad spirits and entities like Ghoolim and Afrit, these malevolent spirits will also manifest in the flesh, and of course will grant the Taaleb many favors, but there is a high price to pay for this.

First, “the bad spirits could steal a part of your Nefs, and control it for a very long time.

This happens when the Taaleb is a beginner.

The Sahiriin masters can control and fully command the bad spirits without risk.

But could you?” said the Honorable master Suleiman Tarek bin Ziyad.

He added, “Secondly, once your Talaabat are granted, you create an alliance with the Fasidiin and the lower level of Arwaah.

This means, that the bad Arwaah will also be entitled to ask you favors in return, such as entering the bodies of other people, usually innocent people and frightened souls (Human souls).”

*** **

II. What is Daa-irat Al Shams Al Koubra?

Daa-irat Al Shams Al Koubra is a magical circle that contains the names of angels and malevolent spirits, the Taaleb can summon and communicate with.

It is frequently used by the Sahiriin and the Rouhaniyiin for multiple purposes, including but not limited to:

- a-Asking favors from the angels, all sorts of favors, big and small.
- b-Removing obstacles that halt or prevent success in business, and relationships.
- c.-Closing the Madkhal of bad spirits who manage to enter the world of the living.
- d-Communicating with spirits trapped in the doomed zone.
- e-Guiding the trapped souls of dead people who cannot get out of the doomed zone.
- f-Cleansing areas and spots that are causing sickness, diseases and bad luck.
- The Sahiriin and Rouhaniyiin believe that there are spots and regions on Earth considered to be unhealthy and unlucky spots.

People who live in those areas will never succeed in life, and their health could be seriously damaged.

They also believe that on Earth, there are areas that bring good health and good luck to people. And so on.

*** **

III. Names of angels mentioned in Daa-irat Al Shams Al Koubra:

(See next page):

- a. Jarmihyabeel
- b. Hatmahtalfilyabeel
- c. Bahaltash
- d. Shamhayabeel
- e. Filyatamabeel, so on

IV. Secret magical letters:

Daa-irat Al Shams Al Koubra also includes secret letters known to produce magical effects. If these letters are written in proper sequence, the Taaleb could receive endless favors from the angels and spirits. However, the Taaleb should never pronounce these letters. These letters are to be written down inside the circle, and never pronounced.

Here they are:



From right to left:

Geem: ج

Dal: د

Ha'a': هـ

Waw: و

Feh: ف


Ha'a': هـ


Tah: ط

Kaf: ك



From right to left:

Lam: 

Meem: 

Noon: 

V. Translation of the phrase: Daa-irat Al Shams Al Koubra:

Daa-irat: Circle. Circumference.

Al: The.

Shams: The sun.

Al: The.

Koubra: Big. Great.

VI. General meaning:

The magical circle of the great knowledge. Here, "Sun" means knowledge, enlightenment.

VII. How to use it.

Follow these instructions:

1. Cut out the Illustration of Daa-irat Al Shams Al Koubra. Place the magical circle of Daa-irat Al Shams Al Koubra on the Burqua'h.
2. Under the circle, write your full name.
3. Under your name, write the name of one of the noble spirits: Jarmiyyabeel, Hatmahtalfilyabeel, Bahaltash, Shamhayabeel, Filyatamabeel. Only one name per séance. You can use as many names as you want in more séances. But only one name per summoning.

You should get this:

Burqua'h



Your name here. For example

Patrique Dumont.

Under your name, write the name of one spirit:

Jarmilhyabeel, or

Hatmahtalfilyabeel, or

Bahaltash, or

Shamhayabeel, or

Filyatamabeel.

4. Under the name of the spirit, write this:

Geem, Dal, Ha'a, Waw, Feh, Ha'a', Tah, Kaf, and in this order.

You should get this (See next page):

Burqua'h



Patrique Dumont (For example)

Jarmihyabeel (For example)

Geem

Dal

Ha'a

Waw

Feh

Ha'a'

Tah

Kaf

4. Burn incense and say this out loud:

**Jarmihyabeel Ihdar wa iftah al da-irat.
Salamou aleykoun.**

Translation word for word:

Jarmihyabeel: Name of the spirit you are going to summon.

Ihdar: Come in. Be present. Manifest yourself.

Iftah: Open.

Al: The.

da-irat: Circle. Circumference.

Salamou: Peace. Greeting.

Aleykoun: Upon you. With you.

General meaning:

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

5. Now cut out the page of Burqua'h 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: **euqirtaP**.

See illustration on the following page.

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.

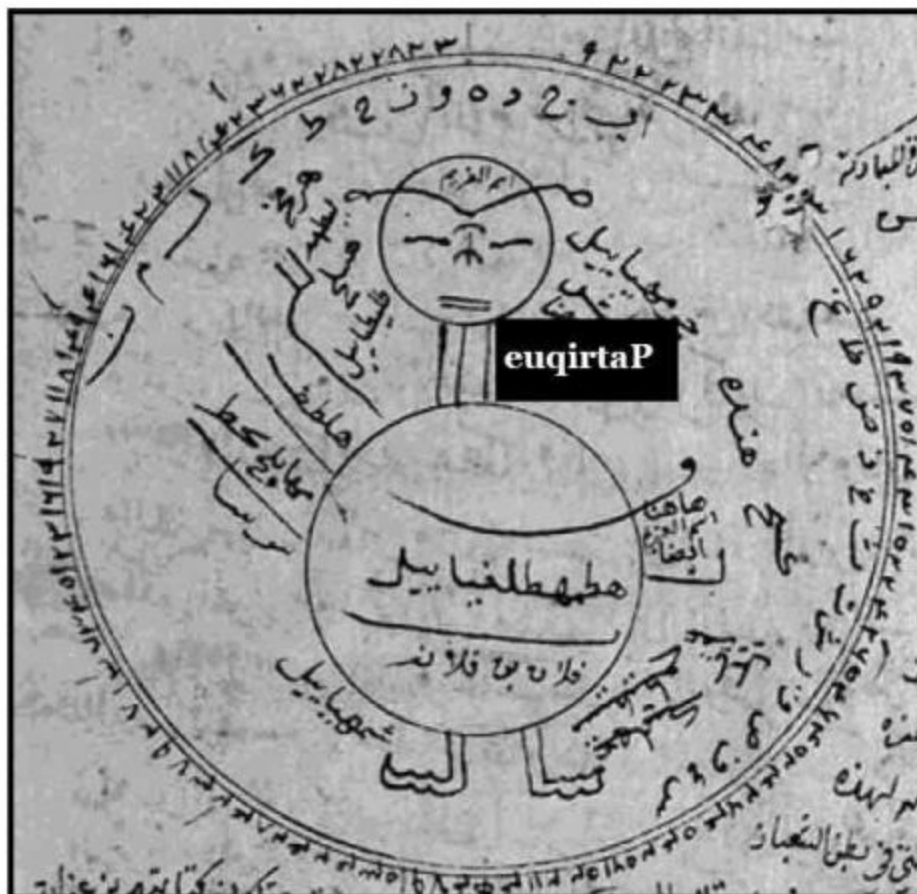
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Cut out this page or copy it, and place the magical circle of Daa-irat Al Shams Al Koubra on the Burqua'h.



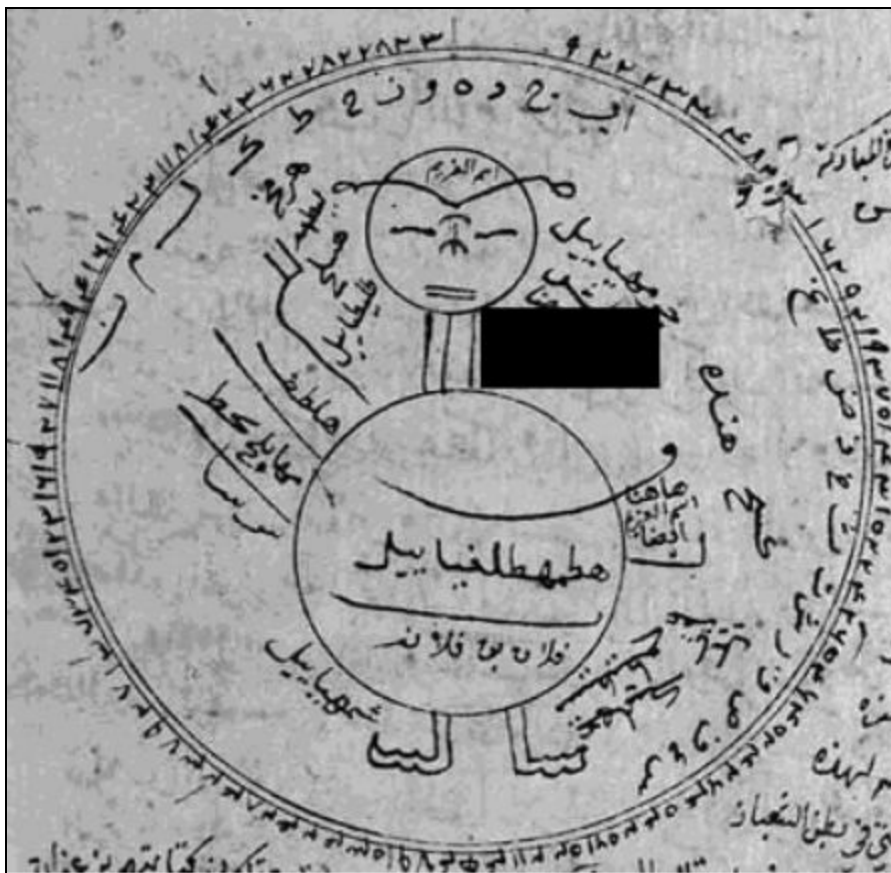
Magical circle of Daa-irat Al Shams Al Koubra.

Cut out this page or copy it, and write your name in the black box, following instruction # 5
 Note: **euqirtaP** stands for Patrique.
 Do the same thing with your name.



Cut out this page or copy it, 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.

- **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, Ajeebeeb 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.
- **Ajeebeeb:** Respond. Answer.
- **Mara:** Time.
- **Waheeda:** Once.
- **Bi:** With. By.
- **Tahriki:** Moving. Shaking.
- **Al:** The.
- **Warakah:** Paper.
- **Iza:** If.
- **Al:** The.
- **Jawab:** Answer.
- **Naam:** Yes.

General meaning:

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

- **e.** This is how you ask the question, if you want to know, if the answer No:

Wa Iza La, hariki Al Warakah marateyn.

Translation word for word:

- **Wa:** And. With.
- **Iza:** If.

- **La:** No.
- **Hariki:** Move. Shake.
- **Al:** The.
- **Warakah:** Paper.
- **Marateyn:** Twice.

General meaning:

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

Notes:

1. Do not worry, if the paper triangle sometimes flies high and falls back to the ground, or in another area.
2. Pick it up and place it again in its original place.
3. 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.

*** **

8. 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 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 Daa-irat moutaba'aa to influence people, and make them do whatever the Saher wishes or requests. It is a very effective magical tool with a double edge.

Allamah Al Nabati said verbatim, "It could be used for good or for evil. Everything depends on the intentions and Talabaat of the Taaleb. And everything also depends on who has been summoned.

Are they Angels?

Demons?

Afarit?

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 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.

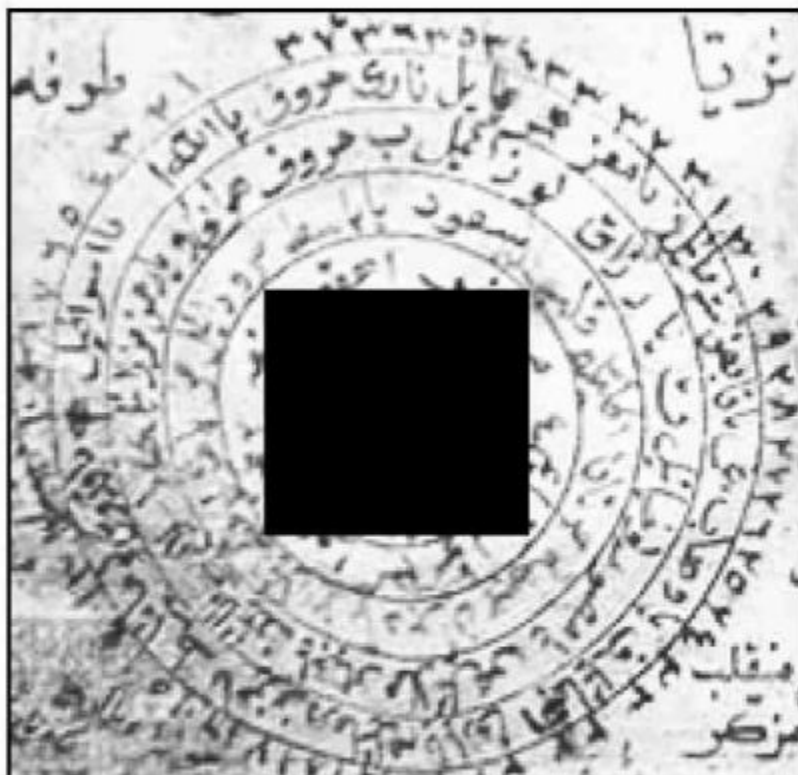
Follow these instructions:

1. First prepare your Burqa'h.
2. Create a black box in the middle or the center of the magical circle. See the page of Burqa'h
3. Write down the full name of the person you want to influence or impress.
4. You must write his or her name backward, from right to left, otherwise it will not work.
5. The Sahiriin recommend zaafaraan for writing, but since it is virtually impossible to find zaafaraan everywhere in the West, one could use a white marker.

*** **

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

Burqua'h



Important note: Do NOT use this square. It is only an illustration. If you do, your Sihr work will fail. Use the magical square on the pag eof Burqua'h. But you can cut out this page and/or copy it for practice only.

Write down (backward) the full name of the person you want to influence or impress, like this:

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

Burqua'h

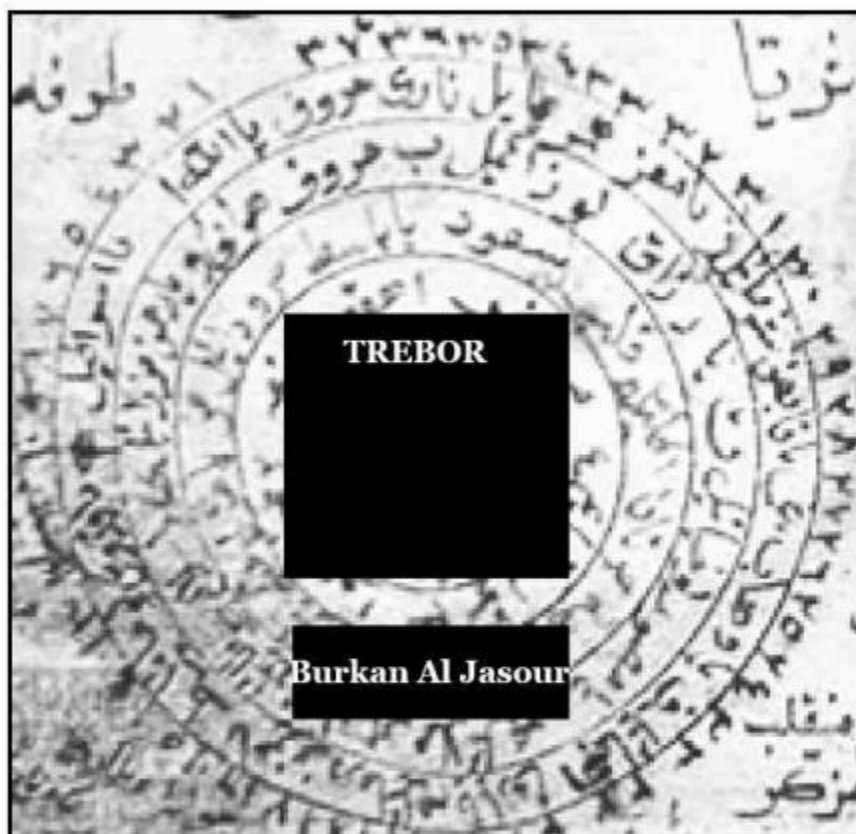


Important note:

Do NOT use this square. It is only an illustration. If you do, your Sihr work will fail. Use the magical square of Burqua'h. But you can cut out this page and/or copy it for practice only.

6. Draw a rectangle under the TREBOR square, and write on the rectangle the name of this entity "Burkan Al Jasour", like this:

Burqua'h



6. Now, get ready to summon your spirit “Burkan Al Jasour”! Of course, you could have chosen another spirit to summon.

The Sahiriin have a list of spirits and entities who would respond to your Talabbat, such as:

- Aakil.
- Abu Aldahab.
- Abu AlSamar.
- Abu El-Hareth, also called Abu Al Nour.
- Abu Ghirbil.
- Abu Mhriz, also called Abu Yahkoob.
- Banshi.
- Barqan Abu Adjayb.
- Buckaru.
- Burkan Al Jasour.
- Cheik Oran.
- Dumari.
- Hashtashalhakouch.
- Houliaj.
- Ifraim.

But for now, let’s work with Burkan Al Jasour.

In a future séance, you can choose any of the spirits mentioned above.

7. Summon Burkan Al Jasour by saying:

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

Translation word for word:

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

- **Alluha:** God.
- **Al:** The.
- **Kader:** Kader. Capable.
- **Aleyka:** Upon you.

General meaning:

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

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

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

*** **

Important note:

I am going to describe to you what it is going to happen next. It is extremely important that you remember what I am going to tell you, right now:

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

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

Ajabna, itloob.

Ajabna means: I have answered your summon.

Itloob means: What is your wish. Ask.

Or

Hadiri Lil Talabaat.

Hadiri means: I am present and ready.

Lil means: For.

Talabaat: Your demands. Your requests.

Or

Moustajaab, Raghabaatouk.

Moustajaab means: I will comply.

Raghabaatouk means: Your wishes.

As soon as you hear these words, you say:

Ahlan was sahlán, Baraka aleykóum.

Ahlan was sahlán means: You are welcome.

Baraka means: Be blessed. Blessings.

Aleykóum means: Upon you.

10. Then, you tell the spirit what you want.

You can't talk to the spirit in your own language. The spirit will not converse with you in your native tongue.

The spirits have their own language.

You don't have to worry about that, because I am going to give you the necessary words you need to use.

They are few. For instance:

To ask the spirit to influence somebody or make him/her change her/his opinion in your favor, and/or to make him/her give a decision or a ruling that could and would help your situation, you just say:

Robert X (For example), Taasirhou Ifkaarou lee Ijati.

Translation word for word:

Taasirhou: Influence. Convince.

Ifkaarou: His decision. His opinion. His action.

Lee: To me. About me.

Ijati: My cause. My situation.

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

11. The spirit will respond like this:

Tamaam, Mamoor.

Tamaam means: Ok. Perfect. Complete.

Mamoor: Done. Obeyed.

You reply like this:

Mashkoor Farahaat wa Barakaat Aleykoun.

Translation word for word:

Mashkoor means: Thank you.

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

Wa means: And.

Barakaat means: Blessings.

Aleykoun means: Upon you.

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

Idhas Ala Ismou wa kammel.

Translation word for word:

Idhas means: Step over.

Ala means: On. Upon. Over.

Ismou means: His name.

Wa means: And.

Kammel: Finish the job. Complete the task.

13. You close the séance by asking the spirit to leave. You say this:

Mashkoor Mashkoor Irhal bil Salamah, Barakaat Al Khader aleykoun.

Translation word for word:

Mashkoor Mashkoor means: Thank you, thank you.

Irhal means: Leave now.

bil means: With. In.

Salamah means: Peace.

Barakaat means: Blessings.

Al means: The.

Khader means: Khader, name of God the capable.

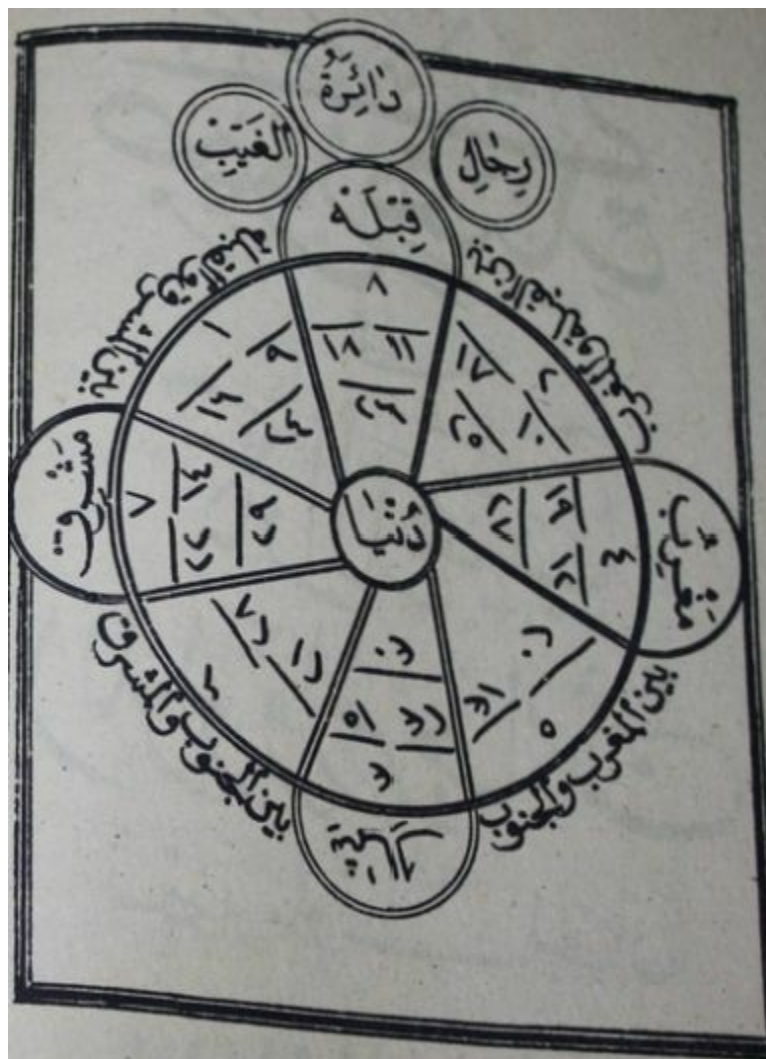
Aleykoun means: Upon you.

General meaning:

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

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

*** **



Da-irat Jihat Mahzouza.
Explanation see next page.

9. Da-irat Jihat Mahzouza.

Da-irat Jihat Mahzouza represents the sunrise, the sunset, the front, and the left, and their link to Donia (Life, World, Universe).

Basically it is a talisman that brings protection and good fortune to people who are travelling to new places (Regions, areas, cities, countries, locations of a new job), or facing new propositions (Offers, deals).

The talisman must be written on Wednesday night before midnight, and suspended over a window until sunrise.

Later to be folded in 4 pieces and carried by the traveller, or the person who will be facing new situations.

Meaning of the words:

Da-irat means a circle or circumference.

Jihat means sides or directions.

Mahzouza means fortunate, lucky.

The numbers represent the numeral values of events or days which are linked to Donia.

*** **

in the presence of rulers and kings who are to pass a judgement or issue a decision directly related to the status quo of a person brought before the king or the ruler.

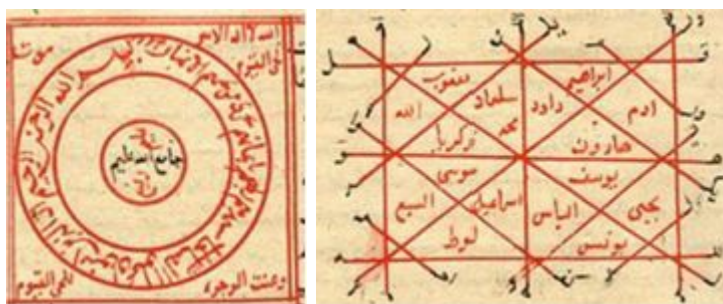
The grid contains numerous names such as:

Ibrahim, Adam, Zackaria, Mousa, Loot, Elias, Youssef, Harout, and Younes, etc. It is not clear why these names are mentioned.

In many instances, the writer of the talisman does not reveal the integral meaning/secrets of his work. In this particular situation, those names are noble and possess “Spiritual powers”.

Thus, protection and guidance are hereby provided.

The circle and the grid must be reproduced and attached to each other and contained in a white linen, later to be carried by the subject. (See illustration below):

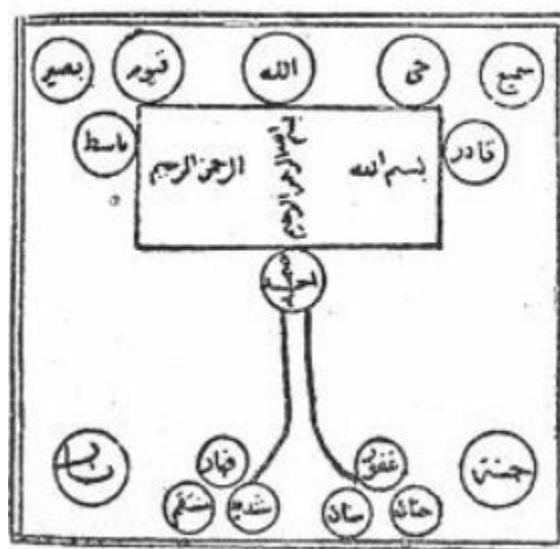


Meaning of the words:

Kuwat Jasmiya: Physical strength.

Wa: And.

Jalal: Prestige, honor, honored position or status.



Talisman Sifat Rouhaniya.

11. Talisman Sifat Rouhaniya.

Explanation:

This talisman contains noble attributes (Adjectives) such as:

Basir: A person who sees clear. A person with a good judgment.

Kader: Able, capable.

Kayoum: Just.

Meaning of the words:

Sifat: Attributes.

Rouhaniya: Spiritual.

How to use it:

Wrap this talisman in a white linen and place it under your bed's pillow for two night. On the third night, hold it in your right hand and say:

Ya kader, ya basir, irshid mi.

Translation:

Ya: Oh.

Kader: Capable, able.

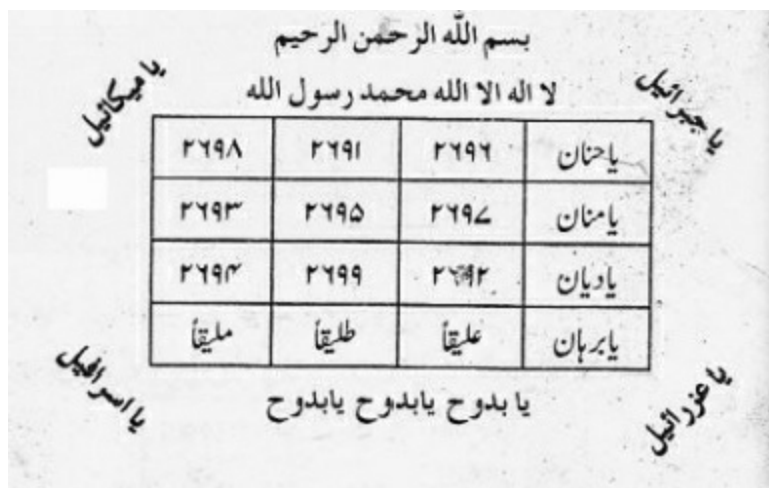
Basir: Alert, who sees clear. Who perceives the truth and reality.

Irshid: Advise, guide.

Mi: Me.

Carry this talisman with you, wherever you go. It will help you to see clear, properly assess a situation and take the right decision concerning a business, and vis-à-vis a person you are interested in.

*** **



Talisman Foulous wa Hurran.

12. Talisman Foulous wa Hurran.

This is a talisman the Taaleb can use to bring in money, and to set him free from capture.

Meaning of the words:

Foulous: Money.

Hurran: Free. Synonym: Talikan as it appeared in the grid.

The talisman contains the names of 4 angels written at each corner of the grid.

Top left: Micka-il (Michael).

Top bottom, left: Israfil.

Top right: Gibra-il (Gabriel).

Top bottom, right: Izra-il.

How to use it:

1-Write the talisman on Friday night, between 9:00 PM and 11:00 PM., and wrap it with a grape-leaf in black linen.

2-Rub it against a small polished black pebble stone.

3-Pronouce the following Dou'aa (Sort of prayer):

Ya Micka-il, Ya Israfil, Ya Gibra-il, Ya Izra-il, ijlobiin foulousan wa

atliki ni talikan hurran.

Translation word-for-word:

Oh Michael, Oh Israfil, Of Grabriel, Oh Izrail, bring me money and send me free.

4-Rub the talisman against your clothes.

5-Place the talisman in your left pocket.

6-Keep it in your pocket until you are free from capture.

When money is concerned, carry this talisman on you for 3 consecutive days and nights.

*** **



Talisman Dida Atiliin wa Hasidiin.

13. Talisman Dida Atiliin wa Hasidiin.

To be used against bad people and those who envy your success.

Meaning of the words:

Dida: Against.

Atiliin: Bad people.

Wa: And.

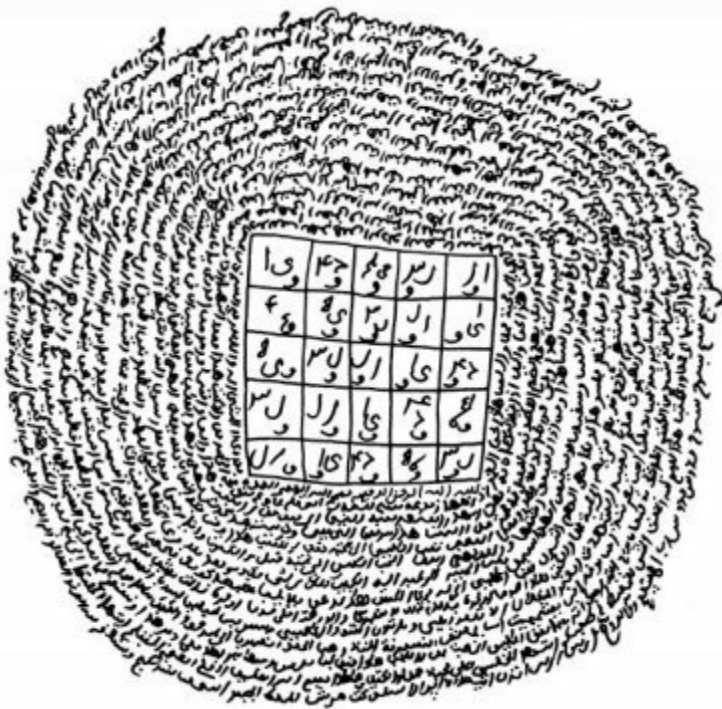
Hasidiin: Jealous people.

How to use it:

- 1-You can write or copy this talisman any day of the week.
- 2-Fold it in 2 pieces and wrap it with a black linen.
- 3-Keep the talisman near a window in your house for two consecutive days.
- 4-On the third day retrieve the talisman and place it inside a glove or your left shoe for 24 hours.
- 5-Hold the talism in your right hand, and pronounce the following sentence:
Ya Kader Ya Jabbar ihmi ni mina al-atiliin wa awlaad al hasad.
 Translation word-for-word:
 Oh Capable Oh Mighty protect me from bad people and sons of jealousy.

Ya: Oh.
Kader: Capable.
Jabbar: Mighty.
Ihmi: Protect.
Ni: I.
Mina: From.
Al-atiliin: Bad people.
Awlaad: Sons of.
Al hasad: jealousy.
6-Keep the talisman in the glove or you left show for one week.
7-Use it only when you go out.

*** **



Talisman Kitaba dida Aa'daa' wa sultat al shar.

14. Talisman Kitaba dida Aa'daa' was sultat al shar.

To be used against all those who abuse their position of power, your enemies and “authority of evil”.

Meaning of the words:

Kitaba: Writing.

Dida: Against.

Aa'daa': Enemies.

Wa: And.

Sultat: Authority.

Al shar: Evil.

How to prepare and use this talisman:

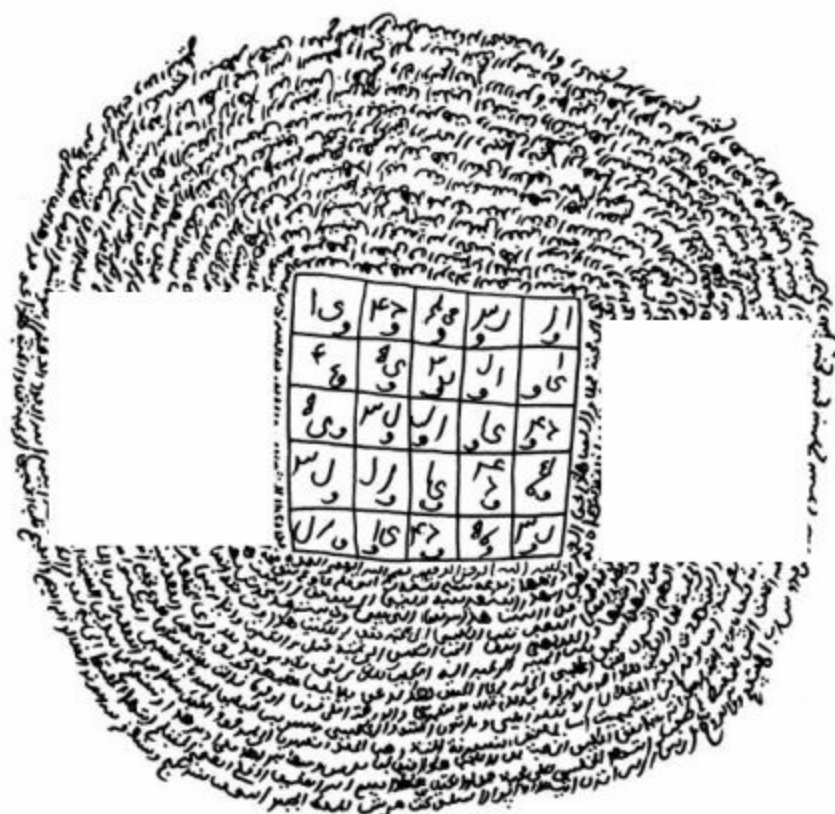


Figure 1.

1-Create two empty squares inside the circle of the talisman as seen in Figure 1. (Cut this page or copy the talisman).
Go now to Figure 2 on the next page.

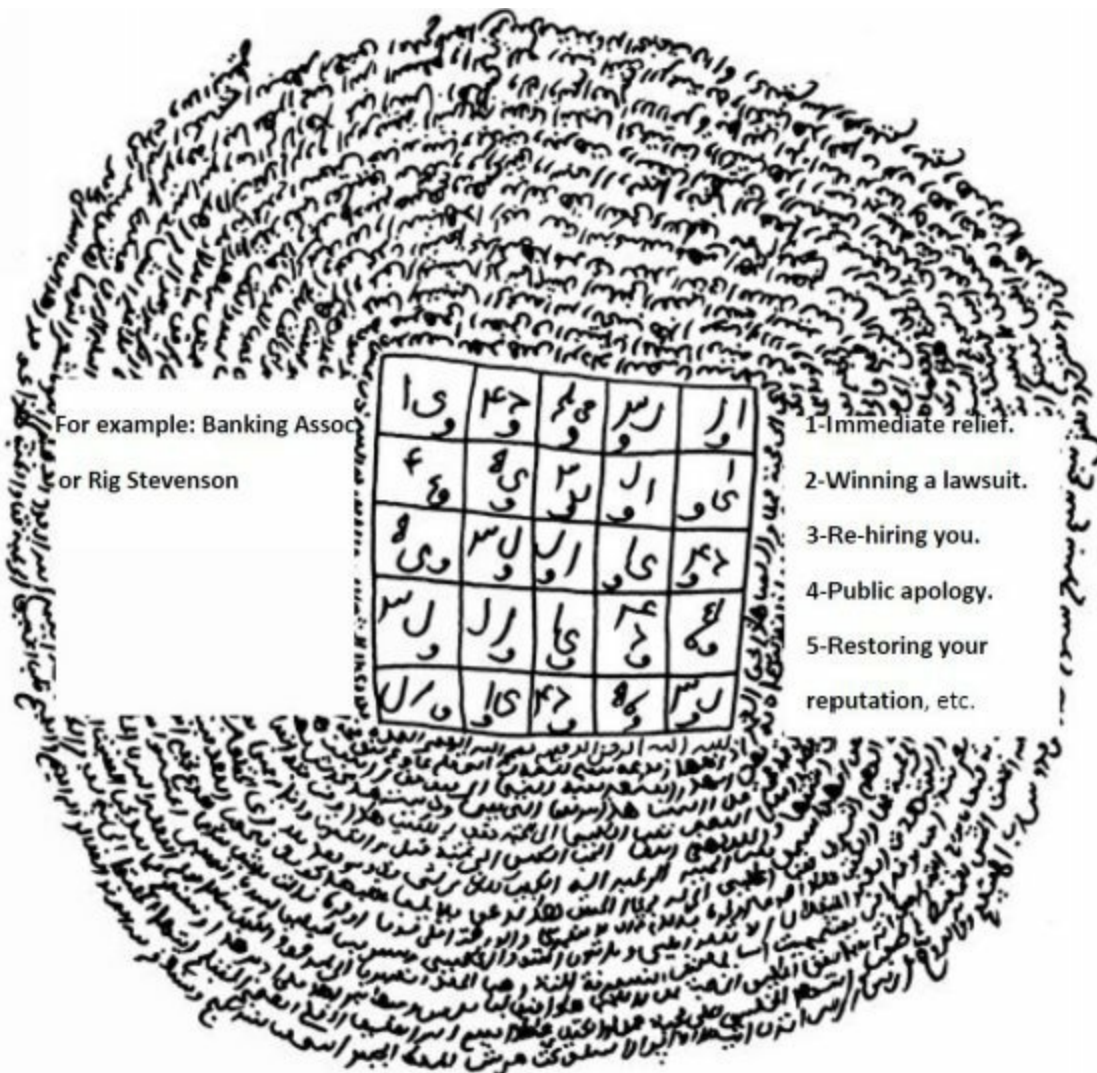


Figure 2.

2-Write in the left square of Figure 2 (Previous Page) the name of the person(s) or groups (Companies, employers, organizations, etc.) who are causing you troubles, such as bullying you, hurting your reputation, falsely accusing you, causing you financial losses, responsible for losing your job, and so on.

3-Write in the right square the kind of remedies or help you are seeking from a Noble Spirit you chose from the list of Moustajabiin or Muhibiin mentioned in this book.

4-Pronounce the following sentence which is addressed to a good Spirit.

Note: Let's assume you chose one of the following good Arwaah: Al Hanun, Al Muhib, Al Mountazar or Al Murtadah, then, you address your request to one of them and you write his name in the sentence.

The sentence:

Ya Al Muhib, Ayatuha Al Rouh Al Karima, Saa'idini, Ihmini, Akif Sharr (Here you name the person or the group.....) wa Immahnini Al Aman wa Al Nousra Aleyhoum Fawran and Daeman hata Al Nihaya. Baraka' La Hou bik Ya Karim Ya Sadik Ya Kader, Ibn Al Nour. Mashkour Mashkour.

Translation of the words:

Ya: Oh.

Al Muhib: Name of the good spirit.

Ayatuha: Oh You.

Al Rouh: Spirit.

Al Karima: Noble, generous.

Saa'idini: Help me.

Ihmini: Protect me.

Akif: Stop.

Sharr: Evil doing of.

(Here you name the person or the group.....)

Wa: And.

Immahnini: Grant me.

Al Aman: Peace.

Al Nousra: Victory.

Aleyhoum: Over them.

Fawran: Immediately.

Daeman: Always, forever.

Hata: Until.
Al Nihaya: The end.
Baraka': Blessing upon you. Be blessed.
La Hou: By God.
Bik: Upon you.
Ya Karim: Oh noble one.
Ya Sadik: Oh truthful one.
Ya Kader: Oh capable one.
Ibn: Son of.
Al Nour: Light.
Mashkour Mashkour: Thank you, thank you.

5-Then, you place the talisman inside a small leather bag (Any kind, any color).

6-You add to the bag a chicken's bone, and a small piece of a broken glass.

7-You close the bag and you hang it on the back door (Entrance door) of your home.

8-You touch the bag twice with your left hand.

9-You throw salt (A small quantity) at the bag and you say immediately:

Inshalla...Ya Al Muhib Ibn Al Nour Ikmal Talabati.

Translation of the words:

Inshalla: God willing. If God wishes.

Ya: Oh You.

Al Muhib: Name of the good spirit you chose.

Ibn: Son of.

Al Nour: Light.

Ikmal: Complete. Carry on.

Talabati: My requests. My demands.

Note: You keep the talisman on the door until you receive good results. It should take effect within 3 days.

*** **

Chapter Six

MAGICAL SPELLS AND COMMANDS

The Most Powerful Commands and Spells.

Taken from the forbidden book “Kitab Al Arwaah” (The Book of Spirits).

Aa moo roo koom (Amurukum)

General meaning:

I am ordering you.

Used to command entities, spirits and entities.

*** **

Ahlan wa sahlán. Houdourakum karim.

General meaning:

You are welcome. I honor your presence.

*** **

Ajeb Talabaati Ayatouha Al Arwah Al Karima.

General meaning:

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

*** **

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

General meaning (Verbatim):

I am ordering you to complete (Full manifestation/ materialization) yourself immediately by the name (By the authority, by the power) of the seven noble names.

*** **

Ana takoumou min makamika, wa inni aleyhi lakawiyan amin, innahou min Suleiman, wa innahu bismi ‘lah al rahman al rahim inna la tasallou ‘aleyhi wa al tawaffi mouslimin. Allahuma inni ousa’ilouka bihazi al arwah al rouhaniyah al kiram ‘alayka an tousakhirou li al afariit al arba’a bi koudratika wa jalalaka mouchtach mashash katouch kay-

youch kashkash layouch tashakh shalout ja' ja'ah ja' ja'ah. Ajibou wa tawakalou waf 'alou ma tou'miroun.

General meaning/Verbatim:

To elevate (Or rise) yourself from your stand (High Position), and upon him (Over him), I am strong and loyal, he is from Solomon, and he is by the name of God the merciful, do not pray upon me, and be cautious and peaceful (Musaalimiin means peaceful).

And Muslimin means Muslims). My God I am asking you (Requesting you, begging you) by the name of these noble spiritual spirits to put at my disposal (To put them in my service) the four afarit, with your might and majesty, Moushtash Mash-hash, Kattouch Kah-youch, Kash-Kash Layouch, Tachakh-Shalout, Jah'Ja'h Jah Ja'h. Respond and do what you were ordered to do.

*** **

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 to your question is Yes!

Ayatooaha Al Arwah Al Karima, Ajeebeeb mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam.

General meaning:

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

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.

*** **

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

General meaning:

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

*** **

Bismou Al Khader, Amouroukoum Irtiyah.

General meaning:

By the name of Al Khader I am ordering you I am ordering you to calm down to calm down.

*** **

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 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.

*** **

Command of Himaya:

Command for protection.

Gabri-ill-ummu, irfah khartari mina Robert Doe (For example), bisma

Al Asmai Ilahiya wa Nourou Ribani. General meaning:
Holy Angel Gabriel, remove the threat by Robert Doe (For example), by the power of the divine names and the light of God.

*** **

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 Kitbah Kirha:

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

General meaning:

O mighty Iblis stop immediately the hate of John (For example) and put a stone over it.

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

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

General meaning:

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

This command can also be used to cure a person from a particular illness or disease.

*** **

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

Ajeb Talabaati Ayatouha Al Arwah Al Karima.

General meaning:

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

*** **

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.

*** **

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.

Command/Writings of Raa'bah:

Natha-na-iil, oukaf Gary (For example) 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 (For example).

Second command/Writings of Raa'bah:

Darbatou Oukaf, Arwaah Housnah, Ajeeb 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..., Yismah.

General meaning:

Guardian Angel, begin to work on... (here you enter the name of the person), and make him obey you.

*** **

Fasida Fasida, Bismou Al Khader Ikroujou Fawran Ya afarit Al Sharr.

A command to send away a bad spirit.

General meaning: Rotten rotten spirit, by the name of al Khader, get out, you Afrit the evil.

*** **

Idkhal Idkhal, Houdourakum Karim, Ahlan Bikum, Ani Amurukum, Wa

Hakim Aleykum.

General meaning:

Come in. Come in. We honor your presence. Welcome. I command you and I rule over you.

*** **

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.

*** **

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

Ajibi talabaati bismou al khalek. General meaning:

Respond to my demands by the name of al khalek.

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).

*** **

Ihdaroo Ihdaroo Ayatouha Al Arwah Al Kareema. Ahlan wa sahan. Bismou Al Khader Sayed Al dounia Aamoo rookoom Amoo rookoom.

General meaning:

Come in, come in, You the Honorable (Noble) spirits. You are welcome (I welcome you). By the name of Al Khader, the Master of the world, I order (Command) you, I order you.

Ijmid Ijmid, Amoo roo koom Amoo roo koom Bismi Al Khader.

General meaning (Verbatim):

By the name of Al Khader, I order you to freeze.

Usually used, when the spirit becomes agitated.

You pronounce this command to control the entity.

*** **

Ikmal Ikmal Bismi Al Khader.

General meaning (Verbatim):

Complete complete yourself by the name of Al Khader.

Note: Complete means a full apparition/ manifestation/ materialization of the body.

*** **

Istijabah for angel Seraph-iil, the affectionate:

Adonai, Ilahi, Ihdar Seraph-iil. Seraph-iil, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.

General meaning:

My lord, my God, bring in Seraph-iil. Seraph-iil honor us by your presence.

Be blessed by Al Khader all mighty.

*** **

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!!

*** **

Marsih Kidraa:

General meaning:

Powerful Marsih, Master of spirits, answer my requests. I am ordering you, I am ordering you.

*** **

Mashkooor Mashkooor Irhal bil Salamah, Barakaat Al Khader aleykoun.

General meaning:

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

*** **

Mashkour Mashkour, Ni'maatak Alaya.

General meaning:

Thank you thank you, I will remember your favor.

*** **

Mashkouriin Mashkouriin, Kadrikum Moutaraf, Bisma Al-Khalek Wa Al-Asma Housna Kidrati Irhalum Irhalum.

General meaning:

We thank you we thank you. We have acknowledged and appreciated your help. And by the name of. the creator of the universe, and the Noble Names, and by virtue of my power over you, I order you to go away.

*** **

Rab Al Alameen, Allahooma Sakher Lee Al Arwaah Al Karimah Wa Al Afrit Al Maymoun.

General meaning:

Oh God of the universe (All worlds) put at my disposal the Noble Spirits and Al Maay Moon the afrit.

*** **

Sayed Arwah Ajeeboo Talabaati

The Istijabah for angel Gibra-iil: Adonai, Ilahi, Ihdar Gibra-iil. Gibra-iil Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.

General meaning:

My lord, my God, bring in Gibra-iil. Gibra-iil honor us by your presence. Be blessed by Al Khader all mighty.

*** **

To open the séance:

Bisma Al-Khalek, Ani Amru Houdourakum.

General meaning: By the name of the creator, I command you to appear.

You close the séance by asking the spirit to leave. You say this:

Ikrouj, Bisma Al-Khalek, Ani Amru Houdourakum.

General meaning:

By the name of the creator, I command you to leave.

*** **

General Commands

Important note:

Commands are not prayers you recite.

Therefore, they must be pronounced during a séance.

I can assure you that no spirit or entity would ever hear you unless summoned.

Incidentally, ghosts and entities might appear before your eyes outside a séance room, but you have to remember that what you are seeing, could be an imprint of their past presence on Earth.

Their apparition is nothing more than a holographic projection, and/or the reflection of a space-time memory.

In other words, what you are seeing is not a real apparition of an entity, but its “negative image”, similar to a camera’s template.

Consequently, you can neither communicate with that image, nor use any command or Talabaat, because the entity is not really there.

- Command to improve your health condition
- Command to remove difficulties in getting a job
- Command to obtain the affection or attention of a person you are interested in
- Command to protect your home from evil spirits
- Command to win a favorable verdict
- Command to free you promptly from detention
- Command to obtain immediate financial relief
- Command to help you in your business and bring more customers
- Command to succeed in a new business or a joint-venture
- Command to get a promotion

*** **

ALWAYS TO BE PRONOUNCED DURING A SÉANCE.

(More information and guidance is in the book: How to Summon and Command Spirits, Angels, Demons, Afarit, Djinns.)

Command to improve your health condition:

You say:

“Ayatouha Al Rouh al karima, ijlibee lee saha wa afiya.”

Translation word for word:

Oh you noble spirit, bring me good health and strength.

To be addressed to:

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

*** **

Command to remove difficulties in getting a job:

You say:

“Ayatouha Al Rouh al karima, irfahi souhoubat li hasli ala amal.”

Translation word for word:

Oh you noble spirit, remove all the obstacles (Difficulties) for getting a job.

To be addressed to:

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

*** **

Command to obtain the affection or attention of a person you are interested in:

You say:

“Ayatouha Al Rouh al karima, da’ee ijlab nazrat (Here mention his/her name) ilee.”

Note: While you say that, you mention his/her name.

Translation word for word:

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

To be addressed to:

- Abu Aldahab. Pronounced: Aboo Al Dahaab.
- Barqan Abu Adjayb. Pronounced: Bar Kaan Roo.
- Buckaru. Pronounced: Boo-Ka Roo.
- Burkan Al Jasour. Pronounced: Boor-Kaan.
- Cheik Oran. Pronounced: Sheik O-Raan.

*** **

Command to protect your home from evil spirits:

You say:

“Ayatouha Al Rouh al karima, ihmee baytee wa dafi’ee min al arwaah al atila.”

Translation word for word:

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

To be addressed to:

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

*** **

Command to win a favorable verdict:

You say:

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

Translation word for word:

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

To be addressed to:

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

*** **

Command to free you promptly from a detention:

You say:

“Ayatouha Al Rouh al karima, khalisi ni min alkimaash.”

Translation word for word:

Oh you noble spirit, save me from this detention (Arrest).

To be addressed to:

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

*** **

Command to obtain an immediate financial relief:

You say:

“Ayatouha Al Rouh al karima, aateenee fawran mousa’ada mali.”

Translation word for word:

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

To be addressed to:

- Kelpirach. Pronounced: Kel-pee-raach.
- Lashkashilyouch. Pronounced: Lash-Kaa-cheel-Yooch.
- Murrah El-Abiad. Pronounced: Mourra El Aa-bee-Yaad.
- Mush-hesh. Pronounced: Moosh Hesh.
- Nabtah. Pronounced: Naab Tah.
- Naiim. Pronounced: Naa eem.
- Pukhana. Pronounced: Poo khan a.
- Sach’iif. Pronounced: Sha Sheef.

*** **

Command to help you in your business and bring more customers:

You say:

“Ayatouha Al Rouh al karima, wa see hee shough-lee wajlibee zaba-yen.”

Translation word for word:

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

To be addressed to:

- Mirjan. Pronounced: Meer Jaan.
- Mourtadah. Pronounced: Moor Taa Daa.

- Moustajaab. Pronounced: Moos ta Jaab.
- Mugharibi. Pronounced: Moo Gharee bee.
- Layoush. Pronounced: Laa Yooch.
- Malik Annour. Pronounced: Ma leak Aa Noor.
- Manat. Pronounced: Ma naat.

*** **

Command to succeed in a new business or a joint-venture:

You say:

“Ayatouha Al Rouh al karima, aateenee hazou fee ismari.”

Translation word for word:

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

To be addressed to:

- Marid. Pronounced: Ma-read.
- Marut Malaak. Pronounced: Ma-root Ma luck.
- Maymoun. Pronounced: M’eye Moon.
- Melech. Pronounced: Meh leck.

*** **

Command to get a promotion:

You say:

“Ayatouha Al Rouh al karima, aateenee takkadoum irtifaa markazee”

Translation word for word:

Oh you noble spirit, grant me a promotion and advance my position.

To be addressed to:

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

*** **

Summary of Commands.

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, Ajeebeeb mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam.

General meaning:

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

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 daa-ii-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 aleykoun.

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, Ajeebeeb mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam.

General meaning:

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

*** **

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 aleykoun.

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.

Summary of The Most Powerful Commands and Spells. Taken from the forbidden book “Kitab Al Arwaah” (The Book of Spirits).

- Aa moo roo koom (Amurukum)
- Ahlan wa sahlán. Houdourakum karim.
- Ajeb Talabaati Ayatouha Al Arwah Al Karima.
- Amoo roo koom Amoo roo koom fawran bil’ Ikmal. Bisma al Asma’ Al Sabaa Al Housna.
- Ana takoumou min makamika, wa inni aleyhi lakawiyán amin, innahou min Suleiman, wa innahu bismi ‘lah al rahman al rahim inna la tasallou...
- Mashkour Mashkour, Ni’maatak Alaya...
- Ayatooha Al Arwah Al Karima, Ajeebeebée mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam.
- Wa Iza La, hariki Al Warakah marateyn.
- Iza Naam Hariki mara waheeda.
- Iza La, Hariki marateyn.
- Baghi Maarifat anhou (Him, he) or anha (Her, she).
- Bismou Al Khader, Amouroukoum Irtyah.
- Nour Ribani Dida Sharr wa’ Hasad wa’l ghira.
- Jarmihyabeel Ihdar wa iftah al da-irat.
- Salamou aleykoum.
- Gabri-ill-ummu, irfah khartari mina Robert Doe (For example), bisma Al Asmai Ilahiya wa Nourou Ribani.
- Rahmaat Arwaah Karimah, Hazi Ghayar.
- Yah Ibliis Aniif, Irmii Hajr al Kirha ala John (For example) wakfou fawran.
- Mashkour Irbiil, Nehmat Al Rab aleykoom, Abki sihati daa-ii-maat.
- Ajeb Talabaati Ayatouha Al Arwah Al Karima.
- Bisma Nour Rabbani wa kuwat al malaakout, inzal inzal, idbaroo ya fasidiin khalaakiyaat.
- Adonai, Ilahi, Ihdar Burkan Al Jasour Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.
- Natha-na-iil, oukaf Gary (For example) Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housnah.

- Darbatou Oukaf, Arwaah Housnah, Ajeebee Talabati fawran.
- Mirjaan Mirjaan Daha Timal..., Yismah.
- Fasida Fasida, Bismou Al Khader Ikroujou Fawran Ya afarit Al Sharr.
- Idkhal Idkhal, Houdourakum Karim, Ahlan Bikum, Ani Amurukum, Wa Hakim Aleykum.
- Ya mal'oun Ya afrit ibn Afrit, Ikh-rouj Ikh-rouj Amuru kum Bisma Al Khader wa Al Asma Al Housna.
- Ajibi talabaati bismou al khalek.
- Baghi Maarifat anhou (Him, he) or anha (Her, she).
- Ihdarou Ihdarou Ayatouha Al Arwah Al Kareema. Ahlan wa sahan. Bismou Al Khader Sayed Al dounia Amoo rookoom Amoo rookoom.
- Ijmid Ijmid, Amoo roo koom Amoo roo koom Bismi Al Khader.
- Ikmal Ikmal Bismi Al Khader.
- Adonai, Ilahi, Ihdar Seraph-iil. Seraph-iil, Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.
- Maal oun Maal oun, Bisma Al Khalek wal' Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid Al Ard. Amurukum Amurukum!!
- Marsih Kidraa:
- Mashkoor Mashkoor Irhal bil Salamah, Barakaat Al Khader aleykum.
- Mashkour Mashkour, Ni'maatak Alaya.
- Mashkouriin Mashkouriin, Kadrikum Moutaraf, Bisma Al-Khalek Wa Al-Asma Housna Kidrati Irhalum Irhalum.
- Rab Al Alameen, Allahooma Sakher Lee Al Arwaah Al Karimah Wa Al Afrit Al Maymoun.
- Sayed Arwah Ajeeboo Talabaati
- The Istijabah for angel Gibra-iil: Adonai, Ilahi, Ihdar Gibra-iil. Gibra-iil Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka.
- Bisma Al-Khalek, Ani Amru Houdourakum.
- Ikrouj, Bisma Al-Khalek, Ani Amru Houdourakum.
- General Commands
- Command to improve your health condition...
- "Ayatouha Al Rouh al karima, ijlibee lee saha wa afiya."
- Command to remove difficulties in getting a job:
- "Ayatouha Al Rouh al karima, irfahi souhoubat li hasli ala amal."
- Command to obtain the affection or attention of a person you are interested in:
- "Ayatouha Al Rouh al karima, da'ee ijlab nazrat (Here mention

his/her name) ilee.”

- Command to protect your home from evil spirits:
- “Ayatouha Al Rouh al karima, ihmee baytee wa dafi’ee min al arwaah al atila.”
- Command to win a favorable verdict..
- “Ayatouha Al Rouh al karima, da’ee dayaan yahkoun lee salihee.”
- Command to free you promptly from a detention...
- “Ayatouha Al Rouh al karima, khalisi ni min alkimaash.”
- Command to obtain an immediate financial relief...
- “Ayatouha Al Rouh al karima, aateenee fawran mousa’ada mali.”
- Command to help you in your business and bring more customers...
- “Ayatouha Al Rouh al karima, wa see hee shough-lee wajlibee zaba-yen.”...
- Command to succeed in a new business or a joint-venture...
- “Ayatouha Al Rouh al karima, aateenee hazou fee ismari.”
- Command to get a promotion...
- “Ayatouha Al Rouh al karima, aateenee takkadoun irtifaa markazee”...
- Summary of commands...
- Ya mal’oun Ya afrit ibn Afrit, Ikh-rouj Ikh-rouj Amuru kum Bisma Al Khader wa Al Asma Al Housna...
- Maal oun Maal oun, Bisma Al Khalek wal’ Malakout Al Jabaar, Ikhrouj Ikhrouj Ya Fasid Al Ard. Amurukum Amurukum!!...
- Ajeb Talabaati Ayatouha Al Arwah Al Karima...
- Mashkour Mashkour, Ni’maatak Alaya...
- Ayatouha Al Arwah Al Karima, Ajeebeeb mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam...
- Wa Iza La, hariki Al Warakah marateyn...
- Baghi Maarifat anhou (Him, he) or anha (Her, she)...
- Mashkour Irbiil, Nehmat Al Rab aleykoom, Abki sihati daa-ii-maat...
- Rahmaat Arwaah Karimah, Hazi Ghayar...
- 818, Nour Ribani Dida Sharr wa’ Hasad wa’l ghira...Natha-na-iil, oukaf Gary Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housnah...
- Darbatou Oukaf, Arwaah Housnah, Ajeebe Talabati fawran...
- Mirjaan Mirjaan Daha Timal, Gary Yismah...
- Yah Ibliis Aniif, Irmii Hajr al Kirha ala John (For example) wakfou fawran...
- Gabri-ill-ummu, irfah khartari mina Robert Doe, bisma Al Asmai

Ilahiya wa Nourou Ribani...

- Jarmihyabeel Ihdar wa iftah al da-irat. Salamou aleykoun...
 - Ajibi talabaati bismou al khalek...
 - Ayatooha Al Arwah Al Karima, Ajeebeebee mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam...
 - Wa Iza La, hariki Al Warakah marateyn...
 - Iza Naam Hariki mara waheeda...
 - Adonai, Ilahi, Ihdar Burkan Al Jasour
 - Sharifina, Ihdar, Baraka Alluha Al Kader Aleyka...
 - Mashkoor Mashkoor Irhal bil Salamah, Barakaat Al Khader aleykoun...
 - Bisma Nour Rabbani wa kuwat al malaakout, inzal inzal, idbaroo ya fasidiin khalaakiyaat.
-

PART THREE

Chapter Seven

CALENDAR'S GRIDS TO FIND THE LUCKY DAYS AND THE LUCKY HOURS IN YOUR LIFE.

Hamnika-mekhakeh: Ana'kh/Ulemite. Noun.

Grids used by Anunnaki-Ulema and Rouhaniyiin as calendar to find the lucky days and the lucky hours in a person's life.

Hamnika-mekhakeh-ilmu: Ana'kh/Ulemite. Noun.

The technique of using the Hamnika-mekhakeh.

- I. Synopsis of the concept
 - II. The Ulema and Rouhaniyiin days are
 - III. The calendars' grids
 - IV. The use of a language
 - V. The preparation and use of the grids
-

I. Synopsis of the concept:

Humans follow certain calendars.

The most common one is the Gregorian Calendar, which is a reflection of the Christian faith. It is younger than the Muslim calendar, which in turn, is younger than the Jewish calendar. All of these are considerably younger than the Ulema and the Rouhaniyiin calendar, which is the only one used by the Rouhaniyiin and Ulema.

The Enlightened Masters reject the idea that the week consists of seven days.

Their week consists of four days, corresponding to certain days of our week.

These are the only days to use in this technique, and the other three days in our week should not be considered.

II. The Ulema and Rouhaniyiin days are:

- Day 1: Thilta (Tuesday)
- Day 2: Araba (Wednesday)
- Day 3: Jema (Friday)
- Day 4: Saba (Saturday).

The importance of these days is the relationship between the person and the hours in each day. Using the calendar of the Rouhaniyiin and Ulema, each person can find the luckiest hour of his or her week, according to the Book of Ramadosh (Rama-Dosh).

Ulema Rabbi Mordachai said: “You might feel that one hour a week is not sufficient for anyone’s needs. It might also not improve your luck at work if it occurs, say, at two o’clock in the morning each Saturday.

This predicament can be easily resolved by performing another technique, Time Manipulation, on that exact hour.

The time that will be added to your life under such circumstances will be as lucky as the original hour, and your chances of success will be vastly improved.”

The Rouhaniyiin and Ulema teachers highly recommend performing a combination of techniques, since each enhances the other considerably.

*** **

III. The calendars’ grids:

A couple of questions might arise as you work with this technique. First, do all people with the same number of letters in their name share a lucky hour? Yes, indeed they would.

There are only sixteen grid lines to represent millions of people each. And this leads to an interesting discovery.

The numbers of letters in people’s names represent a certain harmony that exists between them.

For example, if you wish to approach someone in high places for a favor, then, finding that he or she shares with you the same number of letters and the same lucky hour(s) will enhance your chances in getting that favor.

Thus, you should always send your request to him or to her during the lucky hour, either by calling on the phone, using your e-mail, or placing a written letter in the mailbox.

*** **

IV. The use of a language:

Another question is the issue of languages.

What if your name is written with four letters in America, or where you live, but with five letters in your native language? The answer is simple.

Always use your native language. It will be much more accurate and certainly more powerful. An important fact to add is that this technique is simple, but it can be enhanced in many ways by subtle variations.

Adding those variations extends the knowledge of how time and space is related to luck and success, and how to fine tune the process.

But even in this straightforward version, the technique is incredibly powerful, so much so that it may change your life completely, always for the better.

Tip: If any added numbers are higher than one digit, always add the numbers and use the result. For example, if instead of $3+1+1+1=6$ you will find yourself with, say, $4+7+7+7=25$, add $2+5$ and use the result, namely 7.

If you have $40+41+42+43=126$, add $1+2+6=9$.

*** **

V. The preparation and use of the grids:

The first step is to prepare a grid of sixteen squares, like the one below.



In the next step, you will establish the calendar of the week, by writing them in this specific order.

*** **

Grid 1: Calendar of the Week.

Day	Day	Day	Day
1	2	3	4
Day	Day	Day	Day
2	3	4	1
Day	Day	Day	Day
3	4	1	2
Day	Day	Day	Day
4	1	2	3

- 1-In the next step, you will establish the calendar of your name. Let's say your name is Suzan.
- 2-You will write your name in the squares, but you must write from right to left, the way they did in many ancient languages, including Ana'kh.
- 3-Then, you follow, still from right to left, with the number of the days, 1, 2, 3, 4.

*** **

Grid 2: Calendar of Your Name.

A	Z	U	S
3	2	1	N
Z	U	S	4
2	1	N	A

*** **

Calendar of your Lucky Hour.

- 1-In the next step, you will establish the calendar of your lucky hour.
- 2-Look at the two squares above.
- 3-Try to find the one square that has the same number in both drawings.
- 4-When you compare each square, you will see that the second square in the last row has the #1 in it.
- 5-Fill in the number of the days in the first row, the way it appeared in the first grid.

Therefore, Suzan's lucky hour will occur during the second day. (If more than one square presents the same number, add the numbers.)

*** **

Grid 3: Calendar of your Lucky Hour.

Day	Day	Day	Day
1	2	3	4
	1		

*** **

In the next step, we shall start our calculations.

- **1-**Keep the first row as is.
- **2-**fill the rest of the grid with the number 1.
- **3-**In each column, you will now subtract the three #1 from the day in the first row. $1-1-1-1=-2$; $2-1-1-1=-1$; $3-1-1-1=0$; $4-1-1-1=1$

*** **

Grid 4

Day	Day	Day	Day
1	2	3	4
1	1	1	1
1	1	1	1
1	1	1	1

-2 -1 0 1

- **4-**We will now add the number we have calculated. $(-2) + (-1) + 0 + 1 = (-2)$
- **5-**We continue our calculations by using the number we have achieved, -2, as a filler in the grid below, in three rows under the basic days row on top.
- **6-**Then, we will calculate the values of the columns the way we have done in the previous grid.

*** **

Grid 5

Day	Day	Day	Day
1	2	3	4
-2	-2	-2	-2
-2	-2	-2	-2
-2	-2	-2	-2

-5 -4 -3 -2

- 7-We will add these numbers: $(-5) + (-4) + (-3) + (-2) = -14$
- 8-We will combine the individual numbers comprising the number fourteen by adding them: $1 + 4 = 5$
- 9-We will add these two numbers. $(-14) + 5 = -9$

*** **

In the next step:

- 1-Return to the first grid, displaying the calendar of the week.
- 2-Starting on the second row, count the squares, going from right to left, nine times.
- 3-You will reach Day 3.
- 4-This establishes that your lucky hour will occur on Friday, the third day of the Anunnaki week.
- 5-To establish the hour, go back to Grid 4, and look at the row that expresses Day 3.
- 6-Add the numbers: $3 + 1 + 1 + 1 = 6$
- 7-Calculate: $(-9) - (+6) = -3$
- 8-To establish the hour within the 24 hours in each day subtract, $24 - 3 = 21$.

21 is 9 P.M.

Therefore, Suzan's luckiest hour of the week occurs at nine o'clock in the evening of each Friday.

*** **

YOUR LIFE'S CALENDAR (RIZMANAH)

Did you know that success and failure depend to a certain degree upon your Life's Calendar (Rizmanah) which contains the lucky and unlucky hours and days of your life?

Cosmos energy and people's energy circulating during certain hours of the day have a major impact on everything you do. In this book, you will find out which, how, and why certain hours from your present and your future reveal whether you are going to be successful in your endeavors, or fail miserably. You have to read this book with an open mind, even if you are a skeptic. And just ask yourself, what if, part of this scenario could be true?

You have nothing to lose at all. On the contrary, you will gain entrance to an incomprehensible and fabulous dimension which is currently storing everything that could happen to you, today, tomorrow, and in years to come. Thus, you will gain access to a depot of knowledge and information about the hidden developments and results of present and future projects you are working on and so many other subjects and activities that shape your life and dictate your success or failure in life.

*** **

Generalities

1. Each day of the week has lucky hours and unlucky hours.
2. Each hour of the day corresponds to a particular or a specific activity of yours.
3. If you start and/or complete any project or a business plan during the lucky hour, you will succeed at ease.
4. If you do it during the opening of the unlucky hour, you will fail.
5. If you are exposed to others' bad vibes during an unlucky hour, your unprotected "Zone" would be invaded, and the bad vibes would invade your zone, and hurt you. The bad vibes will bring you back luck, in the form of a failure in what you are working on.
6. You have to protect your zone, feel your surrounding (Environment), and establish a barrier against others' bad vibes.
7. There are general rules to establish those barriers against others' bad vibes. However, each day of the week has its own rhythm and vulnerability hours.

In addition to creating barriers to stop the negative vibes, you should also comply with the following rules:

- a-Do not leave dirty dishes and utensils in your sink.
- b-Clean all ashtrays.
- c-Make you bed.
- d-Do not leave dirty laundry inside the home.
- e-From time to time, open the window (s) if you can.
- f-Open one or two faucets, and let water drip for 10 seconds, at least once a week.
- 8-Everything in the universe happens for a reason. And don't try to philosophize about it, because Mother Nature and the rules and reason(s) of our existence in this dimension can't be fully understood by the human mind. Just flow with the flow, but it wouldn't hurt to do some esoteric work, such as establishing your Calendar, and exploring what there is behind the screen of the future.

*** **

The Cosmic Law

Our life and destiny are governed by “Ousoul” which is the cosmic law of the general rules of the universe, representing the universe’s rules and rhythms of the Micro Wheel and Macro Wheel.

Your life is governed by the rhythm of the Micro Wheel and Macro Wheel; simply put, the world you live in, and this includes others (People) who are part of your life, business, relationships and/or would be in the future.

Everything is connected.

The most amazing part of this scenario is found in the Rizmanah, which is your life’s calendar that contains the days and hours of your good luck and bad luck in your life.

There are Ousoul (General Rules) that apply to all of us.

In other words, there are sets of directions, destinations, development and rules all human beings follow, simply because they constitute the normal order of life and the universe.

Shashat; the screen of the unknown.

Complying with Ousoul creates synchronization and harmony in everything we do; but, there is a catch. If we do so, without further exploring the hidden, we remain programmed robots. To comply with the general rules of the universe and our life is one thing and to be in synchronization with the universe and events occurring in our life is something else.

To succeed, we must know what is going on behind “Shashat” (Screen) of the unknown that awaits us.

Because the Shashat hides our future, and this future begins today, we must find out when is the best time to do things and not to do things.

This is extremely important, because in everything we do, part of luck and fortune plays a major role in our success and/or failure.

Rizmanah; the calendar of your bad luck and good luck.

On the landscape of our present and future resides our luck, the bad luck and the good luck. We can change our luck, but we can’t alter future events.

To do so, we must learn what the Rizmanah has for us, meaning, which hour

of the day is a good hour or a bad hour, and which day of the week is a good day or a bad day, and which week of the month is a good week or a bad week, and which month of the year is a good month or a bad month.

Good hour means a lucky hour.

A bad hour means an unlucky hour, and so on, for the day, the week and the month.

All hours and days are unconditionally governed by the Ousoul (General Rules of the Universe).

Our good luck and bad luck are influenced by timing.

And timing means:

a-Things we do: The things we do at a particular time of the day, the week and the month.

b-Events: Events out of our control that happen to us during a particular hour and day of the week or the month. For example, there are certain hours of the days that are suitable for signing contracts, and some other hours are bad for signing contracts.

There are particular days of the week which are excellent for taking important decisions, and there are some days of the week we should not take such decisions.

The Rizmanah shows us, to a certain degree, what should and should not be done during particular hours, and what to be done or avoided on very specific days.

Removing our bad luck.

The major concern is getting rid of our bad luck.

And the 46 million Dollar question is: Can we?

And if yes, how?

The answer is: Yes, we can change our bad luck into a good luck, but we can't change events predestined to occur in the future for zillions of reasons. The good news is the fact that consulting the calendar of our life will reveal to us the right timing for doing or not doing things. The truth is, we are not changing our luck, but rather learning about vibrations and energy that directly affect what we are doing.

For example, some hours of the days produce a negative current, and circulate a bad energy that prevents us from succeeding.

And here, we have two choices:

First choice: Blocking this bad energy, if we can.

Second choice: Using the Imtinah, meaning not to perform or do certain activity/decision during this very particular hour.

The Calendar of your life will show you exactly those good hours and bad hours.

Creating good luck

Can we create a good luck, and use some Anunnaki Ulema techniques to bring success to our endeavors?

The answer is yes, we can, and there are some techniques that are extremely useful to accomplish this. But first of all, we must see what there is for us in the Rizmanah.

So, let's have a look at the Rizmanah Calendar.

Revelations of the Rizmanah

It is extremely important to understand and to remember that the Rizmanah is the calendar of the Ousoul (General Rules of the Universe), and the Rizmanah acts independently of what you think and what you do.

The Rizmanah rules apply to all of us in this physical dimension. It is not personalized.

It is not hand-made or tailored made to meet your needs and fulfill your desires.

Thus, you should simultaneously and constantly work with your personal calendar, which specifically and directly links you to your personal good luck or bad luck.

So, you have to consult both, the calendar of the Ousoul and your personal calendar.

*** **

SYMBOLS FOR THE GOOD HOURS AND BAD HOURS IN YOUR LIFE

Symbols:

B+: Positive, good hour.

N-: Negative, bad hour.

Nx: Neutral hour.

D: Delicate hour.

These symbols shall be used in the Charts and Days' Calendars. Please try to memorize them.

*** **

ON MONDAY

Cosmic energy: Intense. Energy quality/category: Negative.

Energy highest level/intensity: 10 AM - 4PM.

Negatively affects employees (9 to 5).

Source of this energy: 90% people and 10% cosmos.

1:01 AM - 2:00 AM: Neutral to negative.

According to the Rouhaniyiin (Spiritists), this is a time where and when cosmic energy intensified outside big cities.

Source of this energy: Cosmos.

2:01 AM - 3:00 AM: Ibid.

3:01 AM - 4:00 AM: Neutral.

Source of this energy: Cosmos.

According to the Rouhaniyiin, this is a time where and when cosmic energy is quasi-dormant.

Its neutrality is neither positive nor negative, meaning that it requires an extra unnecessary effort to accomplish a task or complete something that usually can be done with less effort and in a shorter period of time.

Don't work hard if you don't have to.

But work intelligently. Intelligence saves you time and eliminates frustration.

4:01 AM – 6:00 AM: Neutral.

Source of this energy: Cosmos.

6:01 AM – 9:00 AM: Delicate.

Source of this energy: People and cosmos.

Around 6:40 AM, people start to emit vibes caused by what they are doing during that time.

9:01 AM - 4:00: Bad energy.

Source of this energy: People.

4:01 PM – 8:00 PM: Delicate.

Source of this energy: Our own energy.

8:01 PM – 12:00 PM: Neutral.

Source of this energy: Our own energy.

11:01 PM - 12:00 PM: Negative.

Source of this energy: Cosmos.

12.01 Midnight-1:00 AM: Good hour.

V. Daily Chart of the Ousoul Rizmanah General Effects
Chart of the good hours and bad hours on Monday

HOURS	Good hour	Bad hour	Neutral	Delicate
12:01 Midnight-1:00 AM	G+			
1:01 AM - 2:00 AM		B-		
2:01 AM - 3:00 AM		B-		
3:01 AM - 4:00 AM			Nx	
4:01 AM - 5:00 AM			Nx	
5:01 AM - 6:00 AM			Nx	
6:01 AM - 7:00 AM				D/
7:01 AM - 8:00 AM				D/
8:01 AM - 9:00 AM				D/
9:01 AM - 10:00 AM		B-		
10:01 AM - 11:00 AM		B-		
11:01 AM - 12:00 AM		B-		
12:01 AM - 1:00 PM		B-		
1:01 PM - 2:00 PM		B-		
2:01 PM - 3:00 PM		B-		
3:01 PM - 4:00 PM		B-		
4:01 PM - 5:00 PM				D/
5:01 PM - 6:00 PM	Neutral			D/
6:01 PM - 7:00 PM	Neutral			D/
7:01 PM - 8:00 PM				D/
8:01 PM - 9:00 PM			Nx	
9:01 PM - 10:00 PM			Nx	
10:01 PM - 11:00 PM			Nx	
11:01 PM - 12:00 PM (Midnight)		B-		

Particularities of the chart of Monday:

- Monday is not a good day for middle to low level employees; their bosses' attitude could be very frustrating. It is an intense business day around the globe.
- On Monday, bosses and employers diffuse strong vibes that vary from unpleasant to disturbing; it goes with the territory. It is most noticeable in these businesses:

a-Casino,

b-Gambling,

c-Catering,

d-Food,

e-Beverage,

f-Restaurants,

g-Entertainment,

h-Insurance,

i-Art,

j-Galleries, and so on.

- Ironically, Monday is a good day for booksellers, and for writers.
- The state of mind of employees on Monday is not very serene. And it is expected to hear from employees, unpleasant remarks on what has happened at their workplace.
- For some reasons incomprehensible to our mind, Monday has a negative effect on the psyche of many people.
- Do not submit proposals on Monday.
- Do not invest on Monday. Take your time; compare the charts of the days of the week.
- On this day, pets seem to be calmer.
- Monday is a good day for real estate business, and for looking for a new apartment, if done between 4:00 PM and 5:00 PM.
- Do not buy gold and hard currency on Monday.
- Do not trade, sale or buy stocks and shares on Monday.
- Do not buy meat, fish and produce for your restaurant on Monday.

Summary:

The Sahiriin (Eastern Sorcerers), Rouhaniyiin and Anunnaki Ulema, all agree that Monday is charged with an intense cosmic energy, created by

Mother Nature and people. This cosmic energy reaches its peak between 10 AM and 4 PM.

Unfortunately, it is not a positive energy.

It could be either neutral or negative. The variation of its nature, quite often, negatively or at least unpleasantly affects the 9 to 5 employees.

Thus, creating barriers against this energy on Sunday, between 7 PM and 8 PM is a must.

*** *** ***

Chart of Daily Effects of Cosmic Energy
Monday
Illustration CE #1

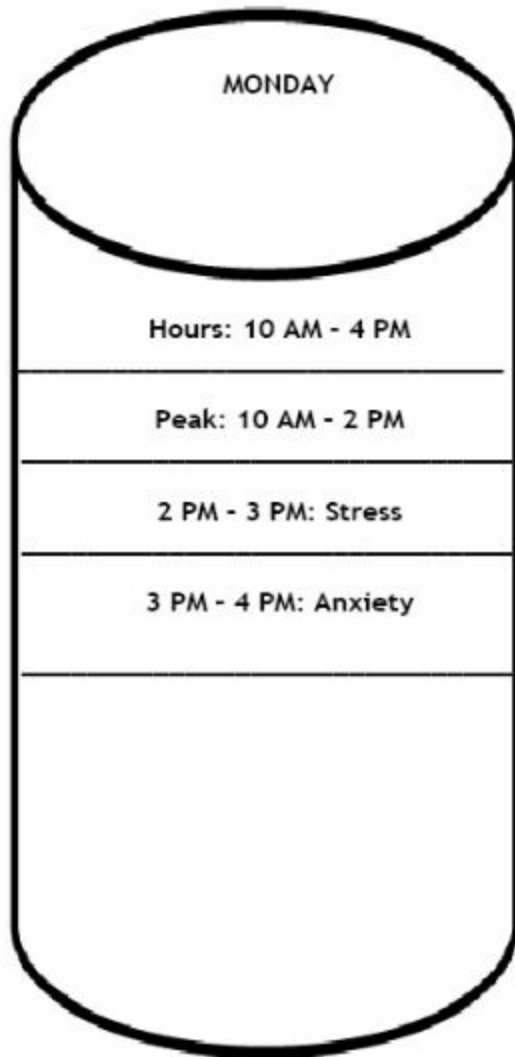
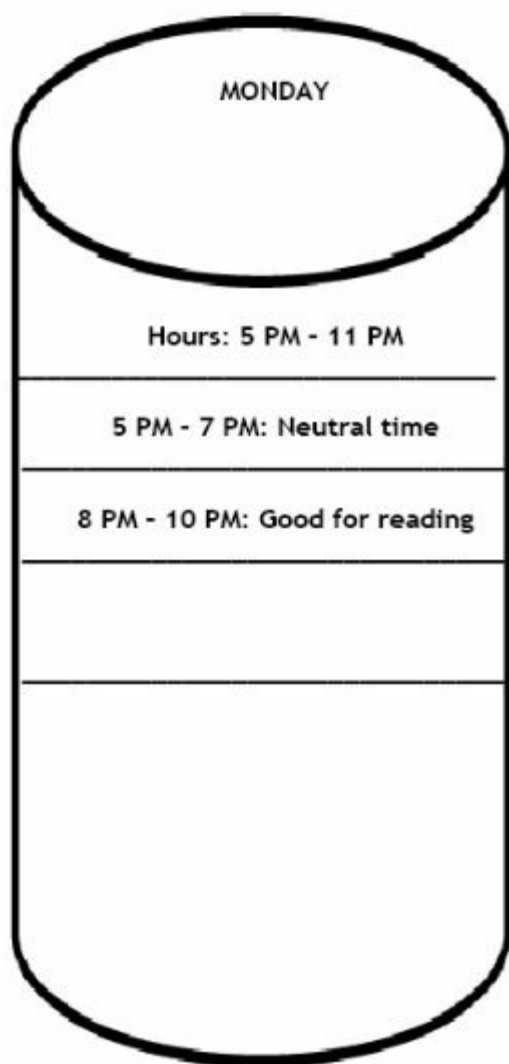


Chart of Daily Effects of Cosmic Energy
Monday
Illustration CE #2



ON TUESDAY

Explanation of the chart of Tuesday:

Generalities:

The cosmic negative energy is weak on Tuesday.

However, it gets intensified between 1:01 PM - 4:00 PM.

Nevertheless, there are some few hours that are excellent for planning and looking for a new job.

Particularities:

1:01 AM - 6:00 AM: Unproductive hours.

6:01 AM – 7:00 AM: Neutral hours. This is when luck is in the balance.

9:01 AM - 10:00 AM: Good timing for planning the activities of the week, if you have not done it yet.

11:00 AM and 1:00 PM: Excellent hours for writing proposals and grants.

11:01 AM - 12:00 AM: Positive/favorable hours for sending job applications and resumes.

12:01 AM – 1:00 PM: Perfect for meeting new people, exploring new ideas, working on drafts, charts, illustrations, and artistic projects.

1:01 PM - 4:00 PM: Strong bad energy intensified during these hours.

Not good for new businesses, starting new contacts, calling investors, and setting up meetings.

10:01 PM – Midnight: Negative hours. Stay put.

Summary:

Tuesday is an excellent day for writing proposals and grants. The most favorable hours are between 11 AM and 1 PM.

According to the Rouhaniyiin, the cosmic negative energy is weak on Tuesday. This, does not mean that people would not emit bad vibes.

People do all the time, regardless of the effects of Mother Nature on us, and our lucky days and lucky hours.

This is why, we should always keep our Khateyn Tarika fortified, healthy and in equilibrium.

Between 8 PM and 10 PM, we have neutral time, meaning a few hours to hang around, do ordinary things, as usual, but not to start a major project.

A few moments after 10 PM, the good energy of Mother Nature will start to weaken.

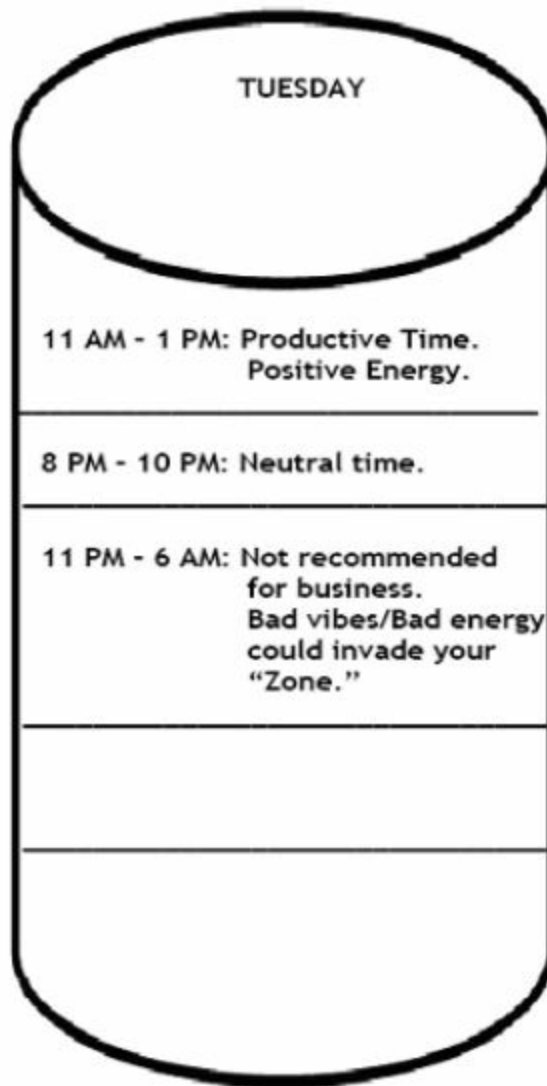
Consequently, we should not undertake major projects, and make final decisions on important matters.

Others' negative vibes get intensified between 11 PM and 6 AM.

*** **

Chart of Daily Effects of Cosmic Energy

Illustration CE #3



Daily Chart of the Ousoul Rizmanah General Effects

Chart of the good hours and bad hours on Tuesday

HOURS	Good hour	Bad hour	Neutral	Delicate
12:01 Midnight-1:00 AM		B-		
1:01 AM - 2:00 AM		B-		
2:01 AM - 3:00 AM		B-		
3:01 AM - 4:00 AM		B-		
4:01 AM - 5:00 AM		B-		
5:01 AM - 6:00 AM		B-		
6:01 AM - 7:00 AM			Nx	
7:01 AM - 8:00 AM			Nx	
8:01 AM - 9:00 AM			Nx	
9:01 AM - 10:00 AM	G+			
10:01 AM - 11:00 AM	G+			
11:01 AM - 12:00 AM	G+			
12:01 AM - 1:00 PM	G+			
1:01 PM - 2:00 PM		B-		
2:01 PM - 3:00 PM		B-		
3:01 PM - 4:00 PM		B-		
4:01 PM - 5:00 PM				D/
5:01 PM - 6:00 PM Neutral				D/
6:01 PM - 7:00 PM Neutral				D/
7:01 PM - 8:00 PM				D/
8:01 PM - 9:00 PM			Nx	
9:01 PM - 10:00 PM			Nx	
10:01 PM - 11:00 PM		B-		
11:01 PM - 12:00 PM (Midnight)		B-		

ON WEDNESDAY

The hours between 10 AM and 3 PM are positive hours. There is a strong positive current, and the abundance of good vibes make these hours very productive.

It is the perfect timing to:

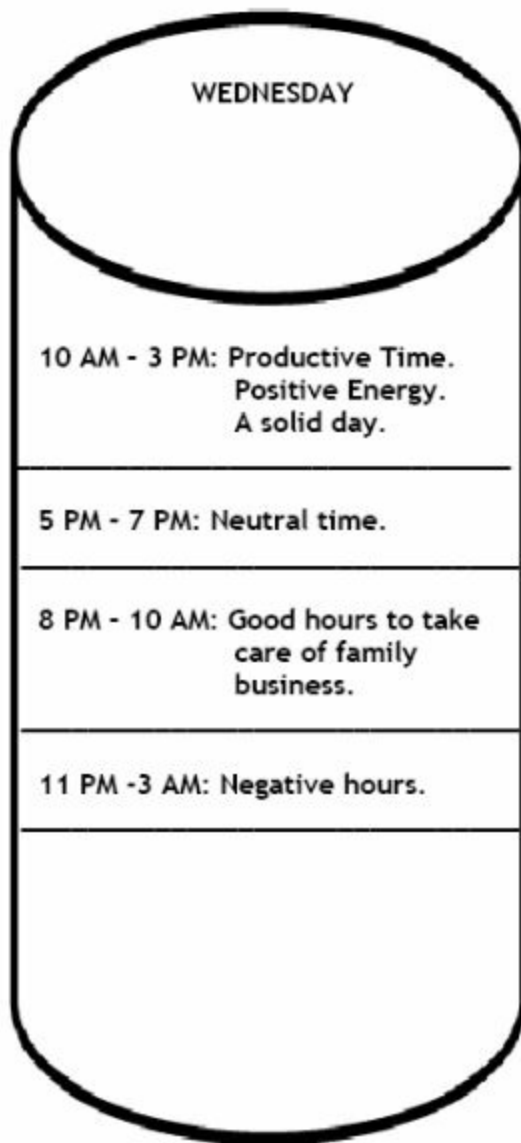
- 1-Connclude deals,
- 2-Give conferences,
- 3-Meet new people,
- 4-Make important decision,
- 5-Get busy in your yard,
- 6-Do shopping,
- 7-Even, to flirt.

However, between 11 PM and 3 AM, negative energy will resurface.

*** **

Chart of Daily Effects of Cosmic Energy

Illustration CE #4



Daily Chart of the Ousoul Rizmanah General Effects

Chart of the good hours and bad hours on Wednesday

HOURS	Good hour	Bad hour	Neutral	Delicate
12:01 Midnight-1:00 AM		B-		
1:01 AM - 2:00 AM		B-		
2:01 AM - 3:00 AM		B-		
3:01 AM - 4:00 AM		B-		
4:01 AM - 5:00 AM			Nx	
5:01 AM - 6:00 AM			Nx	
6:01 AM - 7:00 AM			Nx	
7:01 AM - 8:00 AM			Nx	
8:01 AM - 9:00 AM			Nx	
9:01 AM - 10:00 AM			Nx	
10:01 AM - 11:00 AM	G+			
11:01 AM - 12:00 AM	G+			
12:01 AM - 1:00 PM	G+			
1:01 PM - 2:00 PM	G+			
2:01 PM - 3:00 PM	G+			
3:01 PM - 4:00 PM		B-		
4:01 PM - 5:00 PM				D/
5:01 PM - 6:00 PM Neutral			Nx	
6:01 PM - 7:00 PM Neutral			Nx	
7:01 PM - 8:00 PM				
8:01 PM - 9:00 PM	G+			
9:01 PM - 10:00 PM	G+			
10:01 PM - 11:00 PM		B-		
11:01 PM - 12:00 PM (Midnight)		B-		

ON THURSDAY

Generalities:

Good energy flows on Thursday.

A perfect day for personal development.

Particularities:

2:01 AM – 5:00 AM: Bad hours. Travels could be risky.

8:00 AM - 1:00 PM: Good hours for starting a new enterprise, investing in a new business, remodeling, selling, and real estate.

11:00 AM - 1:00 PM: Suitable hours for conducting interviews, hiring, applying for loans, looking for new schools for your children, and asking for donations.

3:00 PM – 10:00 PM: Excellent timing to evaluate the results of your projects and decisions, to make new decisions, to explore other possibilities, to renegotiate deals, to submit offers, to write new proposals and for planning.

8:00 PM – 10:00 PM: Excellent timing for selling and/or displaying your art, paintings and books. Galleries displaying artwork will do great business between these hours. Receptions will get good results. These hours are also highly recommended for spiritual work, esoteric exercises and exploring the world of the occult.

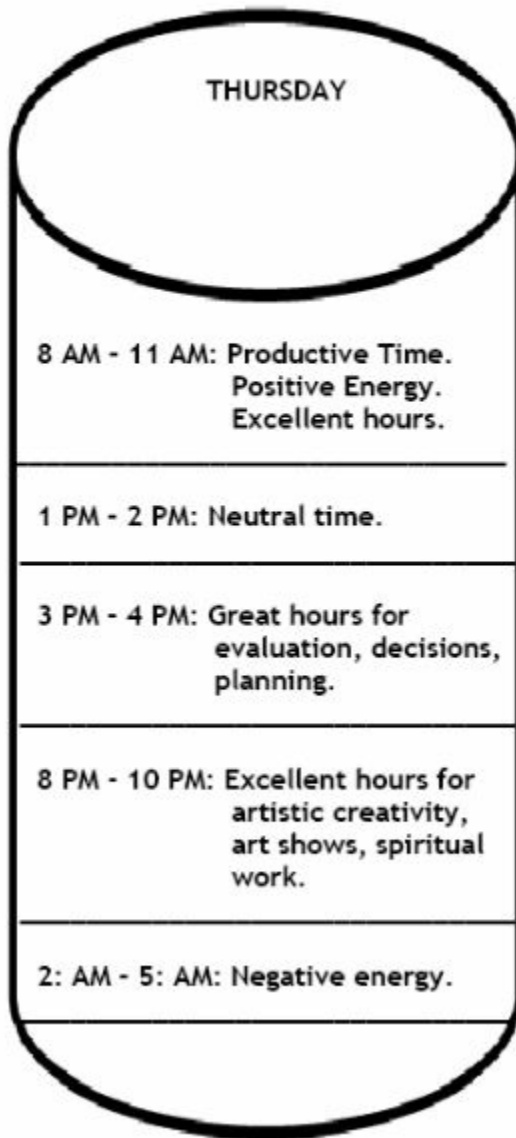
2:00 AM – 5:00 AM:

Negative hours; serious confrontations and very unpleasant encounters could happen during these hours.

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Chart of Daily Effects of Cosmic Energy

Illustration CE #5



Daily Chart of the Ousoul Rizmanah General Effects

Chart of the good hours and bad hours on Thursday

HOURS	Good hour	Bad hour	Neutral	Delicate
12:01 Midnight-1:00 AM			Nx	
1:01 AM - 2:00 AM			Nx	
2:01 AM - 3:00 AM		B-		
3:01 AM - 4:00 AM		B-		
4:01 AM - 5:00 AM		B-		
5:01 AM - 6:00 AM			Nx	
6:01 AM - 7:00 AM			Nx	
7:01 AM - 8:00 AM			Nx	
8:01 AM - 9:00 AM	G+			
9:01 AM - 10:00 AM	G+			
10:01 AM - 11:00 AM	G+			
11:01 AM - 12:00 AM	G+			
12:01 AM - 1:00 PM	G+			
1:01 PM - 2:00 PM				D/
2:01 PM - 3:00 PM				D/
3:01 PM - 4:00 PM	G+			
4:01 PM - 5:00 PM	G+			
5:01 PM - 6:00 PM	G+			
6:01 PM - 7:00 PM	G+			
7:01 PM - 8:00 PM	G+			
8:01 PM - 9:00 PM	G+			
9:01 PM - 10:00 PM	G+			
10:01 PM - 11:00 PM			Nx	
11:01 PM - 12:00 PM (Midnight)			Nx	

Summary:

The hours between 8 AM and 11 AM are good hours.

They are open to any of your projects and endeavors, particularly to finances, investment, starting a new enterprise, a new business, remodeling, selling, real estate, visits, and so on.

The hours between Day: Thursday 3 PM and 2 PM are perfect for evaluating the results of your projects and decisions, to make new decisions, to explore other possibilities, to renegotiate deals, to submit offers, to write new proposals, and for planning.

The hours between 8 PM and 10 PM are excellent for selling and/or displaying your art, paintings and books.

Galleries displaying artwork will do great business between these hours. Receptions will get good results.

These hours are highly recommended for spiritual work, esoteric exercises, and exploring the world of the occult.

However, between 2 AM and 5 AM, the negative energy will resurface again. Be careful. Be alert.

By now, you know what you should no do during the negative hours.

*** **

ON FRIDAY

Generalities:

On Friday, mixed positive and negative underground currents merge and create unpredictable vibrations that circulate during delicate hours throughout the day.

Particularities:

8:00 AM – 11:00 AM: Good hours to submit reports, proposals, and to decide on plan of action. It is a good timing to reconsider projects and ideas submitted to partners and associates overseas.

10:00 AM – 11:00 AM: Favorable to discuss matters with your boss, associates and potential investors.

1:01 - 3:00 PM: Intense and delicate hours to bad and critical hours; meaning that heated debates, unpleasant arguments and the emergence of mild negative vibes will develop during these hours.

3:01 PM - 4:00 PM: Bad hours for criticism and argumentations. Avoid lengthy discussions with your superiors, even if you are a senior executive.

7:01 PM - 8:00 PM: Suitable time for short social activities at home.

8:01 PM - 11:00 PM: Excellent hours for socializing, meeting new people, making contacts, going out, and so on.

However, you must re-energize your Khateyn Tarika before you go out.

11:01 PM - 12:00 AM (Midnight): Delicate hours, caused by new acquaintances you could make, and for being in places (public and private) where you would not feel very comfortable; this would be caused by others' negative vibes. Do not stay long at that place.

1:01 AM – 5:00 AM:

Negative energy will re-emerge during these hours. Watch your diet. Control your spontaneity.

Summary:

Friday is a very important day in the calendar of the Rouhaniyiin. I am not here referring to their esoteric and supernatural work, and communications with entities and spirits. Friday is important because it is a bridge between

strong physical-cosmic energies and others' energies.

On Friday, mixed currents underground merge, and create unpredictable vibrations. If you have started a discussion, and/or submitted a report/proposal/ plan of action to your boss, associates and potential investors, you must do it between 8 AM and 11 AM, because these three hours will be automatically followed by 2 intense hours; meaning that heated debates, unpleasant arguments, and the emergence of mild negative vibes will develop between 1 PM and 3 PM.

Avoid criticism and arguments between 3 PM and 4 PM.

The hours between 8 PM and 10 PM are excellent for socializing, meeting new people, making contacts, going out, and so on.

However, you must re-energize your Khateyn Tarika before you go out.

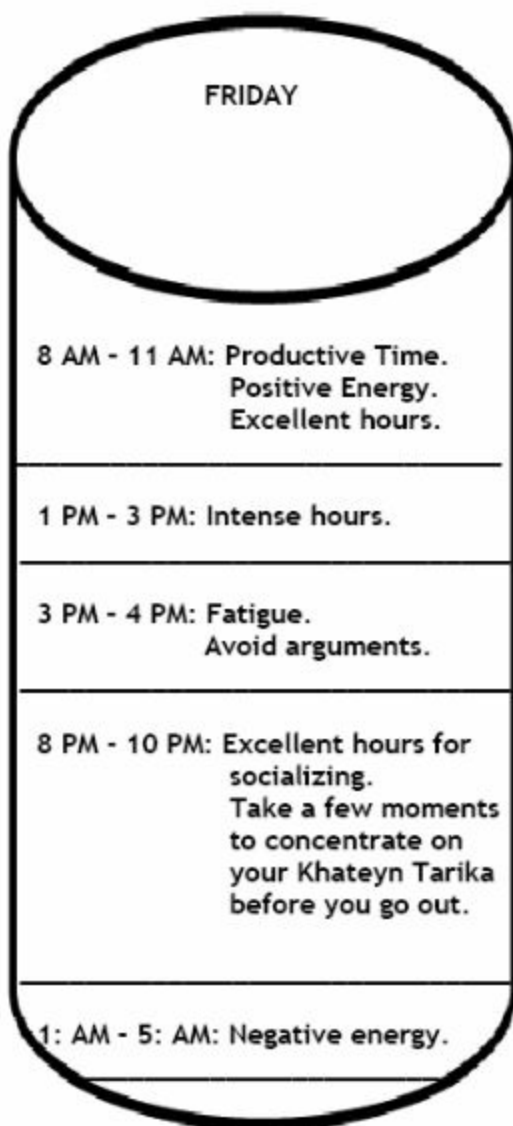
Negative energy will re-emerge between 1 AM and 5 AM.

Note: The Friday's very strong negative current could last until the end of the week.

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Chart of Daily Effects of Cosmic Energy

Illustration CE #6



Daily Chart of the Ousoul Rizmanah General Effects

Chart of the good hours and bad hours on Friday

HOURS	Good hour	Bad hour	Neutral	Delicate
12:01 Midnight-1:00 AM				D/
1:01 AM - 2:00 AM		B-		
2:01 AM - 3:00 AM		B-		
3:01 AM - 4:00 AM		B-		
4:01 AM - 5:00 AM		B-		
5:01 AM - 6:00 AM			Nx	
6:01 AM - 7:00 AM			Nx	
7:01 AM - 8:00 AM			Nx	
8:01 AM - 9:00 AM	G+			
9:01 AM - 10:00 AM	G+			
10:01 AM - 11:00 AM	G+			
11:01 AM - 12:00 AM				D/
12:01 AM - 1:00 PM				D/
1:01 PM - 2:00 PM		B-		D/
2:01 PM - 3:00 PM		B-		D/
3:01 PM - 4:00 PM		B-		D/
4:01 PM - 5:00 PM			Nx	
5:01 PM - 6:00 PM			Nx	
6:01 PM - 7:00 PM			Nx	
7:01 PM - 8:00 PM	G+			
8:01 PM - 9:00 PM	G+			
9:01 PM - 10:00 PM	G+			
10:01 PM - 11:00 PM	G+			D/
11:01 PM - 12:00 PM (Midnight)				D/

ON SATURDAY

Generalities:

8:00 AM – 11:00 AM: Strong mixed cosmic energy circulates on Saturday. It is a good day to spend with your loved ones.

Particularities:

11:01 AM – 1:00 PM: Positive hours to spend with your family.

2:01 PM – 4:00 PM: Positive energy dominates these two hours.

Suitable for gardening, shopping, sightseeing, outdoor activities, taking the children to parks, visits to galleries, having good time with your pets.

8:01 PM - 11:00 PM: Excellent hours for socializing, meeting new people, making contacts, going out, and so on. However, you must re-energize your Khateyn Tarika before you go out.

11:01 PM - 12:00 AM (Midnight): Delicate hours because of new acquaintances you could make, and for being in places where you would not feel very comfortable; this would be caused by others' negative vibes.

Do not stay long at that place.

1:01 AM – 5:00 AM: Negative energy will re-emerge during these hours. Watch your diet. Control your spontaneity.

2:00 PM – 4:00 PM: Tricky-Delicate hours. Stubborn people must avoid taking decisions and making delicate decisions during these two hours, especially in matters they are not very familiar with.

Mix Ignorance and stubbornness, and you get the perfect formula for catastrophic results.

Summary:

Cosmic energy circulates very strongly on Saturday between 8 AM and 11 AM, therefore, your home must be absolutely clean. No mess anywhere. Messy stuff and dirty things inside your home will disrupt the positive flow of energy.

Open a window or two, turn on a kitchen faucet for 10 seconds or so. Saturday is a good day to spend with your loved ones. From 2 PM to 4 PM, good energy rides with you. Read Friday's chart, for the following hours.

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Chart of Daily Effects of Cosmic Energy

Illustration CE #7

SATURDAY

8 AM - 11 AM: Your home must be spotless, because good energy needs to circulate freely. Turn on a kitchen faucet for 10 seconds.

11 AM - 1 PM: Positive hours. Spend these hours with your family.

2 PM - 4 PM: Positive hours. Great for shopping sightseeing, gardening and outdoor activities.

8 PM - 5 AM: Same as Friday.

Daily Chart of the Ousoul Rizmanah General Effects

Chart of the good hours and bad hours on Saturday

HOURS	Good hour	Bad hour	Neutral	Delicate
12:01 Midnight-1:00 AM				D/
1:01 AM - 2:00 AM		B-		
2:01 AM - 3:00 AM		B-		
3:01 AM - 4:00 AM		B-		
4:01 AM - 5:00 AM		B-		
5:01 AM - 6:00 AM			Nx	
6:01 AM - 7:00 AM			Nx	
7:01 AM - 8:00 AM			Nx	
8:01 AM - 9:00 AM	G+			
9:01 AM - 10:00 AM	G+			
10:01 AM - 11:00 AM	G+			
11:01 AM - 12:00 AM	G+			
12:01 AM - 1:00 PM	G+			
1:01 PM - 2:00 PM	G+			
2:01 PM - 3:00 PM	G+			
3:01 PM - 4:00 PM	G+			
4:01 PM - 5:00 PM			Nx	
5:01 PM - 6:00 PM			Nx	
6:01 PM - 7:00 PM			Nx	
7:01 PM - 8:00 PM				
8:01 PM - 9:00 PM	G+			
9:01 PM - 10:00 PM	G+			
10:01 PM - 11:00 PM	G+			
11:01 PM - 12:00 PM (Midnight)				D/

ON SUNDAY

Generalities:

Strong mixed cosmic energy circulates on Sunday.
It is a good day to spend with your loved ones, and pets.

Particularities:

1 AM - 5 AM: These are bad hours for almost everything, except, perhaps, for casinos' business, and some shady activities.

Whether you are a small or big-time entrepreneur, do not make final decision (s) during these hours. A very strong cosmic negative energy circulates during these treacherous hours. Avoid travel (Long distances).

8:01 AM – 11:00 AM: Strong mixed cosmic energy circulates during these hours.

11:01 AM – 4:00 PM: Positive hours.

Positively open to any of your activities.

Most suitable for family's affairs.

8:01 PM – 9:00 PM: Good to delicate.

9:01 PM – 11:00 PM: Excellent hours for staying at home, relaxing, and having chats with your spouse or companion.

Summary:

Pay attention to the hours between 1 AM and 5 AM!

Those are bad hours for almost everything, except, perhaps, for casinos' business, and some shady activities.

Whether you are a small or big-time entrepreneur, do not make final decision (s) during these hours.

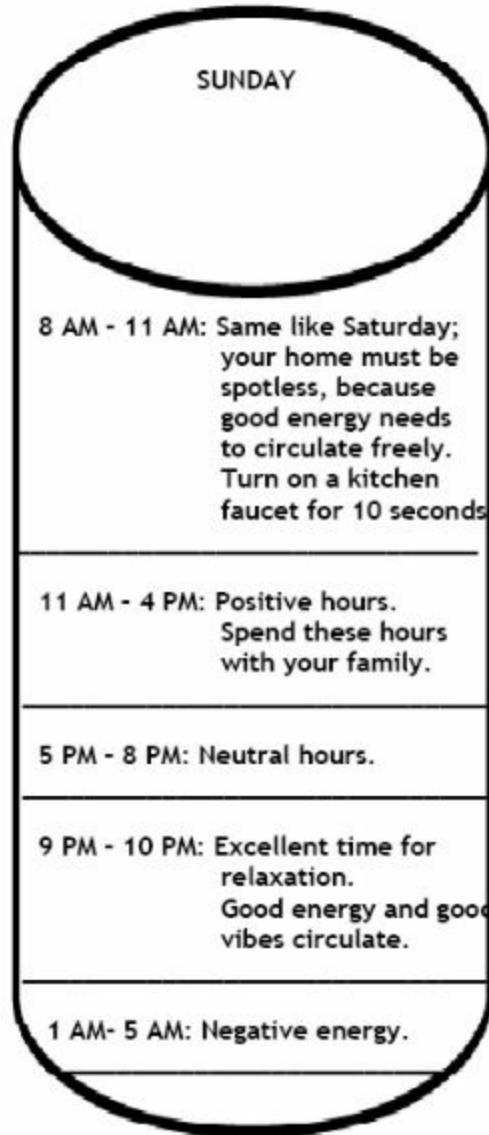
A very strong cosmic negative energy circulates during these treacherous hours.

Avoid travel (Long distances).

Do not argue with people in a position of power.

Chart of Daily Effects of Cosmic Energy

Illustration CE #8



Daily Chart of the Ousoul Rizmanah General Effects
Chart of the good hours and bad hours on Sunday

HOURS	Good hour	Bad hour	Neutral	Delicate
12:01 Midnight-1:00 AM				D/
1:01 AM - 2:00 AM		B-		
2:01 AM - 3:00 AM		B-		
3:01 AM - 4:00 AM		B-		
4:01 AM - 5:00 AM		B-		
5:01 AM - 6:00 AM			Nx	
6:01 AM - 7:00 AM			Nx	
7:01 AM - 8:00 AM			Nx	
8:01 AM - 9:00 AM	G+			
9:01 AM - 10:00 AM	G+			
10:01 AM - 11:00 AM	G+			
11:01 AM - 12:00 AM	G+			
12:01 AM - 1:00 PM	G+			
1:01 PM - 2:00 PM	G+			
2:01 PM - 3:00 PM	G+			
3:01 PM - 4:00 PM	G+			
4:01 PM - 5:00 PM			Nx	
5:01 PM - 6:00 PM			Nx	
6:01 PM - 7:00 PM			Nx	
7:01 PM - 8:00 PM				
8:01 PM - 9:00 PM	G+			D/
9:01 PM - 10:00 PM	G+			
10:01 PM - 11:00 PM	G+			
11:01 PM - 12:00 PM (Midnight)				D/

SUMMARY OF YOUR BEST DAYS AND BEST HOURS ACCORDING TO OUSOUL RIZMANAH

(THE CALENDAR OF YOUR LIFE)

Employees (9 to 5):

Bad hours and bad days: Monday: 10 AM – 4PM.

Booksellers:

Good days/good hours: Monday in general is a good day for sales, placing order, displaying books, etc.

Writers:

Good days/good hours:

Monday is a good day in general.

Suitable for writing, researching, indexing, but not very favorable for contacting literary agents, and especially publishers.

Investment:

Good days/good hours: Monday in general.

Real estate business (Selling):

Good days/good hours: Monday is a good day in general.

Suitable for contacting customers, finding and posting new listings, but not extremely good for open house business.

Good days/good hours: Thursday, 8:00 AM - 1:00 PM.

Looking for a New Apartment:

Good days/good hours: Monday, 4:00 PM - 5:00 PM.

Buying Gold:

Bad days/bad hours:

Monday in general.

Buying Hard Currency:

Bad days/bad hours: Monday in general.

Stocks and Shares (trading, selling or buying):

Bad days/bad hours: Monday in general.

Restaurants:

Bad days/bad hours: Monday in general. Bad for buying meat, fish and produce.

Planning:

Good days/good hours: Tuesday, 9:01 AM - 10:00 AM. Good timing for planning the activities of the week.

Good days/good hours: Thursday, 3 PM - 10 PM: Perfect hours for general planning.

Good days/good hours: Friday, 8:00 AM – 11:00 AM: Good hours to decide on a plan of action.

Bad-Delicate days/bad-delicate hours: Saturday, 2:00 PM – 4:00 PM: Tricky hours.

Stubborn people must avoid taking decisions and making delicate decisions during these two hours, especially in matters they are not very familiar with. Mix Ignorance and stubbornness, and you get the perfect formula for catastrophic results.

Writing and Submitting Proposals and Grants:

Good days/good hours: Tuesday, 11:00 AM and 1:00 PM: Excellent hours for writing proposals and grants.

Good days/good hours: Friday, 8:00 AM – 11:00 AM: Good hours to submit reports, proposals.

Good days/good hours: Thursday, 3 PM - 10 PM: Perfect hours to write new proposals.

Bad days/bad hours: Monday in general, is a bad day to write and submit proposals.

Job Applications:

Good days/good hours: Tuesday, 11:01 AM - 12:00 AM: Positive/favorable hours for sending job applications and resumes.

Meeting New People:

Good days/good hours: Tuesday, 12:01 AM – 1:00 PM: Perfect for meeting new people.

Note: See Socializing.

Working on or Selling New Ideas:

Good days/good hours: Tuesday, 12:01 AM – 1:00 PM. Very favorable for exploring new ideas.

Good days/good hours: Friday, 8:00 AM – 11:00 AM: It is a good timing to reconsider projects and ideas submitted to partners and associates overseas.

Artistic Projects:

Good days/good hours: Tuesday, 12:01 AM – 1:00 PM. Excellent timing for working on drafts, charts, illustrations, and artistic projects.

Thinking about New Business:

Bad days/bad hours: Tuesday, 1:01 PM - 4:00 PM: Not good for new businesses.

This also includes investment.

Signing Contracts:

Bad days/bad hours: Tuesday, 1:01 PM - 4:00 PM: Not good for starting new contacts. Good days/good hours: Wednesday, 10:01 AM – 3:00 PM: Most suitable for signing contracts.

Investors/Investment:

Bad days/bad hours: Tuesday, 1:01 PM - 4:00 PM: Not good for calling investors. Friday, 10:00 AM – 11:00 AM: Favorable to discuss matters with your boss, associates and potential investors.

Meetings:

Bad days/bad hours:

Tuesday, 1:01 PM - 4:00 PM: Not good for setting up meetings.

Family's Business:

Good days/good hours: Wednesday, 8:01 PM – 10:00 PM: Great hours to take care of family business.

Domestic Finances:

Good days/good hours: Wednesday, 8:01 PM – 10:00 PM: Great hours to discuss domestic finances.

Guests:

Bad days/bad hours:

Wednesday, 8:01 PM – 10:00 PM: Not recommended to receive guests at home.

Telemarketing:

Good days/good hours: Wednesday, 10:01 AM – 3:00 PM: Most suitable for telemarketing.

Conferences:

Good days/good hours: Wednesday, 10:01 AM – 3:00 PM: Most suitable for conferences.

Presentations:

Good days/good hours: Wednesday, 10:01 AM – 3:00 PM: Most suitable for presentations.

Meeting with Agents and Distributors:

Good days/good hours: Wednesday, 10:01 AM – 3:00 PM: Most suitable for meeting with agents and distributors.

Sales:

Good days/good hours:

Wednesday, 10:01 AM – 3:00 PM: Most suitable for sales. Thursday, 8 PM - 10 PM: Excellent timing for selling.

Public Relations:

Good days/good hours: Wednesday, 10:01 AM – 3:00 PM: Most suitable for public relations.

Travel:

Bad days/bad hours:

Thursday, 2:01 AM – 5:00 AM: Travels could be risky. Bad days/bad hours: Sunday, 1 AM - 5 AM: Avoid travel (Long distances).

Starting a New Business:

Good days/good hours: Thursday, 8:00 AM - 1:00 PM.

Investing in a New Business:

Good days/good hours: Thursday, 8:00 AM - 1:00 PM.

Remodeling:

Good days/good hours: Thursday, 8:00 AM - 1:00 PM.

Selling on your Own:

Good days/good hours: Thursday, 8:00 AM - 1:00 PM.

Interviews:

Good days/good hours:

Thursday, 11:00 AM - 1:00 PM: Perfect for conducting interviews.

Hiring Employees:

Good days/good hours: Thursday, 11:00 AM - 1:00 PM: Suitable hours for hiring.

Applying for a Loan:

Good days/good hours: Thursday, 11:00 AM - 1:00 PM.

Looking for Schools for Children:

Good days/good hours: Thursday, 11:00 AM - 1:00 PM: Looking for new schools for your children.

Asking for Donations:

Good days/good hours: Thursday, 11:00 AM - 1:00 PM.

Evaluation and Decisions:

Good days/good hours: Thursday, 3:00 PM – 10:00 PM: Excellent timing to evaluate the results of your projects and decisions, to make new decisions.

Possibilities:

Good days/good hours: Thursday, 3:00 PM – 10:00 PM: Great hours to explore other possibilities.

Making Deals:

Good days/good hours: Thursday, 3:00 PM – 10:00 PM: Great hours to renegotiate deals.

Proposing Offers:

Good days/good hours: Thursday, 3:00 PM – 10:00 PM: Perfect timing to

submit offers.

Art:

Good days/good hours: Thursday, 8:00 PM – 10:00 PM: Perfect hours for displaying and selling your art, paintings and books.

Books:

Good days/good hours:

Thursday, 8:00 PM – 10:00 PM: Perfect hours for displaying and selling your books.

Galleries' business:

Good days/good hours: Thursday, 8:00 PM – 10:00 PM: Galleries displaying artwork will do great business between these hours.

Receptions:

Good days/good hours:

Thursday, 8:00 PM – 10:00 PM: Receptions will get good results.

Doing Spiritual Work:

Good days/good hours: Thursday, 8:00 PM – 10:00 PM: Highly recommended for spiritual work.

This also includes séances.

Practicing Occult:

Good days/good hours: Thursday, 8:00 PM – 10:00 PM: Good timing for exploring the occult world.

Esoteric Work:

Good days/good hours: Thursday, 8:00 PM – 10:00 PM: Good timing for esoteric exercises.

Encounters:

Bad days/bad hours: Thursday, 2:00 AM – 5:00 AM: Serious confrontations and very unpleasant encounters could happen during these hours. Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Excellent hours for socializing. Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Good timing for meeting new people. Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Good hours for making contacts.

Partners, Associates:

Good days/good hours: Friday, 8:00 AM – 11:00 AM: It is a good timing to reconsider projects and ideas submitted to partners and associates overseas.

Friday, 10:00 AM – 11:00 AM: Favorable to discuss matters with your boss, associates and potential investors.

Overseas:

Good days/good hours:

Friday, 8:00 AM – 11:00 AM: It is a good timing to reconsider projects and ideas submitted to partners and associates overseas.

Boss: Dealing with or taking to your Boss:

Good days/good hours: Friday, 10:01 AM – 11:00 AM: Favorable to discuss matters with your boss, associates and potential investors.

Arguments, Debates:

Bad days/bad hours: Friday, 1:01 - 3:00 PM: Intense and delicate hours to bad and critical hours; mean that heated debates, unpleasant arguments and the emergence of mild negative vibes will develop during these hours.

Bad days/bad hours: Friday, 3:01 PM -4:00 PM: Bad hours for criticism and argumentations. Avoid lengthy discussions with your superiors, even if you are a senior executive.

Criticism:

Bad days/bad hours: Friday, 3:01 PM - 4:00 PM: Bad hours for criticism and argumentations. Avoid lengthy discussions with your superiors, even if you are a senior executive.

Social Activities:

Good days/good hours: Friday, 7:01 PM - 8:00 PM: Suitable time for short social activities at home. Good days/good hours: Friday, 8:01 PM - 11:00 PM: Excellent hours for socializing, meeting new people, making contacts, going out, and so on.

However, you must re-energize your Khateyn Tarika before you go out. Bad days/bad hours: Friday, 11:01 PM - 12:00 PM (Midnight): Delicate hours because of new acquaintances you could make, and for being in places where you would not feel very comfortable; this would be caused by others' negative vibes. Do not stay long at that place.

Bad days/bad hours: Friday, 1:01 AM – 5:00 AM: Negative energy will re-emerge during these hours. Control your spontaneity. Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Excellent hours for socializing. Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Good timing for meeting new people.

Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Good hours for making contacts.

Bad-Delicate days/bad-delicate hours: Saturday, 11:01 PM - 12:00 PM (Midnight):

Delicate hours/days because of new acquaintances you could make, and for being in places where you would not feel very comfortable; this would be caused by others' negative vibes. Do not stay long at that place. Bad-Delicate days/bad-delicate hours: Saturday, 1:01 AM – 5:00 AM: Negative energy will re-emerge during these hours. Watch your spontaneity while socializing.

Home, at:

Good days/good hours: Friday, 7:01 PM - 8:00 PM: Suitable time for short social activities at home. Good days/good hours: Sunday, 9:01 PM – 11:00 PM: Excellent hours for staying at home, and having chats with your spouse or companion.

Socializing:

Good days/good hours: Friday, 8:01 PM - 11:00 PM: Excellent hours for socializing, meeting new people, making contacts, going out, and so on.

However, you must re-energize your Khateyn Tarika before you go out. Bad days/bad hours: Friday, 11:01 PM - 12:00 PM (Midnight): Delicate hours because of new acquaintances you could make, and for being in places where you would not feel very comfortable; this would be caused by others' negative vibes. Do not stay long at that place. Bad days/bad hours: Friday, 1:01 AM – 5:00 AM: Negative energy will re-emerge during these hours. Control your spontaneity.

Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Excellent hours for socializing. Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Good timing for meeting new people.

Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Good hours for making contacts.

Bad-Delicate days/bad-delicate hours: Saturday, 11:01 PM - 12:00 PM (Midnight): Delicate hours/days because of new acquaintances you could make, and for being in places where you would not feel very comfortable;

this would be caused by others' negative vibes. Do not stay long at that place. Bad-Delicate days/bad-delicate hours: Saturday, 1:01 AM – 5:00 AM: Negative energy will re-emerge during these hours. Watch your spontaneity while socializing.

Children, Schools for:

Good days/good hours: Thursday, 11:00 AM - 1:00 PM: Looking for new schools for your children.

Family:

Good days/good hours:

Saturday, 11:01 AM – 1:00 PM: Positive hours to spend with your family.

Good days/good hours: Saturday, 2:01 PM – 4:00 PM. Taking the children to parks. Saturday is a good day to spend with your loved ones. Good

days/good hours: Sunday, 11:01 AM – 4:00 PM: Most suitable for family's affairs. Good days/good hours: Sunday, 9:01 PM – 11:00 PM: Excellent hours for staying at home, and having chats with your spouse or companion.

Gardening:

Good days/good hours:

Saturday, 2:01 PM – 4:00 PM.

Shopping:

Good days/good hours:

Saturday, 2:01 PM – 4:00 PM.

Sightseeing:

Good days/good hours: Saturday, 2:01 PM – 4:00 PM.

Outdoor activities:

Good days/good hours: Saturday, 2:01 PM – 4:00 PM.

Visits to galleries:

Good days/good hours: Saturday, 2:01 PM – 4:00 PM.

Pets:

Good days/good hours:

Saturday, 2:01 PM – 4:00 PM. Having good time with your pets.

Contacts:

Good days/good hours: Saturday, 8:01 PM - 11:00 PM: Good hours for making contacts. Bad-Delicate days/bad-delicate hours: Saturday, 11:01 PM - 12:00 PM (Midnight):

Delicate hours/days because of new acquaintances you could make, and for being in places where you would not feel very comfortable; this would be caused by others' negative vibes. Do not stay long at that place.

Bad-Delicate days/bad-delicate hours: Saturday, 1:01 AM – 5:00 AM: Negative energy will re-emerge during these hours. Watch your spontaneity while socializing.

Going out:

Good days/good hours: Saturday, 8:01 PM - 11:00 PM: going out, However, you must re-energize your Khateyn Tarika before you go out.

Decisions, Making:

Bad-Delicate days/bad-delicate hours: Saturday, 2:00 PM – 4:00 PM: Tricky hours. Stubborn people must avoid taking decisions and making delicate decisions during these two hours, especially in matters they are not very familiar with.

Mix Ignorance and stubbornness, and you get the perfect formula for catastrophic results.

Bad days/bad hours: Sunday, 1 AM - 5 AM.

Everything, for Almost:

Bad days/bad hours: Sunday, 1 AM - 5 AM: These are bad hours for almost everything, except, perhaps, for casinos' business, and some shady activities.

Whether you are a small or big-time entrepreneur, do not make final decision (s) during these hours.

A very strong cosmic negative energy circulates during these treacherous hours.

Good days/good hours: Sunday, 11:01 AM – 4:00 PM:

Positive hours. Positively open to any of your activities.

Summary of Bad Hours and Good Hours

Bad Hours

1:01 AM – 2:00 AM: Neutral to negative. Day: Monday

9:01 AM – 4:00: Bad energy. Day: Monday

11:01 PM – 12:00 PM: Negative. Day: Monday
 1:01 PM – 4:00 PM. Day: Tuesday
 10:01 PM – Midnight. Day: Tuesday
 11 PM – 6 AM. Day: Tuesday
 2:01 AM – 5:00 AM. Day: Thursday
 2:00 AM – 5:00 AM. Day: Thursday
 2 AM – 5 AM. Day: Thursday
 1:01 – 3:00 PM. Day: Friday
 3:01 PM – 4:00 PM. Day: Friday
 1:01 AM – 5:00 AM. Day: Friday
 1 PM – 3 PM. Day: Friday
 3 PM – 4 PM. Day: Friday
 1 AM – 5 AM. Day: Friday
 1:01 AM – 5:00 AM. Day: Saturday
 1 AM – 5 AM. Day: Sunday

Good Hours

12:01 Midnight – 1:00 AM: Good hour. Day: Monday
 4:00 PM – 5:00 PM. Day: Monday
 9:01 AM – 10:00 AM. Day: Tuesday
 11:00 AM – 1:00 PM. Day: Tuesday
 11:01 AM – 12:00 AM. Day: Tuesday
 12:01 AM – 1:00 PM. Day: Tuesday
 11 AM – 1 PM. Day: Tuesday
 10 AM – 3 PM. Day: Wednesday
 11 PM – 3 AM. Day: Wednesday
 8:00 AM – 1:00 PM. Day: Thursday
 11:00 AM – 1:00 PM. Day: Thursday
 3:00 PM – 10:00 PM. Day: Thursday
 8:00 PM – 10:00 PM. Day: Thursday
 8 AM – 11 AM. Day: Thursday
 3 PM – 2 PM. Day: Thursday
 8 PM – 10 PM. Day: Thursday
 8:00 AM – 11:00 AM. Day: Friday
 10:00 AM – 11:00 AM. Day: Friday
 7:01 PM – 8:00 PM. Day: Friday
 8:01 PM – 11:00 PM. Day: Friday
 8 AM – 11 AM. Day: Friday
 8 PM – 10 PM. Day: Friday
 11:01 AM – 1:00 PM. Day: Saturday

2:01 PM – 4:00 PM. Day: Saturday
8:01 PM – 11:00 PM. Day: Saturday
2 PM – 4 PM. Day: Saturday
11:01 AM – 4:00 PM. Day: Sunday
8:01 PM – 9:00 PM. Day: Sunday
9:01 PM – 11:00 PM. Day: Sunday

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Summary of Neutral and Delicate Hours

Neutral Hours

3:01 AM – 4:00 AM: Neutral. Day: Monday
4:01 AM – 6:00 AM: Neutral. Day: Monday
8:01 PM – 12:00 PM: Neutral. Day: Monday
6:01 AM – 7:00 AM: Neutral hours. Day: Tuesday
8 PM – 10 PM. Day: Tuesday

Delicate Hours

6:01 AM – 9:00 AM: Delicate. Day: Monday
4:01 PM – 8:00 PM: Delicate. Day: Monday
11:01 PM – 12:00 AM. Day: Friday
11:01 PM – 12:00 AM. Day: Saturday
2:00 PM – 4:00 PM. Day: Saturday
8:01 AM – 11:00 AM. Day: Sunday
8:01 PM – 9:00 PM. Day: Sunday
2:00 PM – 4:00 PM. Day: Saturday
8:01 AM – 11:00 AM. Day: Sunday
8:01 PM – 9:00 PM. Day: Sunday

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Zaradu

The 17 Lucky years in your Life

“Zara-Du”, also called “Macari,” and “Sabata,” is a term for what it is known in the Anunnaki-Ulema literature as the “17 Lucky Years of Your Life.”

Zaradu is a very important metaphysical knowledge, the Anunnaki-Ulema have learned and kept shrouded in secrecy for thousands of years, fearing that this secret knowledge-wisdom might fall into the hands of bad people, and use its techniques to influence others, and selfishly alter the course of history.

It was revealed to the Ulema that every single human being on planet Earth will have during his/her life, a lucky period extending throughout 17 consecutive or interrupted years.

During those years (Called Mah’Zu-Zah”) the doors of luck, fortune and development at many levels will open up, and opportunities for extraordinary success shall be freely given to us.

This is how the phrase “17 Lucky Years of Your Life” came to exist. And for the period of 17 years, there is a calendar, well structured and divided in a sequence of 77 by 7.

This brings us to the Anunnaki-Ulema magical-esoteric number of 777, considered to be the Alpha and Omega of all knowledge and “Tana-Wur” (Enlightenment), similar to the Bodhisattva.

At one point during the lucky years, a person will acquire two extraordinary faculties:

- 1- Rou’h Ya (Prohetic Visions)
- 2- Firasa (Reading People, just by looking at their faces).

These two faculties will positively influence your life and guide you effortlessly toward reaching the highest level of mental and physical strength, as well success in business and varied endeavors.

Some of these endeavors for instance, is an astonishing power or capability of producing, writing or composing in an exceptional prolific and fast manner.

It also encompass the ability of learning many languages in no time, and reading manuscripts written in secret languages, such as the first secret and hidden alphabet (Characters) of the Hindu language.

Applied in modern times, reading the secret symbols and alphabets become forecasting events and predicting the rise and fall of world's markets.

It was also said, that this 17 year period can alter a DNA sequence, thus preventing time from succumbing the blessed one to aging, and the deterioration of their cells.

One of the last Mounawirin (Enlightened) known to have discovered the secret of the 17 lucky years was Alan Cardec "Allan Cardec" (October 3, 1804- March 31, 1869). Cardec's real name was Hippolyte Léon Denizard Rivail.

And his Ulema name was Asha-Kar-Da-Ki. His mentor was the legendary Johann Heinrich Pestalozzi, also knows as "Mirdach Kadoshi Sirah" in the Anunnaki-Ulema circle.

His incarnated guiding master (Second high level of Anunnaki-Ulema) was Al Zafiru, called Sefiro or Zefiro in mediumship and spiritism literature.

In fact, the word or term "Spiritism" was coined by Cardec.

He was the first to use it and explain its application during a contact with a higher entity and other rapports with dead people (Trapped deceased persons) who asked for his help. Sometimes, it was the way around; Cardec asked for their guidance on matter related to life after death, and the realm of the next life.

Cardec was the father of the French movement of Spiritism, and communications with entities trapped between the next dimension and Earth's boundaries.

They are called "Les retenus", meaning those who were trapped in the afterlife dimension, or more precisely, those who were detained.

Cardec was buried at the historical French cemetery Cimetiere du Pere Lachaise. The inscription on his tomb stele reads: "Naitre, mourir, renaitre encore et progresser sans cesse, telle est la loi."

Translated verbatim: "To be born, die, to be reborn again and to progress unceasingly, such is the law."

PART FOUR
Chapter Eight
ENCYCLOPEDIC AND THEMATIC DICTIONARY
TERMINOLOGY, GLOSSARY AND EXPLANATION OF
CONCEPTS.

818: Secret magical number of God.

A

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

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

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

To prevent these metaphysical apparitions from occurring in the present and/or in the future, the person concerned must use the A'afiza technique and pertinent Talaabat or Istijabaat, which briefly consists of placing two small stones on a white blank paper; a small black stone on the left side of the paper, and a white stone on the right side of the paper, separated by a thin line drawn exactly in the center of the paper. Once the line is drawn, the name of the deceased must be written with ammonia or Zaa'faraan, over the separating line, and the following Istijaba which is addressed to Al

Mountazar (Name of a powerful spirit), must be pronounced: “Bisma Khalek, Irjoukoum karim Al

Mountazar binsirafou rouh azibaa wa tabe’h a’afiza.”

Translated verbatim:

Bisma: By the name.

Khalek: The creator, the Supreme Being, God.

Irjoukoum: I beg you.

Karim: Noble.

Al Moutazar: Name of the spirit.

Binsirafou: Let go, dispose of.

Rouh: Soul, spirit.

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

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

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

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

- Aakil. Pronounced: Aa’keel.
- Abu Aldahab. Pronounced: Aboo Al Dahaab.
- Abu AlSamar. Pronounced: Aboo Al Sa maar.
- Abu Al Nour, also known as Abu El-Hareth. Pronounced: Aboo Al Noor.
- Abu El-Hareth, also called Abu Al Nour. (Father of light). Pronounced: Aboo El Haa-ress.
- Abu Ghirbil. Pronounced: Aboo Ghiir Beel.
- Abu Mhriz, also called Abu Yahkoob Pronounced: Aboo Meeh reez.
- Abu Rihaan. Pronounced: Aboo Ree Rhaan.
- Abu Yahkoob, also called Abu Mhriz. Pronounced: Aboo Yaa’koob.
- Abunagah. Pronounced: Aboo naa Ghah.
- Abuzahab. Pronounced: Aboo Za hab.
- Al Asmar. Pronounced: Al As mar.
- Al Bahri. Pronounced: Al Baah ree.
- Al Hanoun. Pronounced: Al Haa-noon.

- Al Maymoun. Pronounced: Al Maiy moon.
- Al Murtadah. Pronounced: Al Moor Ta Daah.
- Allaat. Pronounced: Al Laat.
- Al-Uzza. Pronounced: Al Oo za.
- Asherim. Pronounced: A-Sheh reem.
- Awil. Pronounced: Aa-wheel.
- Baalzamrin. Pronounced: Baa'l Zam-reen.
- Bakhlahalshatoush. Pronounced: Bakh-la halth-Haa-Toosh.
- Banshi. Pronounced: Ban shee.
- Barqan Abu Aljayb. Pronounced: BarKaan Abu Al jabb'b
- Buckaru. Pronounced: Boo-Ka Roo.
- Burkan Al Jasour. Pronounced: Boor-Kaan.
- Cheik Oran. Pronounced: Sheik O-Raan.
- Dumari. Pronounced: Doo Maa Ree.
- El Muhib. Pronounced: El Mooheeb.
- Ghourbaan. Pronounced: Ghoor-Baan.
- Gibra-il. Pronounced: Jeeb- Raa- iil.
- Harut Malaak. Pronounced: Haa-Root Ma-Laak.
- Hashtashalhakouch. Pronounced: Hush Taash-Aal- Haa Kooch.
- Houliaj. Pronounced: Hoo-Laaj.
- Ifraim. Pronounced: If-Raa-lim.
- Jahjah. Pronounced: Jaa'jaah.
- Kahyouch. Pronounced: Kaah U-Rooch.
- Kashkash. Pronounced: Cash-Cash.
- Kattouch. Pronounced: Kaattooch.
- Kelpirach. Pronounced: Kel-pee-raa'ch.
- Lashkashilyouch. Pronounced: Lash-Kaacheelyuch.
- Layoush. Pronounced: Laa Yooch.
- Malik Annour. Pronounced: Ma leak Aa Noor.
- Manat. Pronounced: Ma naat.
- Marid. Pronounced: Ma-read.
- Marush "Maroosh". Pronounced: Maa-roosh.
- Marut Malaak. Pronounced: Ma-root Ma luck.
- Melech. Pronounced: Meh leck.
- Mirjan. Pronounced: Meer Jaan.
- Moustajaab. Pronounced: Moos ta Jaab.
- Mugharibi. Pronounced: Moo Gharee bee.
- Murrah El-Abiad. Pronounced: Mourra El Aa-bee-Yaad.
- Mush-hesh. Pronounced: Moosh Hesh.
- Nabtah. Pronounced: Naab Tah.

- Naiim. Pronounced: Naa eem.
- Pukhana. Pronounced: Poo khanaah.
- Sach'iif. Pronounced: Sha Sheef.
- Shamhurish El Tayyar. Pronounced: Cham Hoo Reech El Yayyaar.
- Shamou'aal. Pronounced: Shaamoo ' Aal.
- Tashaklatouch. Pronounced: Ta Chakla Toosh.
- Tawush. Pronounced: Taa Woosh.

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

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

Monday:

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

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

Tuesday:

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

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

Wenesday:

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

- Mirjan.
- Al Hanoun.
- Al Bahri.
- Murrah El-Abiad.

- Marush “Maroosh”.

Thursday:

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

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

Friday:

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

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

Saturday:

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

- Gibra-il.
- Ghourbaan.
- Houliaj.
- Al Bahri.
- Murrah El-Abiad.
- Melech.
- Marush “Maroosh”.
- Allaat.

Sunday:

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

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

- Abu Rihaan.

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

If you are not yet an accomplished practitioner (Taaleb), the Sahiriin recommend that you limit your Talabaat to Monday and Saturday. The best hours on Monday would be between 4:00 PM and 1:00 AM. And the noble spirits to contact are:

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

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

- Gibra-il.
- Ghourbaan.
- Allaat.

4. Kitabaat for the best days and best hours:

Kitabaat means magical writings.

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

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

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

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

5. Samples of Talabaat:

Summoning Burkan Al Jasour.

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

Translation word for word:

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

- Baraka: Be blessed.
- Alluha: God.
- Al: The.
- Kader: Kader. Capable.
- Aleyka: Upon you.

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

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

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

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

Ajabna means: I have answered your summon.

Itloob means: What is your wish? Ask.

Or Hadiri Lil Talabaat.

Hadiri means: I am present and ready.

Lil means: For.

Talabaat: Your demands. Your requests.

Or Moustajaab, Raghabaatouk.

Moustajaab means: I will comply.

Raghabaatouk means: Your wishes.

As soon as you hear these words, you say: Ahlan was sahlam, Baraka aleykoun.

Ahlan was sahlam means: You are welcome.

Baraka means: Be blessed. Blessings.

Aleykoun means: Upon you.

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

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

(For example), Taasirhou Ifkaarou lee Ijati.

Translation word for word:

Taasirhou: Influence. Convince.

Ifkaarou: His decision. His opinion. His action.

Lee: To me. About me.

Ijati: My cause. My situation.

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

The spirit will respond like this: Tamaam, Mamoor.

Tamaam means: Ok. Perfect. Complete.

Mamoor: Done. Obeyed.

You reply like this: Mashkoor Farahaat wa Barakaat Aleykoun.

Translation word for word:

Mashkoor means: Thank you.

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

Wa means: And.

Barakaat means: Blessings.

Aleykoun means: Upon you.

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

Translation word for word:

Idhas means: Step over.

Ala means: On. Upon. Over.

Ismou means: His name.

Wa means: And.

Kammel: Finish the job. Complete the task.

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

Translation word for word:

Mashkoor Mashkoor means: Thank you, thank you.

Irhal means: Leave now.

bil means: With. In.

Salamah means: Peace.

Barakaat means: Blessings.

Al means: The.

Khader means: Khader, name of God the capable.

Aleykoun means: Upon you.

General meaning: Thank you thank you, leave now with peace, blessings of

Al Khader upon you.

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

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

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

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

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

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

In the Western Hemisphere, and especially in the United States and Great Britain, spirits' physical manifestation is commonly called ectoplasma by some practitioners. In the East, the Sahiriin refer to a spirit's physical manifestation as Houdoor, which means presence in the flesh. Evidently, we are talking here about the physical presence of a Djinn or an Afrit, and not the body of a dead human being. And this defines the thin line between real manifestation of an entity and a hoax.

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

A'shasha kahraba: Shasha Kahraba'iya in Arabic.

An electrical screen, composed from two words:

a-A'shasha, which means a screen,

b-kahraba, which means electricity.

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

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

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

As long as the “intensity of the electricity” of the spirit is high to a certain degree, the spirit’s manifestation could last up to 10 seconds. When the spirit runs out of energy, it dissipates suddenly.

Some Eastern practitioners compared it to an instrument which runs on batteries, such as a flashlight.

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

The spirit of the deceased functions on the same principle.

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

However on A’shasha kahraba (TV’s screen for instance), the spirit could last much longer, for it recharges itself via electricity.

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

Aabaad: Syriac/Assyrian/Akkadian/Aramaic/Chaldean.

Noun. Eternity.

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

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

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

The Assyrian word derived from Akkadian.

The Arabic word derived from the Aramaic word.

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

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

Abadiya in Arabic.

Abad in Arabic.

Abad in Persian (Farsi).

Ebedilik in Turkish.

Ebediyyet in Azerbaijani.

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

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

Ebedi in Turkish.

Abadi in Arabic.

Abad in Arabic.

Abadi in Persian (Farsi).

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

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

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

Used by the Taaleb when communicating with angels.

Lower spirits would not respond to Aajiboota, because they do not have the powers to produce miracles, considered to be noble acts allowed by God.

The acts of lower spirits and demons are called Sharr (Charr).

The acts of good spirits and angels are called Aajiboota.

Ajaayeb and Aajibou in Arabic.

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

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

Mou'jiza (Mujizat) in Arabic.

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

Mucize in Turkish. Derived from Arabic.

Aajra: Disease. Illness. Critical health condition.

This word is used by the Sahiriin, either to cure a disease or to cause it. For instance, the command "Idrib hou bil aajara wa karsihou", means verbatim "Hit with with a disease and cripple him."

Translation:

Idrib: Hit.

hou: Him.

bil: With.

Aajara: Disease.

wa: And.

karsih: Cripple.

hou: Him.

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

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

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

There are several Talabaat to be used for this purpose.

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

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

The results are spectacular.

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

Aakil: Name of a resourceful, friendly and powerful spirit, the Taaleb can summon on Wednesday.

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

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

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

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

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

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

Aatiliin: They are the “Devious Spirits”, who respond only to black magic,

and are usually summoned to hurt others.

Abdaan: Never. Abadan in Arabic.

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

a-Ab, which means head or father,

b-Gall, which means important, and spiritual.

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

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

From Ab, derived the: a-Hebrew Abba (Father), b-Arabic Ab and Abu (Father), c-Syriac Aba (Father), d-Lebanese-Arabic Ab (priest), e-Aramaic Abba (Father), f-Chaldean Abba (Father).

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

Abki: To keep.

Abu Aldahab: Name of a spirit, the Taaleb can summon on Wednesday. It means father of gold in Arabic and Sahiriin's languages; Abu means father, and dahab means gold.

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

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

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

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

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

General meaning:

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

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

Afrit: Entities created by the Anunnaki. Some Afrit resemble the Djins.

Aha?: Who is there?

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

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

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

2-Intruders are notorious for disrupting order and causing a total chaos during a séance.

Thus, it is paramount to know what kind of spirits we are dealing with. In this case, the word Aha should be used and not Aaref hydratoom. Aha is used when the Taaleb feels the presence of multiple entities. Aaref hydratoom is used only when a single entity is present.



A typical spirit séance, using the collective semi-consciousness trance.
If the principal medium is not a Wa'hi (an enlightened communicator), the séance will fail.

Ahaad: Monday in the Sahiriin vocabulary.

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

Ahami?: Am I?

Ahamiya Istajabaat: Big favors, important favors or more precisely asking

the Arwaah to grant very special favors and personal assistance for solving problems and removing obstacles.

Ahlan Bikum: You are welcome. Same in Arabic.

Ahlanakoum: We welcome your presence.

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

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

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

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

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

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

Ajal: Yes. Same in Arabic.

Ajeeb: Respond, answer. Same in Arabic.

A command given to the summoned entity.

Ajeeboo: Respond. Answer.

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

Translation word for word:

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

- Karima: Noble. Generous.

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

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

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

Akbaal: Sunday in the Sahiriin vocabulary.

Akeed: Certain, sure. Same in Arabic.

Al Ard: The Earth. Same in Arabic.

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

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

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

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

Al Sayed also means the master of knowledge.

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

Ala: On, upon, over.

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

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

Aleyka: Upon you. Same in Arabic.

Aleykoom "Aleykum": Upon you, over you, on you. Same in Arabic, Hebrew, Persian and Urdu.

Aleynanou: Upon us.

Algazum: It means two things: a- An exotic kind of spices. b- Liquid used in magic's rituals. At one time, Algazum was used by the Badou Rouhal (Arab nomads in Bahrain, the Near East and the Arab Peninsula) to charm the snakes.

The Arabs coined it Al Kazoum.

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

This drink served him as an inspirational stimulus.

Young Lebanese, Palestinian and Syrian men are familiar with "Chilch Al Zalum" a variation of Algazum, used to prolong erection. It is a wild plant found in the Near East. In Sihr work, Algazum is usually brought (As a liquid) to a summoned spirit for activation.

Al-Jabaar: Mighty. The all-powerful.

Al-Khalek: The creator of the universe.

Al-Khalikah: The creation.

Alladu: A Sahiriin's word for angels. From Alladu derived the Sumerian/Akkadian/Assyrian words Alad and Alada, which mean:

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

Worth mentioning here, that while the majority of the guardian angels "Alad" in Assyrian, Chaldean, Sumerian, Akkadian, Babylonian and Mesopotamian culture and mythologies were always males, the "Alada", also called "Alaada-Shalim" were females.

Allahooma: Oh God!

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

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

Alluha: God.

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

a-Mother,

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

From Ama, derived the:

a-Sumerian word Ama,

b-Hebrew Ima,

c-Ancient Syriac word Ama,

d-Akkadian word Ummum,

e-Arabic word Oum,

f-Hittite word Anna.

All these words mean mother.

Ami: My mother.

Amli: At work, my boss, my superior.

Amlou: Job, assignment, task.

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

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

It clearly shows their authority over entities.

Translation and explanation:

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

Fawran: Immediately.

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

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

al Asma’: The names.

Al Sabaa: Seven.

Al Housna: Noble.

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

This happens when a Saher accepts an adept or a novice as his/her personal and favorite Talmiz (Student). The Talmiz is taken to a very secret and

sacred ritual Jalsa (Séance), during which he or she is initiated and given the secret powerful commands of Sihir.

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

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

Amteen: When?

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

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

Translated verbatim:

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

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

Arba'ah: Wednesday in the Sahiriin vocabulary.

Ard: Planet Earth.

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

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

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

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

The Arabic pre-Islamic word Ulema was replaced by the Arabic Islamic word Allamah or Ulema'ah.

However, the Ulema and the Allamah were very different from each other in many ways.

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

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

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

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

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

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

It is composed of two Arabic words:

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

The Sufis replaced the word Al Makan with the word Al Ard. The general meaning of Tay Al Ard or Tay Al Makan is to traverse the earth without moving. Al Munawarin claim that instead of physically moving from one place to another, an enlightened person can bring to himself, to where he is standing, the place he wanted to reach. In other words, the earth of the place to reach has been displaced under the enlightened one's feet.

Ironically, this pre-Islamic concept is now fully accepted by Muslim clerks, Cheiks and teachers of the Islamic Shari'a and Fuk'h, grouped together under the umbrella of Al Allamah.

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

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

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

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

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

Some Middle Eastern sages and teachers of religious esoteric dogmas suggested that according to these verses, the Ulema Asif ibn Al Birkhia teleported the throne of Queen Sheba almost instantaneously, in a blink of an eye.

This was confirmed in a Hadith (Dialogue, a chat, or a discourse) by Jaafar Al Sadiq.

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

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

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

represented with two circles; one for you, the other for what is not you. If you manage to place yourself between one of the two lines and one of the two circles without touching the other line and the other circle, you will conquer time-space.”

Basically, Tay Al Ard means folding the space:

The phenomenon was explained to me by my mentor the Honorable Anunnaki Ulema Rabbi Mordachai.

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

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

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

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

“Where did the teachings come from?”

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

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

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

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

-“Can you see the earth as it moves?”

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

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

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

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

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

-Rabbi Mordachai: "This is a very good question," He said. "It was once well put by the Ulema Cheik Al Kabir. His exact words were: Time is represented with two lines not perfectly aligned; one for you, the other for what is not you. Space is represented with two circles, one for you, the other for what is not you.

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

I considered this.

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

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

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

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

-“What about modern scientists?” I asked.

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

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

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

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

-Rabbi Mordachai: "There are many explanations," said the Master, "none

of them complete, since mysteries are sometimes only partially understood. Look at it this way. Newtonian physics, which did not allow such occurrences, were replaced long ago. Such things as wormholes, dark matter, and space-time fluidity allow much more flexibility in investigating teleportation. It is complicated.

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

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

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

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

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

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

If so, then ideas such as traveling in space without actually physically moving are no longer so strange. In this way, Tay Al Ard is viewed as the manipulation of reality by the person who wishes to travel from point one to point two in an environment that is subject to the traveler’s will.”

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

-Rabbi Mordachai: “Yes, I have.”

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

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

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

“Ah, well,” I said resignedly.

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

“Just a few years,” said the Master.

Arfood: I refuse. Same in Arabic.

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

Arisiin is composed of two words:

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

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

From the Ana’kh Ari, derived the:

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

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

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

d-Hittite word Ari, which means long.

The Arishim live and evolve in various higher physical and nonphysical dimensions; this includes the physically known universe, and the meta-cosmos (The world beyond).

History synopsis:

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

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

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

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

Wu Jud consists of eleven dimensions. Humans are aware of three dimensions only. Some of us have learned about additional dimensions

through theoretical quantum physics, but their knowledge of these extra-dimensions is minimal, or simply theoretical. The fourth dimension is the one that exists in the next life.

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

To the Arishim Ulema, life, the world, including human existence go beyond the Fourth Dimension.

For instance, the "Guardians" live in the fourth, fifth, and sixth dimensions. In the seventh and eight dimensions, live the "Ultimate Ones", and so on.

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

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

Ashirafna: Honor us.

Asmaah: Holy names of the spirits.

Asmai: Names. Similar to Asmaah.

Atma: Darkness.

Atmashabah: Shadow or darkness of a ghost.

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

a-Atma means darkness.

b-Shabah means a ghost, a phantom.

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

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

Aw: Or.

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

Ayatouha: Oh You! Same in Arabic.

Ayatooha Al Arwah Al Karima, Ajeebeeb mara waheeda Bi Tahriki Al Warakah, Iza Al Jawab Naam: A phrase used by the Saher or the Taaleb to ask the summoned spirit to respond.

Translation word for word:

- Ayatooha: Oh You.
- Al: The.
- Arwah: Spirits
- Al: The.
- Karima: Noble. Generous.
- Ajeebeeb: Respond. Answer.
- Mara: Time.
- Waheeda: Once.
- Bi: With. By.
- Tahriki: Moving. Shaking.
- Al: The.
- Warakah: Paper.
- Iza: If.
- Al: The.
- Jawab: Answer.
- Naam: Yes.

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

This is how you ask the question, if you want to know, if the answer No:
Wa Iza La, hariki Al Warakah marateyn.

Translation word for word:

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

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

Notes:

1. Do not worry, if the paper triangle sometimes flies up really high and falls on the ground, in another area. Pick it up and place it again in its original place.
2. From now on, you don't need to repeat the whole questions anymore.

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

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

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

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

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

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

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

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

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

To be addressed to:

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

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

Translation word for word: Oh you noble spirit, remove all the obstacles (Difficulties) for getting a job.

To be addressed to:

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

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

Translation word for word:

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

To be addressed to:

- Abu Aldahab. Pronounced: Aboo Al Dahaab.
- Barqan Abu Adjayb. Pronounced: Bar Kaan Roo.
- Buckaru. Pronounced: Boo-Ka Roo.
- Burkan Al Jasour. Pronounced: Boor-Kaan.
- Cheik Oran. Pronounced: Sheik O-Raan.

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

Translation word for word:

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

To be addressed to:

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

Ayatouha Al Rouh al karima, da'ee dayaan yakhkoum lee salihee: A Saher's command given to a summoned Djinn or Afrit to win a favorable verdict.

You say: "Ayatouha Al Rouh al karima, da'ee dayaan yakhkoum lee salihee."

Translation word for word:

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

To be addressed to:

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

Ayatouha Al Rouh al karima, khalisi ni min alkimaash: A Saher's

command given to a summoned Djinn or Afrit to free a person from a detention.

Translation word for word:

Oh you noble spirit, save me from this detention (Arrest).

To be addressed to:

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

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

Translation word for word:

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

To be addressed to:

- Kelpirach. Pronounced: Kel-pee-raach.
- Lashkashilyouch. Pronounced: Lash-Kaa-cheel-Yooch.
- Murrah El-Abiad. Pronounced: Mourra El Aa-bee-Yaad.
- Mush-hesh. Pronounced: Moosh Hesh.
- Nabtah. Pronounced: Naab Tah.
- Naiim. Pronounced: Naa eem.
- Pukhana. Pronounced: Poo khan a.
- Sach’iif. Pronounced: Sha Sheef.

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

Translation word for word:

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

To be addressed to:

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

- Manat. Pronounced: Ma naat.

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

Translation word for word:

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

To be addressed to:

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

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

Translation word for word:

Oh you noble spirit, grant me a promotion and advance my position.

To be addressed to:

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

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

a-Enu in Assyrian and Akkadian.

b-Eina in contemporary Assyrian Eastern dialect.

c-Eino or Yno in contemporary Assyrian Western dialect. d-Ein in Arabic.

The Arabic word Eino means his eye, and Eina means her eye.

Ayn Fasidah: Ayn means eye.

Fasidah means deteriorated, bad, devilish, evil.

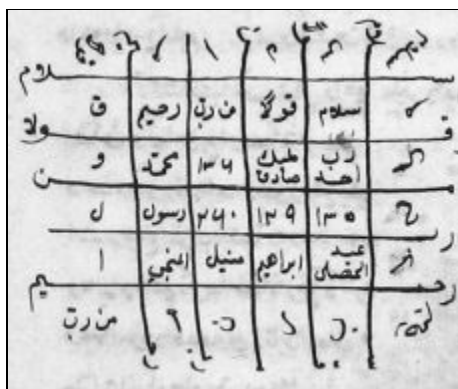
Therefore, the whole meaning is the evil eye.

And what does evil eye mean?

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

even death.

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



Magical Square of Ayn Fasidah for protection against the “Evil Eye”, Bad Spirits, and Envious/Vicious People.

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

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

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

Azibaa: Suffering, in pain.

B

Baa rada hiwan: Verbatim: company of animals.

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

In the Sahiriin’s literature and esoteric practices, cats play a major role; a role that rotates around prediction of events to occur within a short period

of time, and sensing danger. Cats are also considered a “Psychic Conduit” by Sahiriin and Rouhaniyiin.

In fact, in some of their black magic Jalasaat (Séances), Sahiriin would bring in a cat to help sense, receive and send messages and predictions.

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

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

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

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

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

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

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

Baa rara kaat wa duu’aat: A set of prayers or chants to be recited to the Noble Spirits, called “Arwaah Nabila”. The word “Duu’aat” means to call upon, and/or to implore.

I-Different kinds of prayers:

There are 4 kinds of prayers:

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

Samples of prayers recited to the Noble Spirits:

There are 2 kinds of prayers:

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

Here is an example:

Text of the prayer:

Ayatooha Al Arwaah Nabila, ihmeemee.

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

Ayatooha Al Arwaah Nabila, ihmee yaw-mee.

Translation of the prayer

O Noble Spirits protect me.

O Noble Spirits protect my family.

O Noble Spirit protect my day.

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

The Sahiriin stated that in order to Ih'yaah (Intensify or nourish) a constant and fruitful relationship with a noble spirit, the Taaleb (You) must include in the prayer the name of a noble spirit. This can be achieved by including the name of the spirit in your prayer.

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

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

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

The text of the prayer:

- 1-Ayatooha Al Arwaah Nabila, ibkee maa'ee
- 2-Saa eedee mee fee soo, oo baa tee
- 3-Haree ree miin khatar.
- 4-La daa huum ij raa hee.
- 5-Moubaa rak.
- 6-Barkata hadraa tookum nabilah.
- 7-Barkata rabani miin huu rabbi was rabuka.
- 8-La taduu shariir idkhaluu fee hayatee.
- 9-Ijma ayamee min ethnaan hata ahadu.
- 10-Dani fil noor.
- 11-Akimu tayban lil nasuu.
- 12-Fithuu kalbi lil nasuu.
- 13-Sam hu maan jah' raani.
- 14-Kasmu sa haa tee fee babi.
- 15-Da uu babi fatha lil hazu tabee.
- 16-Mashkoor Mashkoor.
- 17-Moubaa rak.
- 18-Barkata asma ou rabu nabilah.
- 19-Ijalu daa-eeratu noor haw lee.
- 20-Ayatooha Al Arwaah Nabila ibkee ma ee makaa nee koola.
- 21-Ayatooha Al Arwaah Nabila takdimoo salaati lil had raa too kum nabilah.
- 22-Shoukranu lakuum min kalbanu.

Translation of the text of the prayer:

- 1-O Noble Spirits be with me.
- 2-Help me in my difficulty.
- 3-Save me from harm.
- 4-Don't let them (The others) hurt me.
- 5-You are blessed.
- 6-Blessed be your noble essence.
- 7-Blessed be God who is your God and my God.
- 8-Prevent evil (The Bad Spirit, Evil as a malevolent person) from entering my life.
- 9-Unite my days from Monday to Sunday.

- 10-Keep me in the light.
- 11-I will be kind to others.
- 12-I will open my heart to others.
- 13-I will forgive all those who caused me pain.
- 14-Divide the hours in doors
- 15-And let the doors welcome only good luck for me.
- 16-I thank you, I thank you.
- 17-Be Blessed
- 18-Blessed be the the seven names of God.
- 19-Let the Circle of Light surround me.
- 20-O Noble Spirit stay with me wherever I go.
- 21-O Noble Spirit, I elevate this prayer to your noble person.
- 22-I thank you with all my heart.

Important Note:

The best way to make use of this prayer is to write it down in the Rouhaniyiin script.

A text in Rouhaniyaat is herewith provided for you.

*** **

ایا توها ابرام نبیه
ابن
سکوتی سو ابرام
هاروی سن فقه
لا ا قوت ابرام
من بر یین خط
لا حوت ابرام
و بار
بر کما جفرام نبیه
نی که مارانی سن خو
ربی و راکو
نق نقی
نق حاکم ابرام
من ابرام
دای
اکبر فسانه
فقه
سما و قمر
کسم اعانی
طال و کمر
مور
کک
نق
نق
نق

II-This prayer could be addressed to:

- Aakil.
- Abu Al Nour, also known as Abu El-Hareth.
- Abu Al Samar.
- Abu Aldahab.
- Abu El-Hareth.

- Abu Ghirbil.
- Abu Mhriz, also called Abu Yahkoob.
- Abu Rihaan. Pronounced: Aboo Ree Rhaan.
- Abu Yahkoob, also called Abu Mhriz.
- Abunagah.

- Abuzahab.
- Al Asmar.
- Al Bahri.
- Al Hanoun.
- Al Maymoun.

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

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

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

This prayer is to be recited once a week. It is recommended that you recite

it to the Noble Spirit (s) who helped you most. You should know who, from previous experience (s).

The Sahiriin and the Rouhaniyiin have suggested that this prayer be written on a small piece of paper with red ink, and protected by a piece of linen, and covered with a thin piece of leather.

This prayer should be on you wherever you go; it will protect you, it will prevent danger and harm, and above all, it will open doors for you, assuming that you are a good person with good intentions.

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

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

Note: Do not let anybody touch it.

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

III-Particular situations:

We go in life through different ways, and life could be tough on us, because we are surrounded by bad people; people who envy your success, people who are jealous, people who were born mean and ungrateful, people who would hurt you at the first opportunity, people who find satisfaction in badmouthing you, so on.

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

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

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

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

Example:

On line 8: Prevent evil (The Bad Spirit, Evil as a malevolent person) from

entering my life.

You should rewrite the sentence as follows:

Prevent (Write here his or her name, for example Joe or Peggy) from entering my life.

The sentence becomes:

La taduu Joe or Peggy idkhaluu fee hayatee.

You have simply replaced the word “shariir”.

It is not complicated at all.

But bear in mind, you must re-write this prayer on Sunday evening between 5:00 PM and 10:00 PM.

IV-During a séance:

If you are in session with a summoned spirit, you do not need to write down the prayer. It would be sufficient to recite it. But you must use the Burqa’h according to the protocol of the spirits.

If you are a seasoned practitioner of Sihr, and you have succeeded in communicating with a Djinn, just place the prayer in the center of the Burqa’h, and command the summoned entity to read it.

V-Public recitation:

Never ever recite a prayer in public.

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

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

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

Baab Al Shayatiin: The door of the devils.

Composed from three words:

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

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

Cheik Al Baydani told us that there is a secret entrance to the habitat of Djinn and Afarit located under “Hajarat Al Houblah” (Stone of the Pregnant Woman) in the ancient city of Baalbeck in Lebanon.

One of his students claimed that there is an underground tunnel located under the house of Cheik Al Baydani which leads to a hall inhabited by

Djinn; it is a secret passage to another world, the realm of multi-dimensional entities who lived underground for centuries.

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

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

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

On the 41st day, the spirit of the deceased (Soul to others) departs to another dimension, if the dead person has decided to do so. This happens when a dead person realizes that he/she is no longer among the “Living”, for many dead people become confused after death and don’t know what it is happening to them.

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

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

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

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

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

This spatial memory retains some images and feelings, a dead person has experienced when he/she was still alive. And those images and feelings

remain very dear and extremely important to him/her, and make him/her deeply attached to physical values and substances. Some Sahiriin use this “Physical Attachment” as a tool, or as a conduit to communicate with the dead.

The Sahiriin, Rouhaniyiin, and especially the group of the Anunnaki-Ulema have developed a technique to contact dead persons, or more precisely to remain in touch with them. This technique is called “Baada bakra ittisaal”. To them, there is no reason at all to lose touch with the departed ones. They are still in Donia (Universe) but are Majoudiin (Stationed) somewhere else. This is one of the greatest concepts which constitutes the very core of Shir and spiritism.

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

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

Baadai ghadri: After tomorrow.

Baadi joumah: After one week.

Baadi sa’haa: In an hour.

Baadi sana: After one year.

Baadi youm: After today.

Baadi: After.

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

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

Baal was worshipped as the god of the rain, the fertile earth, and the god of war. His temples were always built at high places, and the Israelites

worshipped him regularly, despite fierce objection from the followers of Yahweh.

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

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

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

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

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

Baal-Shamroutim: The teachers of Ba-khaat.

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

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

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

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

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

Jezebel was the daughter of Ethbaal, the King of Tyre (Modern day Sour, South of Lebanon) in Phoenicia (Modern day Lebanon), and the wife of

King Ahab. She was also the greataunt of Didon “Dido”, also called Elisha, the founder and Phoenician queen of Carthage in Tunisia, the homeland of Hannibal.

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

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

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

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

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

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

a-The inscriptions of Nebuchadnezzar.

b-The clay tablets of Hammurabi.

c-Essar Hadon.

d-Purnapuriyas.

Babilu is composed of two words:

a-Bab (Gate).

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

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

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

Badee: Move, change position.

Bakdaar: I can.

Bakdaarnah: I can’t.

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

Bakht Haya Ti: Linear future.

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

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

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

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

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

c-Haba, which means beyond; other dimension.

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

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

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

Matter and anti-matter are defragmented in the parallel dimension.

The initiated and enlightened ones can transport themselves to the other world, and visit the far distant corners of the universe through their Double.

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

Baraka: Be blessed.

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

Barka: Blessing.

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

a-Angelic blessing,

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

It is composed of two words:

a-Barka, which means blessing,

b-Kirama, which means good deeds.

From Barka, derived the:

a-Hebrew words Barak and Baraka (Blessings),

b-Arabic Baraka and Brakaat (Blessings).

From Kirama, derived the:

a-Persian Keramat, which means good deeds,

b-Arabic Kirama, which means honorable deeds.

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

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

Barka-Shoula: Longevity of angels and spirits from the Higher Dimension.

It is composed of two words:

a-Barka, which means blessing; faculty,

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

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

Barra: outside; beyond.

Barra-du: A term meaning the multiple dimensions of the Anunnaki. Also, it could be interpreted as the frontiers of the world beyond in terrestrial terms.

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

The “B” is slightly pronounced.

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

a-Atta in Turkish.

b-Attas-as in Hittite.

c-Atta, in Indo-European.

d-Aite in ancient Irish.
e-Otitshi in ancient Slavic.
f-At in ancient Albanian.

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

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

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



A round table séance.

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

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

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

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

a-Bet, which means house or home,
b-Sham or similar pronunciation, which means sun.

Name's variation:

a-Bet-shimsha in contemporary Assyrian Eastern dialect. b-Shamshi is Shams "Chams" in Arabic.

c-Shemesh in Hebrew and Aramaic.

d-Shamash in Sumerian.

e-Sham and Shem in Phoenician.

f-Shem in Ugaritic.

g-Shams in Arabic.

Bi: With, by.

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

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

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

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

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

His code and numerical value are 33. Coincidentally or not, the number 33 is the highest degree in Freemasonry. The Arabic word Shams meaning light and sun appeared 33 times in the Quran (Koran). Anunnaki-Ulema Al Kabir stated verbatim: "Shams did not appear 33 times in the Quran as a pure coincidence. It was quite intentional, because the secret esoteric meaning of the Ana'kh word Shames was revealed to the 33 Prophet Mohammad by the ascetic Christian monk Raheb Bouhayra, who originally dictated the Quran to the Prophet." And the monk was a disciple of Bilu Shamas.

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

Bilut: Name of a “Primordial Angel”, which means the angel of divine authority. A very powerful angel or Being of Light who is frequently summoned by the Rouhaniyiin and the Sahiriin to bring peace and order to societies and communities facing chaos and social unrest.

The Chaldean and Babylonian seers and magicians revered Bilut as the spiritual father of their government.

In Akkadian, Chaldean and Assyrian, Bilut means: a- Authority, b- Power, c- Government. From the inscriptions of Esar: “Sa Assur u Istar ana bilut mat unisi inambu zigar-su.” Translated verbatim: “Who Assur (Ashur) and Ishtar to the government of Land and people have proclaimed their name.”

“Eli nisi liveti-su bilut-su unaklil.” Translated verbatim: “Over the people of his vicinity his power was completed.” From Bilut, derived the word Bilutu, which means authority of the ruler. It is composed of two words:

a-Bil, which means governor; lord; leader,

b-Uttu, which means authority; power; rule; control.

Binsirafou: Let go, dispose of.

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

Binta: Her daughter.

Bintana: Our daughter.

Binti: My daughter.

Bintou: His daughter.

Bintouhoum: Their daughter.

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

Birgu: Another Sahiriin name for the “Angel of Light”.
a-In Akkadian an Assyrian, Birgu means lightning.
b-Birqa in contemporary Assyrian Eastern dialect.
c-Barqo in contemporary Assyrian Western dialect.
From Barqo derived the Arabic word Barq (Lightning).

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

Birza: Mental projection.

Bisimaki: By all the names.

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

Bisma Al-Khalek, Ani Amru Houdourakum: By the

Bisma: By the name of.

Bismou: By the name of.

Bitkuruhaikal: Name of a “Primordial Guardian Angel”

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

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

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

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

This is your anchored center where you will place all the magical squares, the magical circles, your written requests, the letters, words and phrases of command, as well as photos and personal effects belonging to others, if you want to link them to your Sihr readings, and make them a vital part of your search about everything you want to know about them.

Burqan: The area or place you designate to practice on your Fikrou Jalsah.

This is the area you should use and maintain to anchor yourself.

*** *** ***

C

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

Calendar means a week or the days of the week of the entities and presences. It includes the good days and the bad days for summoning spirits and entities.

Chabkaradi: Name of the fourth sphere or Fourth Dimension on the cosmic net.

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

- a-In Akkadian and Assyrian, Chakhanu means warm.
- b-Chkha-na, in contemporary Assyrian Eastern dialect.
- c-Chahino, in contemporary Assyrian Western dialect.
- d-Sukun in Arabic.

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

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

b- Chlamei, in contemporary Assyrian Eastern dialect.

c- Bashlomo, in contemporary Assyrian Western dialect.

d- Shalom in Hebrew.

e- Salam in Arabic.

Chamanu “Samamu”: Name of a “Primordial Angel”, also called the “Angel of Sphere of Light”, and the “Angel of the High Sky”.

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

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

dialect.

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

d- Sama in Arabic.

e-Chama, Cham “Shamaa” in Phoenician.

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

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

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

The word Chavad-nitrin was found in ancient Ulemite and Phoenician texts and referred to secret formula for longevity, as well as an embalming process, learned from Byblos and Arwad Anunnaki remnants, using Mah’rit, a secret substance considered to be humanity’s first formula for steroid.

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

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

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

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

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

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

Chedu: Name of a devil and a fallen angel.

Same word in Akkadian and Assyrian, and means:

a-The devil,

b-Evil spirit,

c-A demon.

Name's variation:

a-Chedda, in contemporary Assyrian Eastern dialect.

b-Chido in contemporary Assyrian Western dialect.

c-Chitan, Shaytan, in Arabic.

d-Chitan in Aramaic.

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

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

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

a-“Chemi Tasliti” in Akkadian and Assyrian, which means verbatim “Hear my prayer”.

b- Shmie Sluti, in contemporary Assyrian Eastern dialect.

c- Sma'i or “Isma” salati, in Arabic.

Chemi means hear me out. Tasliti means my prayer.

Chulmu: Peace.

a-Same word in Akkadian and Assyrian.

b-Chlama, in contemporary Assyrian Eastern dialect.

c-Chlomo, in contemporary Assyrian Western dialect.

d-Shalom in Hebrew.

e-Salam in Arabic.

Communication with dead pets: Gensi-uzuru.

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

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

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

Only “Al Mounawarin” (Enlightened Ones) can tap into the Conduit. Once, your Conduit is activated - better to say open – your mind begins to see

new things...no, you are not hallucinating at all, you are only experiencing and seeing new things, called “Rou’yah” (Visions).

D

Da.Em: Perpetual.

One of the attributes of Allah or the “Great Khalek” (The Creator).

Da’dh da’dh: Don’t. An order given to a spirit or a Djinn by the Taaleb or sorcerer.

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

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

Daa-ira means a circumference.

Ilahiya means divine, celestial.

The principal communicator writes down inside the circle, the names of the noble Arwaah (Spirits) he/she wishes to communicate with.

Daani irhaal: Let me go.

Daemat: Longevity.

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

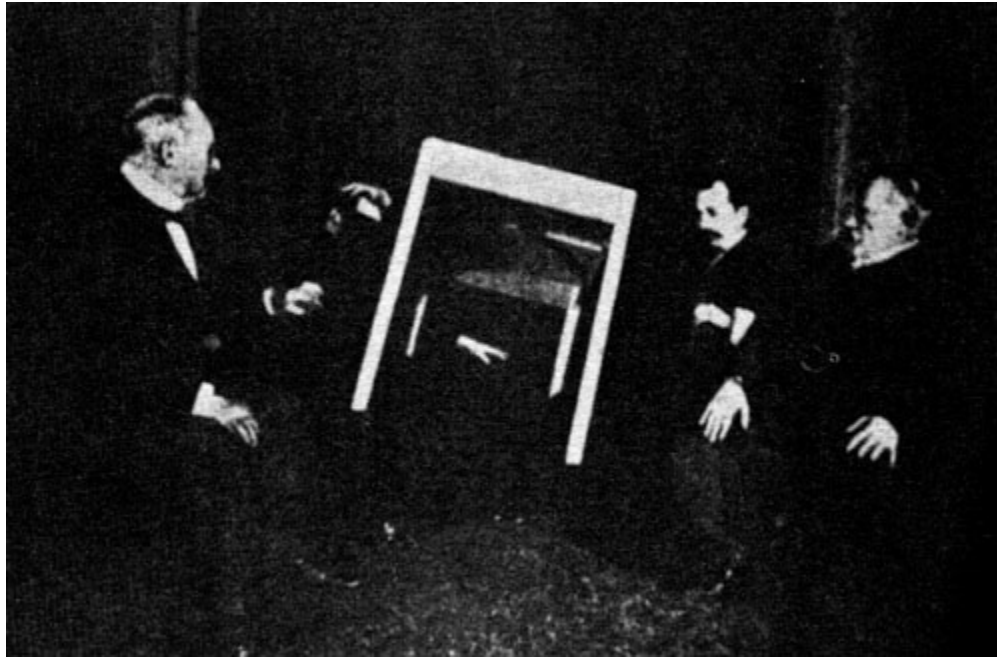
In other words, it is an Anunnaki-Ulema technique used to energize one’s mind and body, and to eliminate worries and fear that are preventing an individual from focusing, concentrating, and functioning properly everywhere, including the office, home, social gatherings, etc.

This technique is used by Sahirrin, Spiritualists, and Rouhaniyiin in order to

intensify and strengthen their communication with particular Arwaah (Spirits).

Quite often, during a séance, a spirit manifests himself or herself by levitating objects in the air. This photo shows a table being lifted in the air by an invisible spirit.

Unfortunately many fake mediums succeeded in producing a similar effect, using all sorts of tricks, and most certainly working in the dark with an accomplice or a paid partner



Levitation by a spirit during a séance.

Dafi-ana: Protect me.

Dafiha: Protect her.

Dafihu: Protect him.

Dafihum: Protect them.

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

Daraja means level, class, and category.

Akila means little, small, lower.

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

In some instances, persons who are attending a Sihr Jalasa “Magic séance” could be attacked by malevolent entities, if the Taaleb or the Saher relinquishes authority and control over summoned entities.

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

Daym: Always.

Dayma: Always.

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

Dayyan in Hebrew and archaic Arabic.

Dayanu in Akkadian and classic Assyrian.

Dayana in contemporary Assyrian Eastern dialect.

Dayono in contemporary Assyrian Western dialect.

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

Dayyan, in Hebrew, means a Talmudic judge.

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

This was widely practiced by Arab Sahiriin during the Islamic conquest of Spain.

Dead pets, communication with: Gensi-uzuru.

Humans cannot contact their dead pets.

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

See Gensi-uzuru.

Derra’ah: The realm of the spirits.

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

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

b-Deru in Akkadian.

c-Dayra in Aramaic and contemporary Assyrian Eastern dialect.

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

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

Dha-kiliyan: Humans who were genetically created by the Anunnaki.

Dhikuru: Shahirrin’s secret names or sounds that produce magical effects. Similar to a certain degree to the Islamic 99 secret names of Allah, and to the Kaballa’s secret divine names used to create a Golem.

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

Dida: Against. Versus.

Diddakoum: Against you.

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

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

Dira: Term for a technique or means to contact a deceased person shortly after his or her death, and/or during a period of less than 40 days.

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

Djinnns, “Jinni”: Ana’kh/Arabic. Noun.

In Ana’kh literature, Djinn means breed, race or creature. They are defined as entities created by the Anunnaki. They are also called “Afarit” by the Arabs and inhabitants of ancient Anatolia.

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

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

Jinns have the means to appear out of the blue, and disappear instantly, and

take on many forms and shapes, as aliens and extraterrestrials do, because they have the ability of shape-shifting, and entering and exiting parallel dimensions.

Mentioning Djinns in the Koran (To name a few):

“When We said to the angels, 'Prostrate yourselves to Adam,' they prostrated with the exception of Iblis. He was one of the jinn and wantonly deviated from his Lord's command. Do you take him and his offspring as protectors apart from Me when they are your enemy? How evil is the exchange the wrongdoers make!” (Surat al-Kahf, 50).

“When heaven is split apart and goes red like dregs of oil. So which of your Lord's blessings do you both then deny? That Day no man or jinn will be asked about his sin.” (Surat ar-Rahman, 37-39).

“Had We so willed We could have given guidance to everyone, but now My Words are shown to be true: that I shall fill up Hell entirely with jinn and human beings.” (Surat as-Sajda, 13).

“And We gave Sulayman power over the wind - a month's journey in the morning and a month in the evening. And We made a fount of molten copper flow out for him.

And some of the Djinn worked in front of him by his Lord's permission. And if a single one of them deviates at all from Our command, We let him taste the punishment of the Searing Blaze.” (Surah Saba, 12).

“Yet they make the jinn co-partners with Allah when He created them! And they attribute sons and daughters to Him without any knowledge. Glory be to Him!

He is far above what they describe!” (Surat al-Anam, 100).

“We created many of the jinn and mankind for Hell. They have hearts they do not understand with. They have eyes they do not see with. They have ears they do not hear with. Such people are like cattle. No, they are even worse! They are the unaware. (Surat al-A'raf, 179).

“We created the jinn before out of the fire of a searing wind.” (Surat al-Hijr, 27).

“In that way We make the wrongdoers friends of one another because of what they have done. Company of jinn and men! Did not Messengers come to you from among yourselves relating My Signs to you and warning you of the encounter of this Day of yours?

They will say, 'We testify against ourselves.'”

The life of this world deluded them and they will testify against themselves that they were disbelievers.” (Surat al-Anam, 128).

“When We said to the angels, 'Prostrate yourselves to Adam,' they prostrated with the exception of Iblis. He was one of the jinn and wantonly deviated from his Lord's command. Do you take him and his offspring as protectors apart from Me when they are your enemy?

How evil is the exchange the wrongdoers make! (Surat al-Kahf, 50).

“Say: It has been revealed to me that a band of the jinn listened and said, 'We have heard a most amazing Recitation. It leads to right guidance so we believe in it and will not associate anyone with our Lord. He - exalted be the Majesty of our Lord ! -has neither wife nor son.

The fools among us have uttered a vile slander against Allah. We did not think it possible for either man or jinn to tell a lie against Allah. Certain men from among mankind used to seek refuge with certain men from among the jinn but they increased them in wickedness.

They thought - as you also think - that Allah would never raise up anyone. We tried, as usual, to travel to heaven in search of news but found it filled with fierce guards and flaming fires.

We used to sit there on special seats to listen in. But anyone listening now finds a fiery flaming fire in wait for him. We have no idea whether evil is intended for those on the earth, or whether their Lord intends them to be rightly guided. Among us there are some who are righteous and some who are other than that. We follow many different paths.

We realized we would never thwart Allah on earth and would never thwart Him by flight, and when we heard the guidance, we believed in it. Anyone who believes in his Lord need fear neither belittlement nor tyranny.

Some of us are Muslims and some are deviators.

Those who have become Muslim are those who sought right guidance; the deviators will be firewood for Hellfire.” If only they were to go straight on the Path, We would give them abundant water to drink so that We could test turns aside from the remembrance of his Lord, He will introduce him to an arduous punishment. All the places of worship belong to Allah so do not call on anyone else besides Allah. When the servant of Allah stands calling on Him, they almost swarm all over him.

Say: “I call only upon my Lord and do not associate anyone else with Him.”

Say: “I possess no power to do you harm or to guide you right.” Say: “No one can protect me from Allah and I will never find any refuge apart from

Him -only in transmitting from Allah and His Messages.

As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever.”

So that when they see what they were promised, they will know who has less support and smaller numbers. Say: “I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it.”

He is the Knower of the Unseen, and does not divulge His Unseen to anyone -except a Messenger with whom He is well pleased, and then He posts sentinels before him and behind him, so that He may know that they have indeed transmitted the Messages of their Lord.

He encompasses what is in their hands and has counted the exact number of everything. (Surat al-Jinn).

When We said to the angels, “Prostrate yourselves to Adam,” they prostrated with the exception of Iblis. He was one of the jinn and wantonly deviated from his Lord's command. Do you take him and his offspring as protectors apart from Me when they are your enemy? How evil is the exchange the wrongdoers make! (Surat al-Kahf, 50).

Company of Djinns and men, if you are able to pierce through the confines of the heavens and earth, pierce through them. You will not pierce through except with a clear authority.

So which of your Lord's blessings do you both then deny? He will pursue you with a piercing flame and fiery smoke, and you will not be helped. (Surat ar-Rahman, 33-35).

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Derinkuyu - Magarasi, the Underground City.

There are large underground cities in Cappadocia which have only been opened to the public during the 1960s. Some Ulema have said, that these caves were inhabited by the Afarit, creatures and entities created by the Anunnaki.



Cappadocia, Turkey. An area known to be inhabited by Djinns and Afrit.

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

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

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

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

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

divine intervention.

Sudden recoveries are sometimes attributed to a strong will and one's determination to be healthy again.

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

Everything is possible. But the main reason for a sudden and inexplicable recovery is the sudden re-entry of your healthy Double in your physical body.

It reactivates and energizes everything in your body. It is like recharging a dead battery.

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

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

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

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

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

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

Even though, some of our mental and physical faculties and properties are usually damaged on Earth for various reasons, such as illness, malnutrition, fear, prejudices, tortures, confusion, etc., the original faculties in our Double are immune, because the physical cannot affect the non-physical, nor reach any dimension beyond the "Zinar" (Belt of Earth). As soon as the deceased becomes one with the Double, the mind enters the Ba'ab on its way to the Fourth dimension.

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

Du: continuation; metamorphosis; dimension.

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

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

Dybukur: An entity that lives in a sphere between Earth and the afterlife. It is also a reference made to "Lost Souls", and "Trapped Souls", in ancient Middle Eastern civilizations. It is most certain, that the Anunnaki Ulema's depiction of Dybukur has influenced the writings of the early Hebrew scribes.

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

The Dybukur was trapped because he/she/it could not reach the "Ba'ab". Simply put, a Dybukur is an entity without soul that continues to exist without any kind of awareness or understanding of its situation. There are instances, where a Dybukur can cause a serious threat to humans. In new age ufology, it is referred to as a "Walk-in".

E

Eido-Rah: Term for the non-physical substance (Essence) of a human body. In other words, the mental or astral projection of the body leaving earth. Eido-Rah manifests to human beings, and particularly to the parents of the deceased person during a period of less than 40 days, following his or her

death.

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

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

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

So, the deceased person returns home for a very short period. This does not happen all the time. Only when the deceased is totally confused and disoriented. First, he or she tries to contact relatives and close parents. When he or she begins to realize that parents and relatives are not responding, the deceased will try again to send messages telepathically. Some messages if intensified can take on ectoplasmic forms, or appear as a shadow usually on smooth substances such as mirror and glass.

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

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

Ekimu: Name of a fallen angel.

Same word and same meaning in Chaldean.

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

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

Eljo: Name of the people who were slaughtered by the sons of the Nephilim, mentioned in the apocryphal Biblical text of Jubilees 7:19. Same word and same meaning in Hebrew. The Sahiriin can summon the spirits of Eljo and ask for “Intikam” (Nakm and Nakma in Hebrew), revenge.

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

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

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

b-Allah, in Aramaic.

c-El, Elyon, and Elohi in Hebrew.

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

e-El in Sumerian, Babylonian, and Akkadian.

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

The Phoenicians borrowed it from the Ana'kh.

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

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

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

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

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

Ely-U-Kadi “Eliu Kadmari”: Name of the Anunnaki Sinhar who became a “Primordial Angel”, overseeing future events, including birth and death, as prescribed in the “Tablets of Destiny.”

Ulema Al Sadik said: “Everything has been already written in the Ketab (Book of Fate).” He meant that all events to come are pre-described in the “Tablets of Destiny.” The Greek word “Eleusinia” means things that are to come, and it is usually associated with the Eleusinian Mysteries.

To a certain degree, they are similar to the Anunnaki-Ulema, Sahiriin, and Noble Lightworkers’ “Kadi-Maat” (Things to arrive) as described in the Ulema Kira’at Hayyat and Mawta, which means readings about things to happen in life and death.

Emim: Fallen angels.

Same word in Sumerian and Hebrew.

Emim is a name given to the children of Anak. The Bible referred to them as the offspring of the giants and the women of earth. They are the corrupted offspring of the Anakim.

Here are some excerpts from the Bible:

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

rest from war.”

- Deuteronomy 2:10, 11: “The Emim dwelt therein in times past, a people great, and many, and tall, as the Anakim. Which also were accounted giants, as the Anakim; but the Moabites call them Emim.
- Rephaim and Anakim are considered to be alternate names for Nefilim-Anunnaki. The term “Fallen Angels” is a product of

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

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

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

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

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



An OUIJA board used by some mediums to communicate with spirits. Anunnaki-Ulema do not take the OUIJA very seriously.

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

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

The Greeks identified him with Asclepius.

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

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

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

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

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

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

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

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

Ezrai-il or Ezrail is composed of two words:

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

Ee hou?: Does he?

Ee?: Does?

Eena: Yes. Also Ajal.

Eeza: If.

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

a-Same word in Akkadian and Assyrian.

b-Ebara in contemporary Assyrian Eastern dialect.

c-Ebro in contemporary Assyrian Western dialect.

d-Abra in Arabic.

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

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

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

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

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

Eberu: Leave, get out.

Mina: From

Jalsati: séance.

Wa: and

La: no, don't.

Ta'oud: return.

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

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

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

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

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

Janat means garden in Arabic.

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

They have a chant called “Tarik Edini”, which means road to Eden. According to their scripts, a person could encounter in Tarik Edini, noble spirits who will guide him/her in the first stage of the afterlife. As a matter of fact, the Rouhaniyiin teach their students how to prepare for the afterlife, and explain to them what they should expect as soon as they enter the world beyond.

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

Falak: The universe. Same word in Arabic.

Falak Kitbah: Akashic Records.

Falta: Escape.

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

Allamah Al Badri said verbatim, “Many Afarit and Djinn are on the loose. If they hear you continuously calling their names for no reasons, (except to

have fun or to challenge them), they could easily attack you and kill you.” Saher Abou Cha’abaan Kamel Al Nazri called these entities “Faltaaniin”, meaning verbatim “entities/spirits who run free”, and/or “Spirits who escaped.” In other words, spirits out of control, and who are not contained.

Farava-Nifash: In Ana’kh, Farava-Nifash means many things, such as:
a-The mind or the spirit as a primordial energy of the human being that had existed before his/her birth and will continue to exist after his/her death.
From the Ana’kh word Farava-Nifash, derived the Avestan word Fravarane which means "I choose" referring to Zarathushtra’s concept of choosing good deeds and good thoughts, in order to live a righteous life.
And from Fravarane, derived the Persian/Pahlavi words “Faravahar” and “Farohar”.

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

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

b-A divine winged disk that protects kings and rulers.

Basically, the wing was one of the symbols/logos of the Anunnaki, and it appears in numerous literatures and mythologies of the ancient world.

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

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

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

Souls and spirits in Anunnaki-Ulema literature:

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

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

The truth is they are neither spirits, nor the messengers of God, but an etheric projection of a higher level of goodness and intelligence...and those who (after their physical death on earth) enter a higher dimension, would meet the angels in the 4th Dimension as metaplasmic presence emanating beauty and goodness, but they are not divine spirits or pure souls...” added Ulema Bakri.

Fasda: The wrong hour to summon spirits and entities.

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

Fasidah: Deteriorated, bad, devilish, evil.

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

Fath: Opening up the pockets of Zaman /Time.

Fatihah: The opening or the beginning of a séance.

Fik’r: The primordial source of life for our physical body.

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

The Anunnaki did not create “Souls” in the human body, but a primordial energy called “Fikr”. And this energy can last for thousands of years if trapped in a zone called “Bilaya”, which means the “Doomed Zone.”

This energy is what defines the substance of dead people in the afterlife. The Sahiriin and Rouhaniyiin are known for their ability of contacting this substance.

Fik’r and Double: Fik’r is the ability of reading future events and others’ thoughts.

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

The Ulema uses Fik’r to read the mind, to learn about the intentions of

others, and assess the level of intelligence of people.

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

According to the doctrine and Kira'at of the Ulema, the soul is an invention of early humans, who needed to believe in a next life. It was through the soul that mortals could and would hope to continue to live after death. Soul as an element or a substance does not exist anywhere inside the human body. Instead, there is a non-physical substance called "Fik'r" that makes the brain function, and it is the brain that keeps the body working, not the soul.

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

Fik'r was not used in the early seven prototypes of the creation of mankind according to the Sumerian texts. Although the "Fik'r" is the primordial source of life for our physical body, it is not to be considered as DNA, because DNA is a part of "Fik'r"; DNA is the physical description of our genes, a sort of a series of formulae, numbers and sequences of what there is in our body, the data and history of our genes, genetic origin, ethnicity, race, so on.

Thus Fik'r includes DNA.

The Honorable Ulema said: "Consider Fik'r as a cosmic-sub-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, and each one of us has a Double. Your double is a copy stored in the “Rouh Plasma”.

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

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

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

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

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

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

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

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

It means in Arabic the ability to read others’ thoughts, to understand the psyche of a person just by looking at him/her.

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

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

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

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

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

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

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

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

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

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

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

- 1-Beta,
- 2-Alpha,
- 3-Theta,
- 4-Delta.

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

It is neither measurable nor detectable, because it does not emanate from the physical brain. It is triggered by the Conduit situated in the brain’s cells. No science on Earth can direct us to the exact position of the

Conduit.

The Ulema said:

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



A "turning table" floats in the air, during a spiritism séance.

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

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

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

5-Beings of Light, Ascended Masters and the Enlightened Ones have a multitude of similar brain's waves.

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

7- Highly advanced masters and Noble Lightworkers can project thoughts

and holographic images using any of their mental vibrations waves.
However, it can expand to unimaginable dimensions, size and proportions.

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

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.

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"Consider Fik'r as a cosmic-sub-atomic-intellectual-extraterrestrial (Meaning non-physical, non-earthly) depot of all that constituted, constitutes and shall continue to constitute everything about you.

And it is infinitesimally small.



Medium Wera Krijanovskaya, who channeled the spirit John Wilmot Rochester, and provided additional unpublished works and novels, written by Rochester.

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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, within one tenth of one millionth 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 heaven and hell. 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 Ashtari, and can be transported to another star or planet, if Ashtari 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.”

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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/ earth terms) enters a new dimension by shooting itself into space and passing through the “Ba’ab”, a sort of a celestial star-gate or entrance. If misguided, your molecule (your so-called soul) will be lost for ever in the infinity of time and space and what there is between, until reconnected to your prototype via the “Miraya”.

Fik’r-Ra: The second Woujoud is known to us as the Fifth dimension, and it is called Fik’r-Ra.

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

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

It is quite obvious, that the chalice, the rose, the Flower of Life are symbols of witchcraft. In the black arts, esoterism, Al-Sihr (Magic), and other secret esoteric and occult teachings and principles, behind each symbol, there is

another secret symbol, and behind each depiction or illustration, there is another secret and various mysterious illustration and depiction.

Filfila is no exception. Perhaps the following excerpt from the Anunnaki-Ulema Kira'at-Dirassat, could elucidate the matter: "The meaning of the name of the great Perseus, founder of the

Perseid Dynasty, and builder of the citadel of Mycenae is: "The Place of the Mushroom", and various illustrations of the mushroom appeared abundantly on churches' columns and inside the magical square of mediums and psychics.

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

It was also interpreted as the "Divine-Human Vessel", meaning the womb of Virgin Mary; the very womb that gave birth to Jesus.

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

More precisely, the fecundity of a female Anunnaki goddess, giver of life and all living creatures. This fecundity source came in the form of a mitochondrial DNA. The secret extracted liquid of the mushroom represented the "Light Liquid" known also as Elixir of Life, often called in the ancient Middle East as the "Shiraab al Sahiriin" (Juice or Syrup of the sorcerers and lightworkers).

Like the Zaafaran, the Shiraab was used by Sahiriin and Noble Lightworkers to write magical talismans, and the secret powerful names of the Supreme Beings on the Burqah, and inside the "Magical Square".

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

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

a-Wardah,

b-Ward,

c-Vardeh.

These three words (Meaning a rose, or a flower) in ancient linguistic context, symbolized the blooming of life, and the flux of supernatural power. At one point in history, the mushroom's figure was used by the Templiers de Saint Jean (Templar Order of St. John of Malta) as the symbol of the Holy Grail.

And in other passages, the mushroom represented a head; the head of a Sinhara "A leader", or an enlightened lightworker.

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

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

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

Firasa or "Firasa-Basira": Usually associated with Basira. Literally, Firasa means perception, intelligence, supernatural powers, mediumship, evidence, and insight, used by Middle Eastern and Near Eastern lightworkers. In addition, it is understood and depicted as having a third eye, deep perception, an ability to see consequences just at the beginning of an act, or foresight.

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

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

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

Ulema, Sahiriin, Mouwariin, and magic-lightworkers (Psychics, mediums) syllables and geometric forms were included in "Al Moukamma", the introduction of the book dedicated to the "True believers of the higher

knowledge”.

Foumi: Understood.

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

G

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

Gaffarim: Ana'kh/Ulemite. Noun.

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

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

According to the book “Ilmu Al Donia”, these negative entities were created by the Anunnaki, while they were experimenting with the early quasi-humans who lived in Brazil, Central Africa, Madagascar, and Anatolia.

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

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

Galas: Akkadian/Babylonian/Sumerian. Noun.

Galas are divided into two classes:

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

Both classes were created by the Anunnaki, and were mentioned in

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

The most notorious demons were Alu, Lamastu, and Asakku (Asag in Sumerian), seven demons created by the Anunnaki god Anu. They are known as the Sebitti, meaning “The Seven”.

The most recognizable Akkadian demons were:

- Bel Uri
- Benu
- Idipty
- Lamashtu
- Libu
- Mimma-lemnu
- Miquit
- Muttabriqu
- Pasittu
- Rabishu
- Sarabda
- Sidana
- Suruppu
- Tirid
- Ugallu
- Umma

The most recognizable Akkadian demons were:

- Endashurimma
- Endukuga
- Endushuba
- Engidudu
- Ennugigi
- Enuralla
- Nerubanda
- Saghulhaza

Galu: Devil(s) or demon(s) in Akkadian, Sumerian and Assyrian.

Gayir: Without.

Gayir-Mirayin “Gayrmirayim”: It is composed of

- two words:
- a- Gayir or Gayr, which mean without.
- b- Mirayin and Mirayim, which mean visible, and/or could be seen.

The general meaning (Verbatim) is: Those who you can't see. The Gayir-Mirayin are the non-Physical Ulema, and in some instances the etheric lightworkers of the circle of Melkart.

- They do not reveal themselves to us.
- They communicate with the physical Ulema and lightworkers (Psychics and mediums) on an exclusive basis through:



Attack by the Gallas, the Babylonian demonic creatures. Circa 2000-1600 B.C. Isin-Larsa-Old Babylonian period. Hematite. Cylinder seal. Ischali, in the Diyala region, Mesopotamia.

- 1-Secret codes and a visual language.
- 2-Ectoplasmic apparitions.
- 3-Transmission of mind.

4-Visitations through Ba'abs.

5-Telepathy triggered by a “Conduit” implanted and activated in the brain’ cells. Ordinary human beings are not trained nor prepared (Not ready) to communicate with them.

They can’t see them, and they can’t sense their presence, even though sometimes they are very close to them.

Gilgoolim: The non-physical state of a deceased person, at the end of the 40 days period. At that time, the deceased person must decide whether to stay in the lower level of the Fourth dimension, or head toward a higher level of knowledge, following an extensive orientation program/guidance.

Gensi-uzuru: Ana’kh/Ulemite. Term.

Apparition of dead pets.

Communication with our dead pets.

I. Introduction

II. Is it possible to communicate with our dead pets?

III. When your departed loved pet returns to see you

IV. Excerpts from Master Li’s Kira’at on Gensi-uzuru

I. Introduction:

Gensi-uzuru is associated with apparition of dead pets, and our communication with them during a very specific time period.

The Ulema are very fond of animals. Extensive passages in the Book of Rama-Dosh speak about the important role animals play in the life of humans, especially at emotional and therapeutic levels.

The Ulema believe that pets understand very well their human-friends (Instead of using the word “owners”). And also, pets communicate with those who show them love and affection.

This loving relationship between pets and their human-friends does not end when pets die.

II. Is it possible to communicate with our dead pets?

Although the Anunnaki-Ulema do not believe in any possibility of contacting deceased people or animals, they have explained to us that contacting our departed ones is possible for a very short time, and only during the 40 days period following their death.

In other words, we can contact our deceased parents and dear ones, or more accurately enter in contact with them if:

- a-They contact us short after their death;
- b-They must initiate the contact;
- c-This should happen during a 40 days period following their departure;
- d-Their contact (Physical or non-physical) must be noticed by us. This means that we should and must pay an extra attention to “something” quite irregular or unusual happening around us. Because our departed pets will try to send us messages, and in many instances, they do.
- e-We must expect their messages, and strongly believe in those messages.

The Ulema said that humans cannot contact their dead pets. But pets can contact us via different ways, that we can sense if we have developed a strong bond with them. Pets know who love them and those who don't, because pets feel, understand, sense and see our aura.

All our feelings and thoughts are imprinted in our aura, and the aura is easily visible to pets, particularly, cats, dogs, parrots, lionesses, pigs, and horses. This belief is shared by authors, people of science and therapists in the West, despite major difference between Westerners and Ulema in defining the nature and limits of pets-humans after death contact.

III. When your departed loved pet returns to see you:

I remember very vividly what the loving and Honorable Ulema Li has said to a novice who rushed to him in tears, and begged him to bring back to life, his dog who had died that morning.

This happened some sixty years ago. Here is the story.

My loving teacher asked the little Murad (Name of the novice):

When did your dog die?

Murad: This morning Master, please bring him back to me!

Master Li: I can't do that son, but how about if I let you see him one more time?

Murad: Oh Master, I will do anything for you, anything.

Master Li: You know son, your dog is not dead. He is somewhere else now and he is very happy.

Murad: Master, I buried him this morning under the tree. He is dead, he is dead!

Master Li: Ok then, I will let you see him one more time, but do not touch

him, do you understand? Just look at him, you can talk to him, but do not touch him. If you touch him, Poof, he will disappear.

Note: By then, many students were alerted to what was going on and rushed to sit on the floor at the feet of the Master, excited and curious, they kept looking at the Master and I could hear them saying Master, please one more miracle, because they were accustomed to see the Master doing extraordinary things. An indescribable deep silence threw its heavy coat over the little students... and we were waiting...

And all of a sudden, Murad screamed: Ahhhh...he is scratching my legs...he is licking my right foot...he is here...I feel him...Where is Master? Where is he, please tell me...I want to see him.

None of the students –including myself– saw or felt anything. Only Murad.

Then, a thin layer of white dust began to take shape. And suddenly the dust was transformed into a substance like fluffy white cotton, and finally the face of a small dog began to appear, and seconds later, his whole body became visible to all of us.

Murad got so excited and so happy...and not remembering what the Master has told him, rushed to hug his dog. And this was a grave mistake.

Because as soon as he touched the face of his dog, the dog vanished in thin air.

What Murad did upset everybody, and we hated him for that!

Obviously Murad is in state of shock now. He did not know what to do or what to say. He dropped on the ground, and almost fell in a coma. The dog never returned again.

With an austere serenity, the Master was watching everything, and everybody.

Then, almost in a perfect synchronization, the students shouted: Master! What happened?

And very calmly, the Master said: “You never touch the body of the dead before he rises to a higher dimension.” None of us understood what he meant.

We kept on asking more and more questions, but the Master in a firm voice said: “The Dirasa did not start yet!” (Dirasa means the lesson or the study.)

Two months later, the Master nicely surprised us with a lesson on Gensi-uzuru. Obviously, he did not forget how interested we were in learning more about what has happened to Murad’s dog. Everybody was excited beyond belief. And this is what the Master had to say:

IV. Excerpts from Master Li’s Kira’at on Gensi-uzuru:

- The Anunnaki love their pets very much. They treat them with love and respect. They do not consider them animals, but friends who just look different.
- You too, all of you, should love and care for you pets.
- Your pets feel with you, and know if you love them or you don't.
- Your pets can even protect your health and some other time, I will tell you more about it.
- When your pets die, they don't forget you. Like all of us, they remember their good friends.
- And believe me when I tell you, they will try to come back, because they want so much to be with you again. Unfortunately, this is not possible.
- However, and because of the great love you had for your pets, they will keep on trying and trying.
- Pets are like humans...after they die, they don't understand what is happening to them.
- They become very confused.
- But this happens to your pets during two weeks only. The two weeks after they have died. After these two weeks, their essence is no longer trapped in the thin sphere separating Earth (More exactly, previous life) from the next dimension. So after two weeks, they are gone for good.
- For humans, it is 40 days. After 40 days, we are no longer here. We enter the next dimension, and we never come back.
- So, during these two weeks (Two weeks after they die), your pets can return to see you for a very very short moment. It could last up to 4 seconds.
- Now, it is up to you to feel their presence. It is not difficult if you pay attention.
- I am going to explain to you.
- First, what they do is this: Because they are no longer in a physical substance,(Physical form), and because they don't know what is happening them, they approach you very slowly. They are confused, but they recognize you.
- They still remember where they were before.
- They remember your home, you, and the toys they played with; the ones you gave them.
- So, they come toward you slowly slowly, and gently will lean against your legs, or touch your legs like a whisper, like a child's caress.

- Unfortunately, very very very few people notice that. And sadly enough, your pets' desperate efforts to contact you and let you know that they are around you are almost never felt.
- So, they dissipate, because they run out of energy.
- Remember, they can't last for more than 4 seconds.
- But they don't give up. They will try one more time. Only one more time. After that, they are gone for ever.
- Now listen to me carefully. While you are not aware of their invisible existence around you, things are still happening, and you can be part of it.
- You can still make some small arrangements, and mentally and emotionally prepare yourself to feel them when they return. And you will succeed. So what you have to do is this:
- Go fetch their toys. All of them if possible. Put them in their favorite area, where they used to play with their toys or preferred to lay down.
- Sit on the floor around the toys. Remember, you can't call your dead pets. You can't communicate with them.
- But they will communicate with you and will return to see you for the last time.
- Bring their food and water bowls, and put them next to their toys, as if they were still alive. Don't ask why, just do it.
- Stay there for sometime. Twenty minutes should suffice. You can leave the room, but it is imperative that every ten minutes you go back, and sit there for few more minutes.
- Keep on doing this for two days. Is it time consuming? Not really, if you want to see your pets again.
- And before you know it, they will come back, and they will rub against you, and you are going to feel it, and you will never ever forget that feeling.
- This would be their farewell to you...

Ghadri: Tomorrow. Ghadr in Arabic.

Ghool “Ghul”: Ana'kh/Ulemite/Arabic. Noun.

In Ulemite literature, the Ghool are two categories of species that belong to a lower entities sphere. In other words, the Ghool are entities created by the Anunnaki at the time they experimented with the primordial prototypes of humans (Quasi-humans).

These creatures looked half animal-half human, with “deformed” physical-

bio-organic shapes and structures. Some classify them with the Bahomth or the early Bahama (Baha'eim).

Ghoolim: Ana'kh/Ulemite. Noun.

A non-physical duplicate of the physical body as projected in the air. More precisely, a holographic picture of the dead body, short after death.

From Ghoolim, derived the proto-Arabic word Ghool, which literally means demoniac spirits-beings haunting those who visit cemeteries.

Gilgoolim: The non-physical state of a deceased person, at the end of the 40 days period. At that time, the deceased person must decide whether to stay in the lower level of the Fourth dimension, or head toward a higher level of understanding and knowledge, following an extensive orientation program/guidance.

From Gilgoolim, derived the Kabalistic/Hebrew word Gilgoolem referring to the cycle of rebirths, meaning the revolution of souls; the whirling of the soul after death, which finds no rest until it reaches its final destination. But in the Jewish literature and teachings, the final destination is the land of Palestine, the "Promised land".

Giabiru: Ana'kh/Ulemite. Noun. Death; a dead person lost in a parallel dimension. From Giabiru, derived the Assyrian noun Giabi, which means *a* reaper.

It did appear in the Akkadian and Sumerian clay tablets.

"Matani sabzute va malki aibi-su kima giabi uhazizu."-From the Annals of Sardanapalus.

Translated verbatim: "Countries turbulent and kings his enemies like a reaper he cut off."

Golem "Golim": Ana'kh/Ulemite/Hebrew. Term. Noun.

Golem (In Ana'kh) is a prototype of a created presence or entity, usually associated with the mixture of a terrestrial element and the thought of a Golimu who creates a non-human creature.

From Golim, derived the Kabbalistic/Hebrew word Golem.

Rabbi Loeb and the Golem of Prague.

Of all the Golem legends, none is as famous as the story cycle of the Golem of Prague. There had been books, plays, and even films depicting it, and often they included the creator of the Golem of Prague, Rabbi Loeb.

In the 1920 German Film "Der Golem" (The Golem), the Golem is identified

with the “Star of David”; the Pentagram Star, illustrating two ascendant points or directions referred to as negative and evil.

In Medieval Christianity, they symbolize the horns of the devil.

If the sign is ascendant, then and only then, positive energy emanates from the star or the Anunnaki’s Delta.

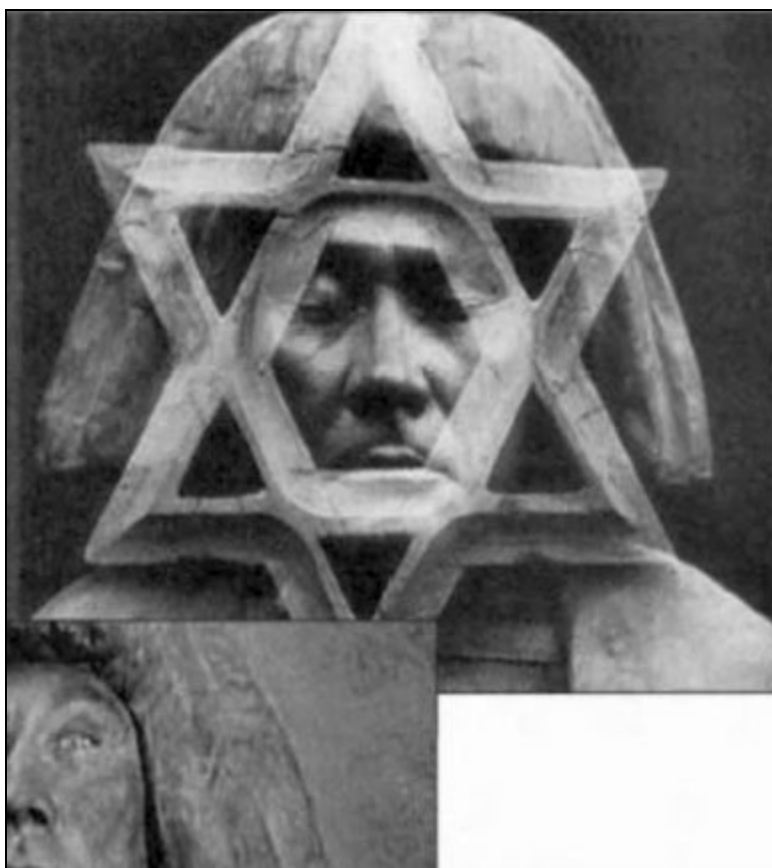
In the “Book of Ramadosh, the “Star” is frequently represented as “Delta”, a sign of power and negative force, said Ulema Rabbi Mordechai. And he added: “Many places on Earth have this negative force that runs underground.

This negative energy causes severe damages to one’s health, and mental awareness. Many are not aware of it. It is easy to find out by using the “Triangle Technique”.

Prague was home to many Jewish scholars and mystics; Rabbi Loeb was probably the most famous.

He lived a long life, 1513-1609, and defended his people valiantly against their enemies. His followers loved him so much they called him "The Exalted One."

Even to a holy man, or a great mystic, creating life is forbidden. It can only be justified if many lives would be saved by doing so, and not always even then. But Rabbi Loeb was instructed to try the horrifying task. He created his Golem with divine help, using Kabbalistic formulas communicated to him in dreams.



Star of David and the Anunnaki Delta.

Acquiring this God-given knowledge was neither simple nor easy. The formulas were given, but deciphering them had to be done by the person himself. Worse, he had to use the Shem Hameforash -- the true name of God, which was known only to a few holy men in each generation, and was very dangerous to pronounce.

The power it unleashed could turn against the man who uttered it.

This myth is unusual in that it is supposed to have happened in a specific year -- 1580.

There was a new danger brewing in Prague; a notorious priest, Taddeush, planned to accuse the Jews of a new "ritual murder."

Rabbi Loeb heard about it, and to avert the horrible danger, directed a dream question to heaven to help him save his people. He received his answer in an order that is alphabetical in Hebrew: Ata Bra Golem Devuk Hakhomer VeTigzar Zedim Chevel Torfe Yisroel

The simple meaning was: Make a Golem of clay and you will destroy the

entire Jew-baiting company. But this was only part of the message. The inner meaning had to be understood to be effective.

Rabbi Loeb extracted the real message by using Zirufim, special Kabbalistic formulas. And when he was done, he knew he could accomplish the creation of a the Golem.

He called two people to assist him. His son-in-law, a Kohen (a Jew descended from the ancient order of priests) and his pupil, a Levite (a Jew descended from the servants of the Temple). He explained that they needed four elements -- fire, water, air and earth.

The two assistants represented the fire and water, Rabbi Loeb, air, and the Golem, earth.

He explained how they had to purify themselves, because unless they were completely ready, the Shem Hameforash would destroy them.

After a day of purification, they read various chapters from a particularly holy book, Sefer Yezira (The Book of Creation) and then went to the River Moldau.

By torchlight, they sculpted a giant body out of river clay. The Golem lay before them, facing the heaven. They placed themselves at his feet, looking at the quiet face.

The Kohen walked seven times around the body, from right to left, reciting special Zirufim. The clay turned bright red, like fire.

Then the Levite walked another seven times around the body, from left to right, reciting some more Zirufim.

Kaballah sign with the Anunnaki Delta (Triangle) in the center.

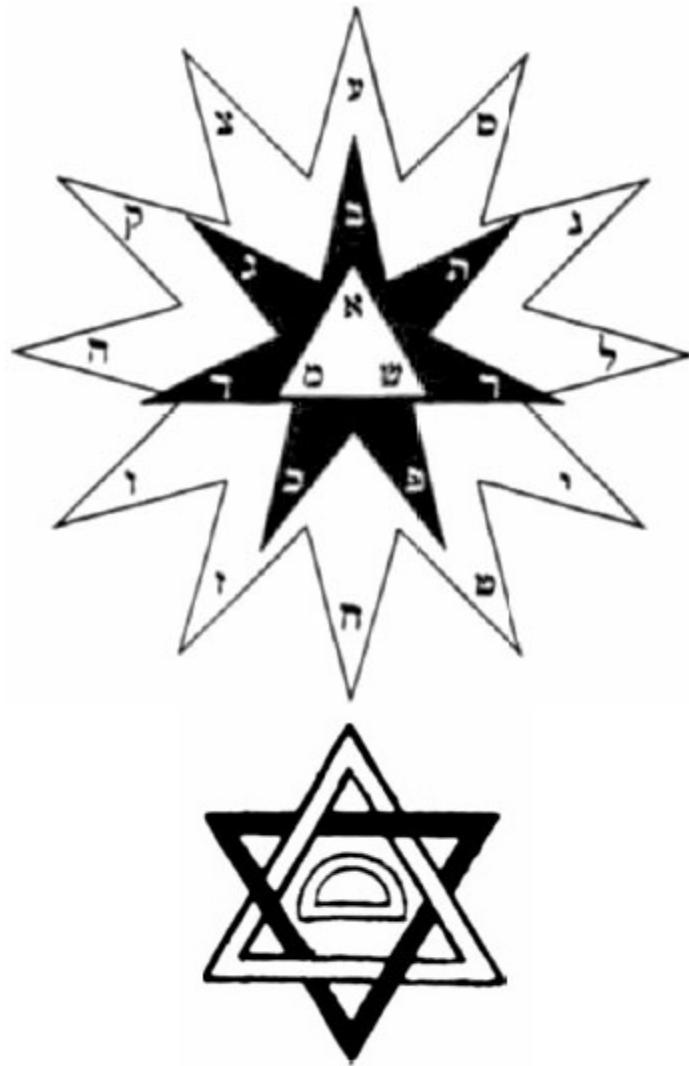
The fire-like redness disappeared, and water flowed through the body.

He grew hair and nails.

Eventually, when the Golem was no longer necessary (and some claim he went mad and became a danger to everyone) Rabbi Loeb decided to return him to the void from which he came.

He did that by recalling the Shem Hameforash, and with it the life principle, and thus restored the Golem into lifeless clay. The clay figure had to be hidden in the attic of the synagogue, and no one was permitted to enter it again until many years later.

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The Star of David as represented in the Chaldean Magic.

Some writers during the nineteenth century claimed that the outlines of a giant body could still be seen there. —From the Book “Anunnaki, Ascended Masters, Ulema and Fallen Ange’s”, co-authored by M. de Lafayette and Dr. Anbel.



The Golem in “Young

Frankenstein” film.

The creation of a Golem, as it appeared in Mel Brooks’ film *Young Frankenstein*. A scene from the film, shows actor Gene Wilder in the process of creating a Golem. Like Rabbi Loeb, Wilder is trying to conjure the Golem and to order him to return him to life.



A Kabbalistic Rabbi (Possibly, Rabbi Loeb) creating a golem. According to some esoteric Kabbalistic manuscripts, the Rabbi had to place on the forehead of his creature to be, very particular words known to their magical powers.



A Golem.

העוסק בקספר יצירה יש לו לטהר עצמו ללבוש
 בגדים לבינים ואין לו לאדם לעסוק
 יחידיו כ"א ב' או ג' דכתיב ואת הנפש אשר עשו
 בחרן וכתיב טובים תשנים מן האחד וכתיב לא
 עוב היות האדם לבדו אעשה לו עזר כנגדו לכך
 התחיל ב' בראשית ברא . ויש לו ליקת קרקע
 בתולת במקום הרים שלא חפר בת אדם קס.
 ויגבל העפר במים חיים ויעשת גולם אחד ויתחיל
 לגלגל באלפא ביתות של רכ"א שערים כל אבר
 לבד כל אבר סכת"ב באו"ת בקספר יצירה כנגדו
 ויתגלגלו בהתחלת א"ב ואח"כ יגלגל בתצרת א
 א א א א ולעולם אות השם עמהם א וכל הא"ב
 ואח"כ א א ואח"כ א א ואח"כ א א וכן א"ו
 וכן א"ה כולו ואח"כ ימליך ב' וכן ג' וכל אבר
 באות שנועד בו והכל יעסוק בעתרת:

Instructions in Hebrew on how to create a golem from Rabbi Eleazar of Wormes (Worms). Abulafia and other Jewish mystics have their own instructions on golem creation. It is read from right to left.

*** **



Der Golem. From the German film "Der Golem", 1920.



In *Der Golem*, Rabbi Low employs the magic word and the pentagram star to bring life to the creature.



A modern day Golem, as seen in the German film “Der Golem”.



A seer (Magician, Kabbalist, Ulema, Levy, Rabbi, etc.) in the process of writing the “Magic Word”, and/or appropriate esoteric sentences, and placing them on very specific parts of the “Clay Being”, to enable the Golem to come to life. According to Ulema Bukhtiar, some of these designated spots are the forehead, the ears and the mouth.

The Akkadian/Sumerian Cuneiform tablets told us how the Anunnaki created “Man” from the clay.

Also, the tablets depicted the creation process, and the words (Or Command) the Anunnaki gods and goddesses used to bring life to their “Clay Beings”. In Ethiopia, Latvia, and Hungary, Anunnaki-Ulema have created several types of Golem Mordachai ben Zvi (My teacher and mentor in Budapest) described in-depth how he created two types of Golem, and ordered them to build a small town in Latvia, to shelter refugees.

Gubara-ari: Term referring to the Anunnaki-Ulema “Triangle of Life”, and how to apply the value of the “Triangle” shape to health, success, and peace of mind.

Most importantly, how to find the healthiest spots and luckiest areas for you on earth, including private places and countries, and how to take advantage

of this. You will be able to see the “Triangle of Life”, when your Conduit is activated. It is widely used by the Sahiriin.

Gumaridu: A term referring to an Anunnaki Ulema technique capable of manipulating time.

It is also called the “Net Technique”.

Ulema Rabbi Mordechai said: “Human beings treat time as if it is linear. Day follows day, year follows year, and task follows task. The Anunnaki Ulema, however, have long ago learned how to treat time nonlinearly, and thus be able to accomplish more in their lives.”

The Sahiriin refer to Gumaridu as Tay Al Ard; a technique King Solomon learned from Afarit and Djinn.

Gurbaan: Name of a spirit, the Taaleb can summon on Thursday.

H

Ha: She, her. (Note: Also Hiyam).

Haadeeraat: Presences of all sorts, kinds and forms of apparitions and manifestations. There are several kinds of Haadeeraat, such as, to name a few:

1-Ectoplasma: A substance which exits from the pores or orifices of a physical medium, such as the mouth and the ear. Usually it is of a white color, and resembles a sticky quasi-liquid substance. In some instances, the ectoplasma takes on the form of a spirit’s materialization.

In other words, a physical manifestation of the spirit of a dead person; it could be partial or complete manifestation.

2-Orbs.

3-Smoky form.

4-Streams of light.

5-Complete apparition of an Arwaah surrounded by vague vapors.

6-Molecules’ apparition.

7-Holographic projection.

8-A Djinn or Afrit's quasi-physical manifestation.

9-VariouS objects (From the séance's room) which move in an erratic manner.

10-Objects imported by an unseen spirit.

So on.

The imported objects don't seem to belong to any person attending the séance. The Sahiriin and Rouhaniyiin told us that these objects were teleported by the Djinn or Afarit in the same manner treasures and objects made from gold were teleported to King Solomon.

Habsa: Retained. More precisely kept against one's will by a Djinn's act. The Sahiriin of the highest level can retain entities in particular areas of the séance, and refrain them from moving around. Some Djinn and Afarit are notorious for the chaos they bring to a séance, and their disorderly behavior; usually they jump all over the place and keep on moving from one corner of the séance's room to another.

Some practitioners have called them the "Saa'diin Djinn", meaning the monkeys-Djinn.

Habsa also means the state of fear and perturbation a person goes through when a powerful entity attempts to possess that person.

Hada: That. This word is used when a summoned spirit brings to the séance's room a variety of objects which are not found in the room.

The Saher points out at one particular object; an object he/she is interested in. It could be a piece of paper which usually contains a message written in the Djinn's script.

In other instances, it could be a smoke rotating around a precise section of a Talisman written by the Saher.

Hadartoum?: You come. You approach. In some séances, the summoned spirit seems to be reluctant to come closer to the Saher or to the Burquah. The Saher asks the spirit to come closer by saying Hadartoum.

Hadee: This or that. Similar to Hada. See Hada.

Hader: The present.

Hadiri: I am present and ready.

It is usually said by a summoned spirit (Djinn, Afrit, or Arwaah) at the very beginning of a séance. The Sahiriin can clearly hear the voice of the summoned Afrit.

Hadith: The speech of an enlightened master.

Hadoor: I am here, I am present. This is the answer of the entity to the Taaleb's question: Are you here? (Mahdoor?)

Hadraa: Right now, immediately.

Haja: Something, an object, an item.

Hajr: A stone. Well-polished black and white stones are usually used in Sih'r séances for the purpose of "anchoring a person", a term used for placing a curse upon a person.

There is an elaborate ritual Jalsa used for this purpose.

Sometimes, a black stone is placed upon the photograph of a person who is to be cursed. The white stone is used for the protection of the Saher or Taaleb.

If two black stones are placed on the photograph, a much stronger curse would take effect; in some instances, a terminal illness or even death.

To remove the curse, the black stone must be crashed, and soaked in Zaafaran.

Hakim: I rule. I have authority. Used by the Sahiriin.

Usually it is a part of a command such as:

Bisma al sayed al 'aalamiin

Hakim intoum

Translation:

By the name of the master of the two worlds

I order you. (Or I command you. I rule over you).

Bisma: By the name of

al sayed: The master

'aalamiin: Two worlds

Hakim: order

Intoum: You

Hara-Kiya: Internal energy.

Haridu: Interpretation of messages sent to the "Conduit" in a brain's cell. Also, it applies to missing or misinterpreting a message by the Conduit.

Harut Malaak: Name of a spirit, the Taaleb can summon on Thursday.

Hashtashalhakouch: Name of a spirit, the Taaleb can summon on Wednesday.

Ha-toobah “Hattaba”: A term for the process involving the preparation of meeting Djinn or Afarit who are the principal guardians of a habitat. Usually they are regarded as the powerful guardians of the underground room of the Book of Ramadosh, located in the forbidden city of Baalbeck. It also refers to the holographic printing process of the Book of Ramadosh. This book is not accessible to the general public. And few Ulema and Rouhaniyiin of the higher rank were allowed to read it.

Hatori-shabah: It refers to the various phases of youth brought to a person via the practice of the Daemat-Afnah technique. It is closely related to Daemat-Afnah, which is a term for longevity, and halting the process of aging.

Hattari: The first stage of the afterlife during the 40 day period following death. In that particular stage, a new life-form develops in the mind of deceased people.

The mind, for a short time retains part of the memory, the deceased one had. The dead person would be able to recognize places and people, however by the end of the 40 day-period, a major part of his/her memory dissipates. And the memory is thus transformed into emotional attachment.

This attachment is manifested by the imprints the dead person leaves and/or projects during and after his/her apparition. It is wrongly defined by some, as ghosts.

Hawawa: A wife.

Hawawa-me: My wife.

Hayat: Life. Same in Arabic.

Haz: Good luck, good fortune.

Hazouk: You are lucky.

Hi’ah “Hiyah”: She, her.

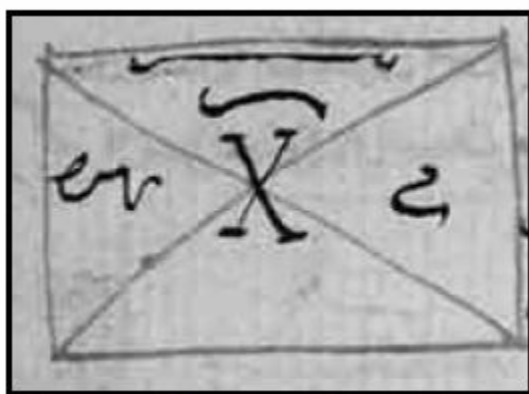
Hidratoom: Identity.

Part of the Taaleb's requests and questions addressed to a spirit or an entity: "Identify yourself", also, "Who are you? The Taaleb would ask the entity: Aaref hydratoom.

Himaya: Protection. Safety.

A measure of precaution against malevolent spirits, more precisely summoned entities of the lower sphere.

Himaya is also a magical square (Mouraba'aa) or a circle (Da'irah) containing a set of symbols from white magic and Rouhaniyaat, against powerful people who could be a threat to you.



Himaya Magical Square (Himaya Mouraba'aa)

Hiraaba-safri: A term for the concept of "Folding Unfolding the Earth". Ulema Cheik Al Kabir explained this phenomenon. His exact words were: "Time is represented with two lines not perfectly aligned; one for you, the other for what is not you.

Space is represented with two circles, one for you, the other for what is not you. If you manage to place yourself between one of the two lines and one of the two circles without touching the other line and the other circle, you will conquer time-space.

Hisaab: The principle of accountability.

Hiwa: Him, he. (Also Hou).

Hiyam: She. (Also Ha).

Hou: Him, he. (Also Hiwa).

Houb: Love, affection. Same in Arabic.

Houba: To love.

It is also the name of a very popular taliman called “Kitabaat Al Houba”, which means magical talisman of love.

Houboubna: Our love.

Houbou-hiya: Her lover.

Houbou-mi: My lover.

Houdourakum: Composed from 2 words:

a-Houdour, which means presence,

b-Kum, which means your.

General meaning: Your presence, your apparition, your manifestation, referring to the presence and manifestation of summoned spirits and entities by the Saher or Taaleb and lightworkers.

Houliaj: Name of a spirit or an entity, the Saher or Taaleb can summon on Wednesday.

Houma: They, them, themselves.

Hourme: Free me. Save me. More precisely, help me get rid of places, people and rigid obstacles which are causing me bad luck. Hourme is accomplished by using Daa-irat Al Shams Al Koubra.

Daa-irat Al Shams Al Koubra is one of the most powerful magical writings known to Sahiriin and Rouhaniyiin.

Allamah Bin Thabet Al Ansari said, “It is a double edged sword, because the Taaleb can use it for both good and evil.

It is powerful and dangerous placed in the wrong hands. It is a blessing in the hands of the righteous ones.” Well, what he meant is this: Daa-irat Al Shams Al Koubra is a very effective magical tool to summon and command bad spirits and good spirits. If used with good intentions, the Taaleb’s requests will be answered by good spirits and entities, and guardian angels.



Illustration of Daa-irat Al Shams Al Koubra.

They will manifest in the flesh, and grant lots of favors. Now, if the Taaleb summons bad spirits and entities like Ghoolim and Afrit, these malevolent spirits will also manifest in the flesh, and of course will grant the Taaleb many favors, but there is a high price to pay for this. First, “the bad spirits could steal a part of your Nefs, and control it for a very long time. This happens when the Taaleb is a beginner.

The Sahiriin masters can control and fully command the bad spirits without risk. But could you?” said the Honorable master Suleiman Tarek bin Ziyad. He added, “Secondly, once your Talaabat are granted, you create an alliance with the Fasidiin and the lower level of Arwaah. This means, that the bad Arwaah will also be entitled to ask you favors in return, such as entering the bodies of other people, usually innocent people and frightened souls (Human souls).”

II. What is Daa-irat Al Shams Al Koubra?

Daa-irat Al Shams Al Koubra is a magical circle that contains the names of angels and malevolent spirits, the Taaleb can summon and communicate with.

It is frequently used by the Sahiriin and the Rouhaniyiin for multiple purposes, including but not limited to:

- a-Asking favors from the angels, all sorts of favors, big and small.
- b-Removing obstacles that halt or prevent success in business, and relationships.
- c.-Closing the Madkhal of bad spirits who manage to enter the world of the living.
- d-Communicating with spirits trapped in the doomed zone.
- e-Guiding the trapped souls of dead people who cannot get out of the doomed zone.
- f-Cleansing areas and spots that are causing sickness, diseases and bad luck. The Sahiriin and Rouhaniyiin believe that there are spots and regions on Earth considered to be unhealthy and unlucky spots.
- People who live in those areas will never succeed in life, and their health could be seriously damaged. They also believe that on Earth, there are areas that bring good health and good luck to people. And so on.

III. Names of angels mentioned in Daa-irat Al Shams Al Koubra:

- a. Jarmihyabeel
- b. Hatmahtalfilyabeel
- c. Bahaltash
- d. Shamhayabeel
- e. Filyatamabeel, so on

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.

Important note on cleansing and home's blessing:

Let's revisit what the Rouhaniyiin and Sahiriin told us:

Cleansing areas, places and spots that are causing sickness, diseases and bad luck must be accomplished without a delay. The Sahiriin and Rouhaniyiin believe that there are spots and regions on Earth considered to be unhealthy and unlucky spots. And this includes our homes, offices, and even recreation's areas. People who live in those areas will never succeed

in life, and their health could be seriously damaged. They also believe that on Earth, there are areas that bring good health and good luck to people. And so on.

An office or a house's blessing must be done by an honest and seasoned practitioner; a good witch (White magic) could be very useful.

If you live in the United States, and you are suffering from the bad vibes and/or curses caused by reasons you know or you don't know, and your house or office needs blessing and cleansing, then you should contact Patti Negri, who is the best of the very best in the business. She is very realistic, warm, honest and extremely effective.

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- **Housnah:** Noble, powerful, pleasant. Usually attributed to the names of benevolent spirits.

I

Iama: A term referring to the concept of the different “Levels of the Mind”.

Iama- Raha: The retreat of the mind; meaning to clear, clean, and “cleanse” our mind.

The Rouhaniyiin told us that from time to time, as seekers of the ultimate knowledge and enlightenment, we must retreat from society, even friends and members of our family, in order to recharge our mind with introspection and meditation. This will open up “Ayn Al Hikmah”, which means the eye of wisdom. Clearing the mind will also allow the Taaleb to communicate with spirits much easier and more effectively.

Ibliis: Name of a powerful entity. In Islam, Ibliis means the devil.

Iblisi: Language of the evil spirits, which means verbatim the language of

the devil.

Ibn: A son.

Ibnaha: Her sons.

Ibnahoun: Their sons.

Ibnana: Our sons.

Ibni: My son.

Idartari: The ability to see spirits around us.

Idartari is a Rouhaniyiin's classic term for the act of seeing or observing "Entities Fluctuation".

Fluctuation is a signal that something non-physical or some living form is circulating around you, but with your limited physical senses and faculties, you are unable to see it in its etheric form.

Pets like cats and dogs can see non-physical entities. But this is not limited only to animals.

Children (when they are little) can also sense and see these entities; in fact, children enjoy watching these entities and conversing with them. Parents should not discourage or punish their children when they tell them stories about ghosts and "invisible friends".

We can learn a lot from pets and children, just by watching how they react in the presence of these entities, and by taking notes.

At the beginning, this would not make sense to many of us, but if we take notes, if we are patient, and we start to compare these notes following several events, our mind will open up, and a part of our "Conduit" will be activated.

These entities are not the product of the imagination of a child. They do exist in multiple etheric and even plasmic forms. But our eyes, more precisely our brain is unable to perceive them. Unfortunately, children lose this wonderful faculty as they grow up. Animals don't.

It is so beneficial to have pets at home. The time will come and you will realize that the presence of a pet in your home is in fact a blessing in disguise.

Idbaroo: A command used by the Saher to send away the bad spirits.

Idbaroo means go away. Depart. Run. Leave.

Idbaroo is taken from the Saher's command:

1. Ya mal'houn rouh
2. Ikhrooj fawraan
3. Amouroukoom bil al asmaa'h al sab'aahal housna
4. Wa anfeek koum rou jou'h
5. Iskarta babati
6. Khatamtou makharjah
7. lan tarja'aa
8. Amri Rabbani
9. Wa malaa'ikati tahmi al makana
10. Wadatou rakma arba'iin aleykoom
11. Askartou babati bil sirru asmaa'hi kadira al sayed al akbar
12. Idbaroo idbaroo idbaroo
13. seyfanoo malakou hamiya barkoo
14. Khalikou dounia ihmatou makana wa ounsi fil darou.

Translation of the text:

1. You bad spirit
 2. Leave the room immediately
 3. I am ordering you by the seven sacred names
 4. And I forbid you from returning.
 5. I closed the borders
 6. I sealed the exits
 7. You shall not re
 8. My order is from God
 9. And the angels are protecting the place
 10. I placed the number 40 over you
 11. I closed the doors with the secret powerful names of the grand master
 12. Go, go, go
 13. The sword of the protective angel you fear is shining
 14. And may the great creator of the universe
- Protect this place and the people who live in this place.

Idkhal: Come in. Enter. A command given by the Saher to summoned entities.

Idkhal: Opening up the pockets of Zaman "Time".

Idkhal Houdourakum Karim, Ahlan Bikum, Ani Amurukum, Wa Hakim Aleykum: A classical Saher's command used at the opening of a séance.

Translation:

Idkhal : enter. Come in

Houdourakum: Your presence

Karim: Noble

Ahlan Bikum: Welcome

Ani: I am

Amurukum: Ordering you

Wa: And

Hakim: Command

Aleykum: Upon you.

The general meaning:

Come in. We honor your presence. Welcome.

I command you and I rule over you.

Ifraim: Name of a spirit, the Taaleb can summon or call upon on Wednesday.

Iftah: Open. Used to open a séance of summoning.

Ihdar: Be present, come in, bring in, show up yourself. A command given by the Saher to summoned entities.

Ihnam: Us, we, ourselves.

Ih-tikaah'k: An energy (Negative or positive) field; the electromagnetic field surrounding an object, including yourself, your pets, your friends and foes.

Iijab: Obeyed. I comply with. Answer of the Afrit when ordered by the Saher to complete a task.

Ijaal: Make him, or make her do this or that.

A command given by the Saher, and which means, make somebody do something for me, make somebody change his/her attitude toward me.

Ijati: My cause. My situation.

This is what the Taaleb usually asks the summoned spirit to do, and/or to help with his/her situation or case.

Ijmah: Friday in the Sahiriin vocabulary.

Ikaaf: Stop. A command given by the Saher to summoned entities.

Ikaaf jalsatou: Stop the séance.

Ikbaalnou: I accept. A deal between a Taaleb and a spirit.

More precisely a formal consent. The Djinn or Afrit accepts to render a major favor for the Saher, in exchange for his compliance with “Akd Al Nours”, which means, the Taaleb or the Saher will allow the Djinn or Afrit to possess his soul for a determined period of time.

Ikbal: The future.

Ikhrouj Ikhrouj: Get out, get out. A command given by the Saher to summoned entities.

Ikmal: To do, to accomplish.

Ilahi: My creator. My God.

Ilahiya: Godly, from God, celestial, divine.

Ilhak: Follow him, follow her, follow an object.

Used by the Taaleb who wishes the entity to follow a person and keep him/her under the control of the Taaleb or the summoned entity.

The Djinn and Afarit can easily follow a person targeted by a Saher and trap him/her in isolated areas, such as desert or inhabited places.

Usually, the Afarit and Djinn are reluctant to pursue a person in isolated areas which are close to their habitats. They prefer to haunt and trap people in condensed areas.

Cheik Suleiman Abu Ziyad said, “They (Afarit) are not stupid.

They prefer heavily populated areas because they would have more opportunities to possess the bodies of a greater number of people. And once they enter the body of a possessed person, it would become very difficult for the Saher to bring them back to the Jalsat (Séance room).

Ilme: For me.

Ilmu: The ultimate knowledge. Usually referred to the esoteric knowledge,

wisdom and secret teachings of the Sahiriin, and Rouhaniyiin.

Ilmu Al Ard: Earth's knowledge.

More precisely the science of Earth.

Ilmu means knowledge, and Al-Ard means Earth.

Same meaning in Arabic and Turkish.

Ilmu Al Donia: Science or knowledge of the universe.

Same meaning in Arabic and Turkish.

Ily'ak: For you.

Ilyaha: For her.

Ilyahum: For them.

Ilyouhou: For him.

Imour: To command.

Ina Aradkoun: If you please. A short phrase used by the Taaleb to request an angelic favor. Aradkoun means: Your acceptance, your will, your consent.

Ina: If.

Insaniyaat: The spirits and ghosts of departed friends, siblings and relatives, always speak to us in their native languages; languages we are familiar with.

Intal kirma? Are you a good spirit?

Are you a noble spirit?

Are you a benevolent spirit?

A Taaleb's question addressed to a spirit or an entity.

Intal: You, yourself.

Intazari: Wait, or you have to wait.

Intari: Meaning verbatim: Intelligent animals.

We know from the manuscripts of Melkart and the “Society of the Fish” which was established by the early Phoenicians who lived on the Island of Arwad, that the primitive human beings were called “Intelligent animals” because they acted and lived like animals, but were more intelligent than the beasts of the Earth.

Intisakhah: A typical spirits’ possession of the human body. Some Intisakhah are temporary, others could last for a very long time. Some occur during a séance, while other possessions occur when the two lines of the Khateyn Tarika are unbalanced, and stretched for more than two feet away from the human body.

Ira’ha: A state of neutrality used by the Sahiriin and Rouhaniyiin to allow the Supersymetric Mind to partially manifest itself.

Iradat: Will, decision.

Iradati: My will, my decision.

Irbuil: Name of a good spirit, known for his compassion and affection for children.

Irfa’hu: Remove, change.

Irfah: To remove curses and bad spells.

Irhalum Irhalum: Go away go way.

Depart now. Leave now. It is a command used by the Taaleb to send the entities and spirits away.

Usually, the word Irhalum is repeated twice, and never used in the presence of an angel.

Irja’hou: I will return.

Irtifa: Ascension, and liberation in Ana’kh, Ulemite, and Rouhaniyiin’s scripts.

It is a good level of the mind, because it allows us to understand what is right and what is wrong.

It is the second level of the mind.

Ascension could occur while practicing the advanced form of Fikrou Jalsah, and Tarkiz.

Liberation means cleansing ourselves, and freeing our body and mind from contamination caused by bad thoughts, and in some instances (If applicable) by intra-breeding with malevolent entities.

Irtifaha: Levitation by a summoned spirit during a séance. Quite often, during a séance, a spirit manifests himself/herself by levitating objects in the air.

Irtifa-iim: People of the Irtifa level.

Isaal: Ask.

Ishara: Codes given for received messages.

By attempting certain activities, you are sending a message to your Conduit. With practice, the Conduit becomes familiar with these types of messages, and will start to give them Ishara (Codes).

Each activity, including thoughts, intentions, postures and positions, and exercises would have their own code. It is related to An-zalubirach, also known as Tarkiz; a mental training that develops a supernatural power.

Ishfaah: A cure.

Ishfi: To cure, to heal.

Ishra: A sign, a signal.

Ishra: The name or term for the new image or duplicate of the original existence of a life-form, in another universe. All living forms, including humans and animals have many duplicates of themselves throughout the universe.

Ishra-Atila: Black line: Current of negative energy.

Ishrahi (Also Ishrah ilme): Explain, make it clear to me.

Ishra-Tamam: Gray line: Current of positive energy.

Ismakoom?: What is your name?

A Taaleb's question addressed to a spirit or an entity.

Isra-phiil: Name of an angel called the great and dear one, the Taaleb can summon on Friday.

Istijab: To call upon an angel. To ask an angel to appear.

Istijabah: A Taaleb's request, not a command, similar to Talabbat. It is used to request favors from angels and noble spirits.

Istilamou: To get, to receive.

Istima: Listen to.

Istimrar: Time continuum (Space-Time).

Itah: You, in a plural form, usually addressed to a group of entities.

Ithina: Archaic word/name for Monday in the Sahiriin vocabulary. Later on, it was changed to Ahaad, for obscure reasons.

Itih: You, in a feminine form, usually addressed to a female entity, typical of Near Eastern and Middle Eastern languages.

Itloob: What is your wish? Ask.

It is usually said by a summoned spirit (Afrit, Djinn) at the very beginning of a séance.

Izhaabimou koum: I am leaving you.

Izrah-Amru: A term referring to the status of the mind in the afterlife vis-à-vis one's previous commitment on Earth.

Izrahi-ghafra: A term related to the various states of metamorphosis of the mind-body of a deceased person in the after-life.

Izra-iiil: Name of an angel called the all mighty. He is known to the Arabs as the angel of death.

J

Jaba: Every thought, each idea you have in your brain, has a vibration. And each vibration occupies a spot in your Araya, called “Jaba”.

Let's simply things and call Araya now a net. This net has many holes, called “Jabas”. Each Jaba (A hole, so to speak) stores one idea. And each idea or thought in the Jaba of the net produces a vibration. For example, if the net has 70,000 Jabas, your brain will be able to store 70,000 ideas and thoughts.

This means, that your Araya hosts 70,000 vibrations. And that is full capacity. Some people who are more creative than you could have 300,000 ideas and thoughts stored in 300,000 Jabas (Holes or locations) in your Araya (Net). The good thoughts and good ideas in your Araya do not expand.

They stay well balanced and well synchronized where they are (Inside the Jaba of the net).

There, they are safe and protected. Only bad thoughts, and bad ideas, such as fear, low self-esteem, stubbornness, hate, indecisiveness, laziness, tendency toward violence, badmouthing people, envy, jealousy, betrayal, so on, emit vibrations that overflow the perimeter (Circumference) of the Jaba (Hole or location) that stores your thought or idea.

This phenomenon (Overflow) takes over the adjacent Jaba(s) containing a good idea or a good thought. Because the negative energy inside your mind is usually stronger than the positive energy of a good thought, the Jaba on the net (Location) containing a good thought or a good idea shrinks, gets contaminated, and stops to emit positive and creative energy.

This, kills the good thoughts and good ideas in your Araya. If this continues, all good and creative ideas and thoughts in your brain will be damaged and neutralized by your bad thoughts and ideas. This will stop your creativity.

In other words, many cells in your brain's or Araya's, and their creative mental faculties stored in the Jaba become dysfunctional; atrophied or dead. In this case, you are responsible for causing this deterioration. Nobody has forced you to think about bad thoughts or bad ideas. It is your own doing. You might say, I have no control over all this.

Things happen. Ideas come and go. And I will tell you, you are wrong, because you can control your ideas and your thoughts, and make them work

for you in a very healthy, positive and productive way.

The most destructive thoughts that prevent you from succeeding in life are:

a-Low self-esteem;

b-Fear (Fear of anything);

c-Unwillingness to accept new ideas;

d-Bitterness;

e-Constantly contradicting others because you have developed a complex of inferiority, and not because of a complex of superiority;

f-Negativity.

Note: a to f are not categorically part of the Anunnaki's primordial (Original) makeup of the genetic creation of your mind. Your upbringing, way or life, and personal vision of the world and your immediate environment could have caused this.

Jaba-Abru: Esoteric time management, using the power of the mind to achieve multiple and lengthy tasks and operations simultaneously. The Sahiriin have claimed that the Enlightened Masters and the noble lightworkers can accomplish and complete numerous functions and tasks simultaneously in different places with the help of spirits from both the Higher Dimension and the Lower Dimension. This phenomenon is called Jaba-Abru.

Jaba-Garidu: It is related to the "Conduit" cell, and adjacent cells in the brain.

Jabariya: Powerful magical commands.

Jabariya encompasses the most secret and powerful words, sentences, phrases and commands from the language of the angels, known only to the priests of god Ra and Melkart, Moses, The Raising of Lazarus, painting by Leon Bonnat. According to the Ulema, Jesus used Jabariya to raise Lazarus from the dead. Yashu (Jesus Christ), Elijah, the Rouslnourani (The Messengers of Light), the higher level of Rouhaniyiin, Mounawariin, the Mystic Anunnaki Ulema and the early Sihr-Allamah, also called the Sahiriin. In other words, Jabariya means the most powerful angelic Istijabbat that produce extraordinary events, deeds and miracles.

The Anunnaki Ulema and the Mounawariin told us that Jesus Christ used Jabariya to resuscitate Lazarus; non Ulema used the verb "resurrect".

And most certainly there is a huge difference between resuscitation and resurrection. Elijah too brought back to life the son of the woman of Zarephath (1 Kings 17.22)

Jahaan “Jahaam”: A metaphysical term for an afterlife sphere, which could be the equivalent of the concept of Hell, called Jahannam in Arabic, Gehenna, Gehenom, and Gehinom in Hebrew, Gehenna and Jehenem in Aramaic, and Inferno in Dante’s Divine Comedy.

However, the Ulemite Jahaan is quite different from the general concept of Hell in all major religions.

Jahjah: Name of a spirit, the Taaleb can summon on Friday.

Jalasaat: Conferences or meetings with Allamah and Sahiriin.

Jalsah: A séance and/or a setting, meaning the time and place you select to practice Fikrou Jalsah.

Jalsatou: A séance.

Jamila: Beautiful.

Jamiya: Anunnaki Ulema and Sahiriin’s society, circle.

Jarmihyabeel: Name of a good spirit.

Jazaam Kitbaat: A very powerful talisman, that serves multiple purposes. Originally written by an Allamah Rouhani (Plural: Rouhaniyiin) to help the righteous ones in their moments of difficulty and despair.

Jazaam Kitbaat is a magical writing for multiple purposes, such as: To triumph, to defeat your enemies, to stop bad magic against you, to remove blocks and barriers, to free a prisoner, to heal a person hit by black magic and curses.

The Honorable Allamah Tarek Bin Ziyaad Al Habashi said verbatim: “Jazaam Kitbaat is very useful in cases where a person is facing situations that control his life, and seem to prevent him from progressing further in life.

These situations are caused by bad luck, and/or Laanaat, and Kitabaat aimed at his destruction, physically, mentally and financially.

Jazaam Kitbaat will remove these problems, and block all curses and Kitabaat.

What can Jazaam Kitbaat do for you?

Jazaam Kitbaat will:

- 1-Help you to triumph in fierce competitions and physical fights.
- 2-To defeat your enemies.
- 3-To stop black magic against you.
- 4-To remove blocks and barriers.
- 5-To free a prisoner.
- 6-To heal a person hit by black magic and curses.

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How to use it.

Follow these instructions.

See next page.



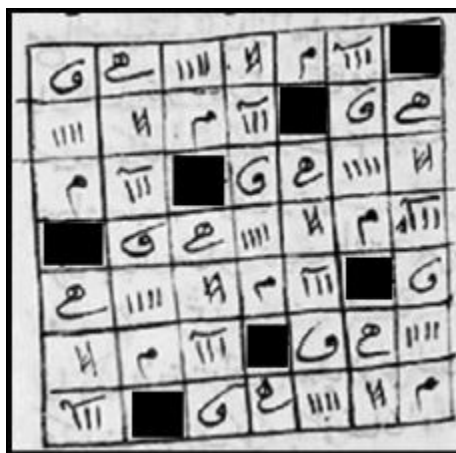
Talisman of Jazaam Kitbaat.

1. Copy the Jazaam Kitbaat (page 202), or cut it from the page.

2. Remove this symbol  from the square, as follows:

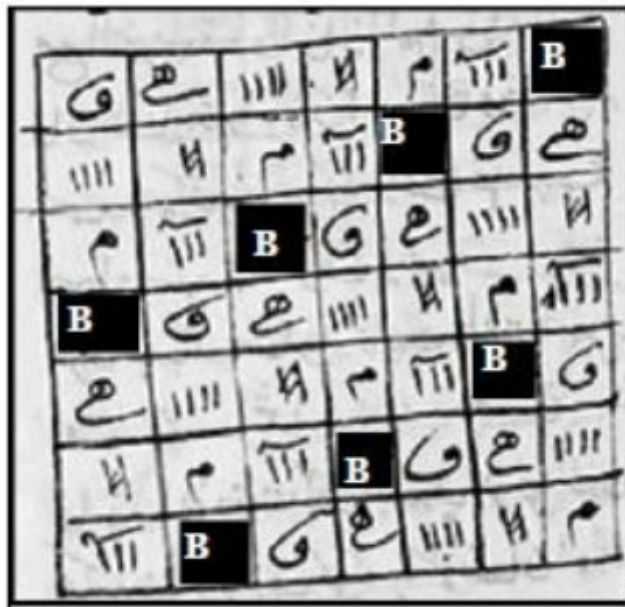


This is what you get:



*** **

3. Write the first letter of your first name in the black square, as follows
(For instance, if your name is Bob, use “B”):



4. Once done, say this:

Rahmaat Arwaah Karimah, Hazi Ghayar

Translation word for word:

Rahmaat: Blessings. Mercy. Help.

Arwaah: Spirits.

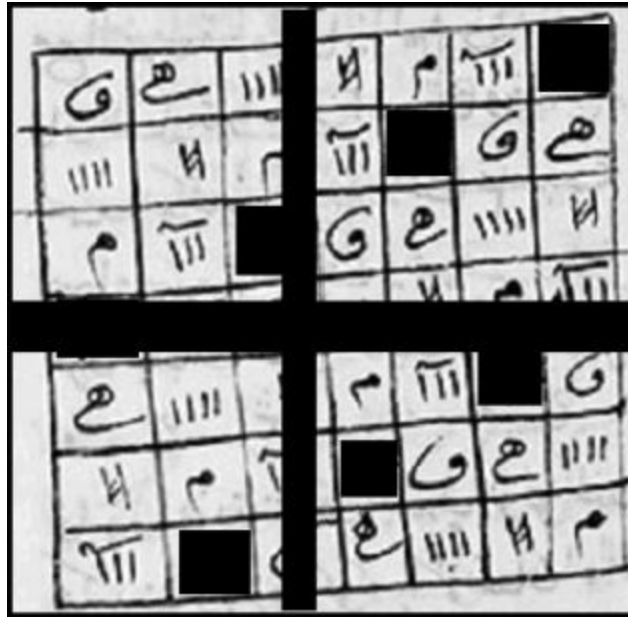
Karimah: Noble.

Hazi: My situation.

Ghayar: Change it favorably.

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.

Jida: New, recent.

Jimlaat: Plural of Jimlah.

Jimlah: A powerful metaphysical expression found in the secret writings and Dirasaat of the Allamah, Sahiriin, and Rouhaniyiin.

It has a hidden meaning, known only to insiders and the initiated ones. Later on in history, the word Jimlah was substituted by Soura and Sephr. A Jimlah is brief, but rich in meanings and esoteric symbols.

Joumah: A week.

K

Ka: A short mental projection of the “Self”; it is the materialized form/shape of one’s original copy, meaning the primordial substance and/or structure of a physical body. Ka is also is the mirrored image of one’s double. In Ana’kh literature, “Self” is interpreted in numerous ways.

For instance:

a-Ka is one of the many holographic images of one’s thoughts. Meaning, that all thoughts, ideas and feelings can materialize quasi-physically.

Ideas and inner feelings have frequencies and particular colors, visible to the enlightened ones.

Seeing these holographic images is a process that can be learned and mastered, following an Ulema or Sahiriin’s orientation program.

b-Ka is the materialized form/shape of one’s original copy, meaning the primordial substance and/or structure of a physical body.

At first, a person is conceived as a non-physical substance, a sort of an idea, a creation’s blueprint.

Following various stages, Ka takes definition in a human-body shape, according to a prescribed design. This design contains everything that will play major role in one’s life, encompassing health, wealth, success, strength, failure, luck, intelligence, etc.

c-Ka is also is the mirrored image of one’s double.

The Egyptians were familiar with this concept.

The Egyptian Ka is the equivalent to the astral double.

Kabari Idikhal: A term referring to the three initial degrees, and/or levels of awareness of a novice Ulema.

The three levels of knowledge are part of the study of three mental-organic structure of human intelligence.

From Kaba, originated the “Three Kabalistic Faces” concept. These are:

- 1-Nephesch
- 2-Ruach
- 3-Neschamah

Respectively:

- a-The animal (Organic),
- b-The Spiritual (Or mental), Kaba (Cont’d) - Kabari
- c-The divine aspect (Soul) in man.

Commonly understood as Body, Soul and Mind.

Kabari: A dimension; a sphere of existence.

It refers to the act or process of entering another dimension. It is composed of two words:

- **a-Kabari**, which means dimension; a sphere of existence.
- **b-Idikhal**, which means entering.

Ulema Al Mutawalli explained this phenomenon in one of his lectures. Excerpts from the Kiraat (Readings) of the Honorable Ulema Al Mutawalli.

The phenomenon process:

Sheik Al Mutawalli said verbatim, word for word:

- On earth, in this limited physical dimension, our supernatural powers are limited. They are governed by the laws of physics that define and regulate the nature, substance and functions of our planet.
- However, the mind can escape from the earthy bondage and earth's physical frontiers, and enter different dimensions.
- The ultimate guide for that journey is the astral body. In the past, we called it the double. In this particular situation, it is wiser to call it your guide, because during your journey to the other world - not afterlife yet - your physical body will remain on earth, and there is no body *per se* to refer to.
- No physical substance can enter non-physical sphere.
- No human voice can reach the ear of non-physical entities.
- No human voice or any sound produced on earth is heard in other dimensions.
- However, your guide (Your Double) carries within itself everything that constitutes your physical body, including memory, thoughts and introspection. But not physical sensations and corporal feelings.
- While your physical body is still quite alive but dormant in the physical surroundings (It could be your home, your office, your car, etc.), your Double retains all the faculties your brain and body received at the moment of your birth.
- Of course, your knowledge will increase considerably throughout the ages as you enter school, universities, and as you begin to learn from your teachers and tutors. We call this kind of knowledge "Earth's Knowledge".
- What you did not know is, that your "Conduit" which is located in the cells of your brains contains an enormous amount of knowledge you did not tap in yet, because you were not aware of its existence, or because you have never believed in the existence of your "Conduit".

- The Conduit consists of ultra-microscopically small tissues and membranes in your brain's cells. They are infinitesimally small, no microscopes can detect them.
- This Conduit contains and retains everything your creator put in you, in your body, and in your mind. Only "Al Mounawarin" (Enlightened Ones) can tap into the Conduit. (Author's note: The Anunnaki have similar Conduit).
- Once the Conduit is activated by your teacher, you, (the student) become "Mounawar" (Enlightened). - Note: Mounawar is the singular of Mounawarin. -
- Without an activated Conduit you cannot communicate with your "Double".
- And the way you communicate with your Conduit is via telepathy.
- Telepathy is not reading others' minds. Telepathy is not channeling. Telepathy is one of the tools you must use to be on the same vibrational level or frequency of your Double.
- Your double is made out of electromagnetic-ectoplasma substance. It has electricity, magnetism, plasma and ethereal energy called "Rouh".
- The Rouh is the non-physical image projection of what you are if you were separated from your body.
- For now, forget everything about your body. Do not worry about it. No harm is going to happen to your body. It will stay where it is, only your "Other Self" will change.
- Once, your Conduit is activated - better to say open – your mind begins to see new things...no, you are not hallucinating at all... you are only experiencing and seeing new things, called "Rou'yah" (Visions).
- The very first thing you will see is absolutely nothing. It is like if you were looking at an empty world without buildings, cars, trees and people.
- For a few seconds, you will be confused. Your mind is still working. But your mind cannot understand yet this emptiness.
- In fact, it is not emptiness at all.
- There is no such thing as emptiness or empty space or nothingness in the world.
- Everything is part of something else.
- Because your mind is seeing something very new, or because your mind is seeing nothing at all, for now, that is, your mind cannot explain to you what "Is This?" What are you experiencing? Where

are you?

- In this state, you will be confused, but it is not going to last long.
- Your brain is reprogramming itself.

(Note: The Honorable teacher did not use the word “Programming”, but that is the most *a propos* word I can use to explain to you what he meant. The word he used is “Takarub”, which means getting closer to.)

- In a very short time, your mind will be self-reprogrammed, because it is in the process of acquiring a “Memory”. In this memory, are stored all the knowledge and data that allow your mind to understand what you are seeing.
- Almost 85% of your “Other-Self” is made out of memory in the astral world, contrary to what other schools of thoughts and religions claim.
- I will recapitulate: Your Conduit is open now. Your mind has found a rich memory full of information.
- The vision of nothingness or emptiness vanishes. Now you begin to see something new. It starts like this:

The world beyond; the afterlife:

This is what you will see first, when you enter the dimension of the other world:

- 1-Many layers of light dispersed as wide, and as far as you can see.
- 2-The shades appear fourth dimensional.
- 3-You are acquiring now an extra visual dimension. There are no words I can use for now to describe this new Fourth dimension. Anyhow, you will not be able to understand it no matter how hard I try to explain this to you. But in due time, you will understand.
- 4-Slowly slowly and very gradually you begin to see yourself; an image of yourself.
- 5-You get scared. It is understandable. This is your first reaction... fear!
- 6-Your mind will readjust itself, and in a blink of an eye, your fear will dissipate.
- 7-Your mind is telling you now that you are no longer on earth.
- 8-Your mind will reassure you that you are safe and no physical harm will come to you, because you are pure mind, but this mind is the ultimate reality.
- 9-Your Double will stand straight, right before your eyes.

- 10-And all of a sudden, faster than the speed of light, you're zoomed into your Double.
- 11-Your Double and "You" are united. From now on, there are no more "You", the person who lived on earth, and the other one (Your Double) that lives in the other dimension. You become one with "all of yourselves", one existence, one entity; an ethereal, astral, mental person.
- 12-You begin to float. How? It does not matter. You are floating now. Where? So close and so near to everything you knew and saw on earth. Yet, you are not physical. Your Double looks exactly like you on the outside. It has the external physical looks of the body you had on earth, but it is transparent, and light like ether. And you are in full control of this new body.
- 13-You will be able to remember all the places you have visited, all the things you liked and disliked. You will be able to visit any part of the world instantly.
- 14-You might experience strange feelings, such as falling so fast toward earth or an abyss, or being suspended in air and you don't know what to do next. But in seconds, those feelings will fade away. And you continue to enjoy everything you are seeing and what you can do next.
- 15-Some like to go back and visit their body; the one they left on earth. In fact, many do. Try it. Just command your new body to take you there. And there you are hovering over your body.
- 16-You begin to gaze at your body. Irresistibly you come closer to your physical body laying there motionless. And a new sensation invades you; you pity this mortal, weak, motionless, insignificant piece of flesh and bones. And all of a sudden, you understand that your physical body has a minimal value. And you will realize, that what really counts is your mind.

IV. Entering a different dimension after you have passed away:

According to the Ulema, life continues after the so-called death, in different forms and substances.

Substances and after-life molecular structures vary from one person to another, to name a few:

- a-Plasmic
- b-Etheric
- c-Holographic
- d-Mental
- e-Bio-organic

- f-Memory organism
- g-Dual structure: Mental-Physical, so on.

The Ulema have explained in their teachings, that human life does not end on earth. Although the physical body decays, the mind continues to live in another dimension.

The Judeo-Christian-Muslim tradition uses “soul” instead of mind.

The Ulema believe that the soul is one of the many manifestations of the mind, although the soul does not manifest itself in any form or shape, not even in an etheric or ethereal sense. Buddhism also uses mind instead of soul.

Excerpts from the readings of the Honorable Sheik Al Mutawalli, verbatim, word for word:

- At the very moment, your body expires (At the moment of your death), your Double instantly separates itself from the sphere surrounding your body.
- Your Double that co-existed with you in your physical dimension was never physically attached to your body.
- In many instances, sometimes for a very long period, your “Double” has remained distant from your physical body for many reasons. But in general, your “Double” stays very close to you.
- The distance separating your Double from your physical body depends on your health condition.
- It is very healthy and even necessary to keep your Double at a close proximity of your body.
- Miraculous recoveries are sometimes attributed to divine intervention.
- Sudden recoveries are sometimes attributed to a strong will and one’s determination to be healthy again. And of course, there are other inexplicable recoveries which are attributed to other inexplicable events and phenomena. Everything is possible. But the main reason for a sudden and inexplicable recovery is the sudden re-entry of your healthy Double in your physical body. It reactivates and energizes everything in your body. It is like recharging a dead battery.
- Your Double knows very well how your body functions, far more and better than any physician.
- Because the physical condition of your body at the time you relinquish your last breath is paramount, the passage to another

dimension is henceforth influenced and altered accordingly.

- For example, people who die in a brutal accident or commit suicide, their Double becomes instantly impaired and dysfunctional at the time of their death. Suicide is wrong. No matter how miserable is your life, you should never commit suicide.
- Tragic death and suicide confuse and disorient your Double.
- Disorienting your Double is harmful to your mind. And because your mind is your vehicle to the other world, you should avoid anything or anyone that could cause you a tragic, painful and sudden death.
- The body has its wounds. The mind has wounds too, but you can't see them. Your Double does.
- If you leave earth in that condition, your mind will not lead you toward the Ba'ab.
- You will be disoriented. If you have not caused your own death, but suffered a lot at the time of your death, and your Double was far away from you, your passage to the other world will not be pleasant at all. And the Ba'ab will not be open right away to allow you to enter the other side of the world.
- Of course, eventually you will pass through, but not before 40 tumultuous and painful days you will spend lost and confused in the realm of confusion and loneliness.
- In normal situation such as a death of a natural cause, the passage to the other world takes its normal course, at the end of the Double's self-judgment and assessment of deeds, actions and thoughts of the deceased.

Kabari-Nizaam: It is composed of two words:

a-Kabari, which means dimension; a sphere of existence.

b-Nizaam, which means a cosmic order; a cosmic law; justice.

The general meaning is one's accountability; responsibility at the end of his or her life on Earth.

The concept; explanation: This concept was explained during an Ulema's Kiraat (Readings; lectures), and a Q&A session. During an Ulema's reading, a student asked the teacher this question:

a-What happens to a bad person when he dies and right before he reaches the Ba'ab? (A sort of stargate; an entrance to another dimension; the other world; the afterlife.)

The honorable teacher replied:

(Note: Verbatim, word for word. Translated according to the original reading, and preserving its authentic caché.)

- The “Nizam” (Cosmic Order and Law) tells us, that nobody escapes the final judgment.
- Each one of us is responsible for his/her acts, deeds, thoughts, even intentions. The principle of accountability is “Da.Em” (Perpetual).
- Eventually, all people will be saved at the end.
- There is no such thing as hell where human flesh and bones are burned by an eternal fire.
- Through the Ba’ab, the good person will be admitted to the grace and beauty of a higher dimension of happiness and peace. The bad person will not be allowed to enter the Ba’ab right away.
- When a bad person dies, he immediately faces his Double. In this instance, the Double acts as a conscience and as a judge.
- The entire life flashes before his mind as a holographic sequence of events, deeds and thoughts. It is a large screen of his entire life. Everything he did in his life on earth is projected on this screen.
- Because he was a bad person, he will not be allowed to enter the Madkhal (Entrance to the other world). His double will stop him right there.
- He will be punished according to the gravity of his acts and thoughts. This bad person could spend thousands of years in a state of confusion, loneliness, fear, anguish, mental pain and suffering.
- The mental pain is as real and as atrocious as a physical pain. There is no escape.
- The bad person will spend those very long years in a sphere inhabited by chaos, horrific entities and psychosomatic pain, even though, he does no longer possess a physical body.
- All the properties of his physical bodies are transferred to his mind in this new sphere , and as a result, he will suffer physically through his mind.
- And as a punishment, he will feel the same pain and suffering he caused to others. As I told you before, there is no physical hell in the afterlife. But as I see it, this sort of punishment is more painful than burning in fire.
- Because his Double is partially responsible, the Double will suffer too. Consequently, the deceased bad person will not be united with his Double.
- The separation between the deceased bad person and his Double will last for many years, as long as it takes to rehabilitate him and

purify his past deeds and thoughts.

- Once the rehabilitation is complete, and the bad person has been totally purified, he unites with his Double and loses his psychological (Psychosomatic) senses of the physical properties of his body.
- Thus the pain ceases.
- From the Madkhal he reaches the Ba'ab that takes him to a higher dimension; a sphere of tranquility, beauty, and eternal peace.
- However, this sphere is not perfect, because it is the lowest of the seven other dimensions that constitute the final and eternal destinations of the human existence.
- As we progress mentally (Spiritually to others), we reach higher and higher dimensions.
- The highest sphere we can reach is the Six dimension.
- The Seventh dimension is the "Malakout" (Almost same word in Hebrew, Aramaic, Phoenician, Syriac and Arabic, Ana'kh, and it means kingdom or paradise), where the Supreme Energy (God or the Original Force of Creation) originated, exists, lives, and extends infinitely.

Another student asked the honorable teacher this question:

b-What happens to a person who is not bad, but not a very good person when he dies and right before he reaches the Ba'ab?

The honorable teacher replied:

(Note: Verbatim, word for word. Translated according to the original reading, and preserving its authentic caché.)

- At the moment of death, he will be guided by his Double to a neutral sphere"where he will spend 40 days of purification.
- During those 40 days, he will receive guidance and orientation from his "Double".
- Because he was not a bad person, at the end of the 40 days period, and right before going through the Ba'ab, he will be allowed to revisit the living he wishes to see one more time.
- Also, he will be permitted to hover over places he wishes to visit for the last time.
- In some instances, the visited parents of the deceased feel his last apparition to them.
- Usually, the deceased appears to them in an ethereal form.
- It is not totally ectoplasmic, because at that stage, the deceased has already lost all the physical properties of his body. So his

apparition is mental holography.

- The apparition does not last long. It fades away within a few seconds. And this is the last message (Sort of a Farewell), the parents will receive from him/her.
- After that last visit, no contact will ever occur again between the dead person and his/her loved ones. His/her mind (Soul to others) will leave earth for ever.
- Do not be duped by those who claim, that they can contact the dead and communicate with the spirits.
- Be aware of those fake spirits' séances and channeling. Unless, the mind (Soul or Spirit to others) initiates a contact during particular stages, no living being on earth can communicate with the dead.
- Contact with dead people is possible, if the enlightened one has been granted the privilege to go through the Al Madkhal and the Ba'ab.
- On the last day of the 40 days period, the deceased is zoomed into his/her Double, and becomes one with his "Original Form".
- The Original Form is what it created him/her. This is why we call it Double.
- The Double is the real persona of the human being. Everything we have in our body and mind came from our Double.
- Even though, some of our mental and physical faculties and properties are usually damaged on earth for various reasons, such as illness, malnutrition, fear, prejudices, tortures, confusion, etc., the original faculties in our Double are immune, because the physical cannot affect the non-physical, nor reach any dimension beyond the "Zinar" (Belt of Earth).
- As soon as the deceased becomes one with the Double, the mind enters the Ba'ab on its way to the Fourth dimension.
- The Fourth dimension is a sphere so close to earth.
- And because the mind of the deceased in this dimension is capable of mental and spatial dilatation, quite often, the mind and the perimeter of the fourth dimension extend like an echo.
- It is through the extension of that echo, that contacts with the fourth dimension's inhabitants are possible, but they are so rare. Almost, they never happen.
- Once, the mind (The deceased or visiting entity) enters the Fourth dimension, the deceased begins to see all sorts of things, shapes, colors, entities, human forms, spiritual forms created by his/her memory. It is a very pleasant sphere consisting of only good

sensations, a sense of tranquility and safety.

- From now on, we will never again feel pain, sorrow, fatigue...no more worries, frustration and anxiety.
- Yet, the Fourth dimension is not a perfect dimension, even though we are reunited with friends and beloved ones, even our pets, for we have to progress and reach a higher dimension.
- The Fifth dimension is better and prettier. And within it, there are so many other worlds of an unimaginable beauty, and so many wonderful things to see and to do.

Kaabeeh: Bad deed, awful action and awful thoughts.

Kaabihiiin: Derived from the word “Kaabeeh”, which means bad, bad deed, awful action and awful thoughts. Thus, Kaabihiiin means the bad spirits.

Kabari-Idikhal: The act or process of entering another dimension.

Kabari-Nizaam: Accountability and responsibility for our acts, deeds, and even thoughts. The departed one will face the Nizaam at the end of his or her life on Earth.

Kader: Capable.

Kadim shaa’hri: Next month.

Kadim soubhi: Next week.

Kadima: Give me, bestow upon me, do me a favor, bring me (this or that). Used by the Taaleb during asprits’ séance, or upon commanding an entity.

Kadirum?: Can you? (Also: Takarii?)

Kadosh-Ra or Koudous-Ra: The third Woujoud is known to us as the Sixth dimension, and it is called Kadosh-Ra or Koudous-Ra.

Kadrikum: Your help, your power. (The spiritual and metaphysical power of spirits of all categories.)

Kafat Kamah: Composed of two words:

a-Kafat, which means transport; reduction; distance.

b-Kamah, which means the end of a journey.

The general meaning is the act of materialization and/or sudden appearance of a person or an entity in another place, and/or in multiple places simultaneously.

From Kafat Kamah, derived the Hebrew phrase and concept Kefitzat ha-Derekh.

Translated literally, Kefitzat ha-Derekh means "the jumping of the road." perform a valuable religious service. Suddenly, he finds himself in that distant spot, sometimes without realizing how it happened, sometimes by being transported through the air or over water. Such a miracle is assumed to be performed either by God himself, by one of his angels, or by Elijah the Prophet. The other approach to kefitzat ha-derekh was accomplished deliberately by a group of people called "Baalei Shem.

"The term means "masters of the Name" and the word "baalei" is the plural of "baal," or master.

These people performed what amounts to magic, despite the fact that Judaism had always objected to any form of it; the Bible even recommends killing all witches. But this did not stop the practitioners of practical Kabbalah from being wonder makers. The baalei shem maintained that they had secret knowledge of the holy Names, and that they could achieve supernatural results using them.

The Name, holy Name, or Shem Tov (good Name) may be one of the divine Names, the name of an angel, or a combination of letters in those Names. Most people familiar with Judaism know the name of the *Baal Shem Tov*, the founder of the Hasidism.

His real name was Rabbi Israel ben Eliezer. A truly great scholar, he created a new philosophy, functioned as a religious leader, and performed miracles as a wonder-maker.

Most of what we know about him is second hand, stories told by his disciples and later repeated for generations, much like Rabbi Hillel, [Buddha](#), Socrates, and [Jesus](#). The most famous book about him is *Shivhei ha-Besht* (Besht is the Hebrew acronym for Baal Shem Tov), a collection of stories that have been used in every book written about him. However, many people do not know that he was not the first to be the master of Names.

Many of the stories in the book were borrowed from original tales about other "baalei shem" that had preceded the Baal Shem Tov.

Scholars, particularly Gershom Scholem, proved that there was no difference between the words "baal shem" which means, "master of the

name" and "Baal Shem Tov," which means "master of the good name." All names were good -- the baalei shem would not use them otherwise. They never performed anything even remotely negative like sorcery, black magic, or Satanism; the entire purpose of the wonders they performed was positive, and based on deep faith in traditional Judaism.

The Names they used could be either spoken, or written on amulets made of paper or parchment. Baalei shem are not mentioned in the Bible. They appear for the first time in the post-Talmudic period in Babylonia, or possibly at the beginning of the Geonim period, and the tales developed into the Middle Ages.

The 16th and 17th centuries are extremely rich in stories, in both Israel and Europe. Kefitzat ha-Derekh is only one of the many wonders the "Baalei Shem" performed. They could preserve the bodies of the dead as "dead-alive" by placing written amulets in the bodies, to keep them for burial in the proper time and place.

They could create golems exorcize demons and dybbuks protect people against their enemies on both land and sea, summon beasts from the spiritual realms, send and interpret dreams, and raise the spirits of the dead.

Every process had its own formula and name, and those of kefitzat ha-derekh were different from all the others. The first known text to mention kefitzat ha-derekh, coupled with the personality of a baal shem, was a question sent by a North African community to Rabbi Hai Gaon.

It described how a famous baal shem was seen in one place on the Eve on Sabbath (Friday). Later on the same Friday night, he was seen in another place, a distance of a few days journey. On Saturday evening, he was again seen back in the original place.

There was no logical way to interpret the sightings, and the community wanted Rabbi Hai Gaon to explain the miracle. In his response, Rabbi Hai Gaon categorically denied the possibility of kefitzat ha-derekh; most rational rabbis did not want anything to do with these fanciful ideas. However, the population, greatly encouraged by the baalei shem, did believe in kefitzat ha-derekh.

The concept appeared in many areas of the world. Southern Italy produced a particularly famous manuscript, Megillat Ahimaaz (also called Megillat Yuhasin). In this tale a most amusing use of the formula is described -- the Name was written on the hooves of the horse carrying the baal shem! There are tales from Germany, Poland, Russia, Spain, and others. Many more are attributed to the Ari (Rabbi Isaac Luria), the great kabbalist from Safed, Israel, and to his student, Rabbi Hayim Vital. These wonderful tales

continued to develop until the traveling rabbis abandoned walking and riding in favor of technological progress; they started using fast ways of transportation, such as trains, to reach important destinations.

As miraculous teleportation was no longer urgently needed, the telling of Kefitzat ha-derekh tales dwindled and eventually stopped.

The demise of this myth is surprising, since there are such things as derailed trains, car accidents, and delayed planes. Why not have a miracle in a crowded airport, or while stranded on a lonely road in a stalled car?

The stories might have continued to accommodate such issues, and their organic growth into modernity would have been of interest.

However, perhaps they did not entirely vanish, after all. The idea resembles teleportation in other world myths and legends, not to mention science fiction and fantasy, which freely make use of it in books, movies, and television. If Kefitzat ha-derekh sounds familiar to readers of science fiction, it is because Frank Herbert used this term in his book "Dune", where the concept charmingly, if somewhat inaccurately, refers to a person whose being represents the shortening of time leading to a certain important future event. But the most famous form of modern science fiction/Kefitzat ha-derekh will be familiar to just about everyone: "Beam me up, Scotty!"-

From the book "Anunnaki Who's Who", co-authored by M. de Lafayette and Dr. Anbel.

Kahraba: Electricity.

Kahyouch: Name of a spirit, the Taaleb can summon on Friday.

Kalam Wa Lougha: Words and sentences you will be using in your séances to converse with summoned presences, spirits and entities.

Kalam means word. Wa means and, with. Lougha means language (Plural: Loughat).

Kalem: Lines or graphs referred to as the invisible borders of multiple adjacent zones of existences, also called multiple dimensions, and/or parallel universes.

These lines serve also as a path or a passage that lead to a higher sphere of knowledge.

From Kalem, derived the Hebrew word Kailem, which literally means, vessels or vehicles; the vases for the source of the Waters of Life, used in the Ten Sephiroth, and considered as the primeval *nuclei* of all Kosmic

Forces.

Some Kabalists and occultists stated that these lines or vessels appear in our world, through twenty two canals, which are represented by the twenty-two letters of the Hebrew alphabet, “thus making with the Ten Sephiroth thirty-two paths of wisdom.”

According to Anunnaki-Ulema Li, “The world of humans is linked to the afterlife through twenty two Kalem (Graphs). Some of these graphs or lines are directly attached to the “Conduit” implanted in the human brain, thus a trained adept can enter and exist other dimensions by placing himself or herself on one of the “tracks” of these lines.”

Kalma: A talk, a chat.

Kalmani: To talk.

Kama “Kamea”: A center of energy.

Also referred to as the “Manifestation Square”, meaning a zone where different forms of appearances, including beings and higher entities manifest themselves for multiple reasons. The Manifestation Square is indeed a physical area on Earth. Some Ulema suggested that this Square serves as a platform for the Ba’ab (See Ba’ab).

According to Ulema Stanbouli, the Earth is full of these Squares. However, they are not permanent, meaning they appear on Earth, each time a cosmic molecule or “Bubble” collides with another Bubble.

This happens cosmically. However, the Manifestation Squares materialize on Earth, when two distinct yet very close dimension membranes “bump” into each other.

Ulema Stanbouli added, “The whole universe was created in this way.” From Kama, derived the Hebrew word Kamea, which means a magic square.

In esoterica and occult studies, Kama or Kamea are a place, or a zone used by Kabalists and occultists to communicate with non-human entities in order to accomplish magical acts.

Kama Zone (Kamea) Dimension: Also referred to as the “Manifestation Square”, meaning a zone where different forms of appearances, including beings and higher entities manifest themselves for multiple reasons. The Manifestation Square is indeed a physical area on Earth.

Kamah: The underground; the habitat of lower entities, such as Afarit,

Djinns, a category of the Ezraelim, even lost spirits.

Kamala: The fourth level of the mind. It represents enlightenment, a perfect harmony with the Micro and the Macro, and the mastery of supernatural powers.

The Ulema described it as the final stage/level of complete awareness, and unification/unity with the ultimate state of Oneness.

Kami-liim: People of the fourth level of the mind (Kamala).

Karâbu: Ancient Assyrian word which means “to be near.” Karâbu derived from the Anunnaki words Chiribu and Kiribum-il. The word Cherub (Cherubim is the Hebrew masculine plural) is a word borrowed from the Assyrian Kirubu, originally taken from Karâbu.

Karbihousoul: Very soon.

Kare’h: Reader who is trying to communicate with the spirits.

Kareema: Noble, generous.

Karim: Noble, elevated, generous.

Karim: Your presence is honored and welcome by us,

Karimah: Noble. Generous.

Karmaan houdourakum Malaak al-nour: Taaleb’s request addressed to an angel to appear at the beginning of a séance.

Karmaan: Honorable.

Karmani: Noble, honorable.

Karsha-bitâ: An orb; an etheric manifestation, sometime referred to as one aspect of the mind; others use the word “Soul” instead of mind. In a passage from the Book of Ramadosh, Karsha-bitâ was described the lower level of the Mind (Soul), equated with physical desired and ego. It is very possible that the Persian word Karshipta derived from Karsha-bitâ, for it reflects a striking similarity.

Kashagush “Kasha-Kush”: The rings of colors of the Aura surrounding the human body. It is possible that Hebrew word Kuch-ha-guf, derived from Kashagu, because it means the astral body of a human being. The Hebrew word Kuch, means force. Some Kabalists suggest that Kush or Kuch mean the primordial origin of the physical body on Man on Earth.

Kashkash: Name of a spirit, the Taaleb can summon on Friday.

Kattouch: Name of a spirit, the Taaleb can summon on Friday.

Kefitzat Haderach: A Hebrew expression meaning, word by word, ‘the jumping of the road,’ but translated as the ability to jump instantaneously from one place to another or travel with unnatural speed.

Kelpirach: Name of a spirit, the Taaleb can summon on Friday.

Kha-Da’h: A physical-nonphysical sphere of illusion.

Khader: Capable.

Khader: Name of a spirit.

Khadir: The able, the capable, the powerful, the all mighty. One of the 99 names of Allah.

Khalaakiyaat: Creatures. Usually it refers to the lower entities.

Khartat: A map. Kharita in Arabic.

Khartari: Threat, danger.

Khateyn means two lines. It is the plural of Khat, which means one line. They are invisible to the naked eye.

The Rouhaniyiin nicknamed Khateyn “Tarik al Hayat”, meaning the road of life. Tarik means road, and Hayat means life.

Khateyn Tarika: Every human being on Earth is lined up with two invisible lines that determine her/his balance and harmony with their immediate

surroundings, as well as the size and strength of his/her luck in this physical world. These two lines are called Khateyn Tarika.

They exist around our body, and are lined up in a parallel manner. They could reach a length of 6 feet. They serve as a protection shield. If you are “Outside Khateyn Tarika”, you will never reach the top, in anything you do, no matter how happy, intelligent, influential, and rich you are.”

The Sahiriin and Rouhaniyiin told us that every human being on Earth is lined up with two invisible lines that determine her/his balance and harmony with their immediate surroundings, as well as the size and strength of his/her luck in this physical world.

Khateyn means: Two Lines. It is the plural of Khat, which means one line.

They are invisible to the naked eye.

The Rouhaniyiin nicknamed Khateyn “Tarik al Hayat”, meaning the road of life. These two lines determine how healthy, successful and balanced you are or will be in your life. Tarika means a path, a road. It is usually linked to your present and future, with major impact on your health, love life and business. Khateyn Tarika is directly linked to your “Double”, astral body, your mind, spirits and entities who live here on Earth, and in other dimensions.

All of us, big and small, lucky and unlucky, rich and poor, famous, infamous and unknown, are conditioned and influenced by Khateyn Tarika two invisible lines that exist either ahead of our body, behind it, or around it. And the position and placement of these two lines that we cannot see – unless we were taught how to find them– have a major impact on everything we do, and think about.

Khateyn Tarika technique will positively influence or change your life, health and luck. Khateyn Tarika is one of the most important, mind-bending and powerful parts of Ilmu (Knowledge and wisdom), and the secret doctrine of the Allamah and Rouhaniyiin.

If you unlock its secrets, you will reach your full potential, and accomplish the impossible. Khateyn Tarika will put you on the right track, leading to spectacular success, power, successful relationships, harmony with your environment, and perfect health.

The Honorable Master Khafaja Sudki Ghayali said verbatim: “If you are “Outside Khateyn Tarika”, you will never reach the top, in anything you do, no matter how happy, intelligent, influential, and rich you are.” The Sahiriin and Rouhaniyiin told us that every human being on Earth is lined up with two invisible lines that determine her/his balance and harmony with their

immediate surroundings, as well as the size and strength of his/her luck in this physical world.

Khatima: Sending away the spirits or entities, and closing the séance. It is the last and final stage of the Taaleb's communication with manifested entities.

Khilek, 'Ilek: Born, trapped.

Khilkaana: Creatures. See Tamdeedkhilkaana.

Khmasi: Thursday in the Sahiriin vocabulary.

Khoulk: The creation.

Khuch "Kush-Ra": Term for the energy that animates the "Double" of a human being. From Khuch, derived the Kabalistic and Hebrew term Khuch-ha-guf "Kuch-ha-guf", which means the astral body of a man.

According to the Ulema, the Double's energy serves also as a protection shield against all sorts of threats and dangers. During an Ulema Kira'at, a student asked the Ulema: "Regarding the Baridu technique... you said that "Once you enter your Double, you will be able to use it in so many beautiful and effective ways as a protective shield against danger, and an effective apparatus to protect yourself in hostile and dangerous situations.

My questions is: How a non-physical entity that does not live on Earth can protect me from physical threats? If this is true, then the President of the United States and the Secretary of State should get rid of their bodyguards and hire a Double? It does not make sense!"

The Ulema replied verbatim "Protection against threats and dangers: First of all, you have to remember that people of power, politicians, *et al*, are neither spiritual people, nor adepts of metaphysical studies.

They spend more time campaigning, shaking hands, and giving speeches than developing spiritual and paranormal abilities. So bodyguards remain a necessity. They should stay around. Only those who have learned and developed esoteric Ulema techniques can use their Double as a shield.

However, a novice or a sincere student who is searching for the ultimate paranormal truth, and who has revealed a high standard of spirituality and goodness will be able to use the Double, once he/she has completed the

Ulema studies.

At your stage, your Double is alive and well, and is fully aware of your existence, but YOU are not aware of its existence, because either you do not believe in a Double, or you have not established a rapport with your Double.

Once, a rapport has been established with your Double, your Conduit will throw an invisible protective shield around you. But was it a shield? Is it a physical barrage?

A protective tool or a device similar to the fibreglass or a metal shield police use in riots?

The answer is no.

The shield functions in so many different ways your brain cannot comprehend. However, I will try to explain to you one of the protective measures a shield uses in threatening situations.

The Ulema after years of study and practice, and following the instructions of the Book of Rama-Dosh, became capable of creating a sphere (Or zone) around them that resembles a halo. Some call this halo a “Bubble”.

The halo surrounds their physical body. In the halo, exist molecules and particles charged with high atomic and sub-atomic density (No, not nuclear devices!), i.e. energy.

This energy is denser in its composition than any of the molecules and particles that physically create and constitute any physical action or movement against an Ulema’s body.

Ulema’s energy changes constantly and transmutes itself into higher or lower molecules/particles density, according to their surroundings and needs. Because of the Ulema’s denser atomic substance, nothing can penetrate the halo surrounding them.

You have to remember, that everything in the universe is composed from molecules and particles. For instance, if you throw a punch at an Ulema, you put in your punch a certain amount of energy and physical effort. The energy and the physical effort are composed from molecules.

These molecules are denser in their composition than the molecules floating around the Ulema, and thus cannot penetrate their halo and reach their bodies.

This is why people can’t go through walls. Our bodies molecules need “to shrink” and “transmute” themselves into thinner vibrations, to allow us to go through walls.

Secondly, the non-physical entity (Double) you have mentioned is not totally non-physical. It changes.

It materializes and dematerializes. The Double can project itself as a physical entity.

And it takes on multiple appearances ranging from holographic to multi-dimensional presences. However, the materialistic apparition does not last very long in a three-dimensional sphere, because its bio-etco-plasma energy is consumed rapidly.

Let's forget for a moment this complicated language, and explore an easier characteristic aspect of the Double, its halo, zone and protective shield. I will try to use a simple language, as much as I can. Disregard everything I have said before, and follow me now step by step.

a-Your Double is extremely intelligent and alert, and it senses things around you. Things currently happening and those en route.

b-Your Double knows right away if what is coming at you is safe or dangerous.

c-If the Double detects a threatening situation, it sends an alert to your Conduit.

d-Your Conduit receives the message from your Double. (Note: Sometimes, it is simultaneously, and/or your Open Conduit understands the situation on its own, without the help of your Double.)

e-Your Conduit acts on its own and guides you instantly to a safer position. Call it whatever you want, instinct, an inner feeling, etc...it does not matter what you call it.

f-At the same time, your Conduit emits vibes aimed at the source of the threat to block it.

g-At this very moment, your Open Conduit and your Double act in unison.

h-In a fraction of a second, the attacker or the negative vibes aimed at you is diverted. Nothing can penetrate the halo around you.

If you practice and master the Baridu technique, you will be able to block any threat."

Kidraa: Capability, power, authority.

Kidrati: My power over you. My authority over you.
Saher's command.

Kiraat: Readings, lectures.

Kir-Ra-Ibra: Intelligent life-form.
The faculty of reasoning and creating.

Kirama: Good deeds.

Kirubu: An ancient Assyrian-Old Babylonian name for a Guardian Angel, usually depicted as a winged bull with a man's face. The Kirubu was in charge of protecting and guarding the main gate of the Assyrian palaces. Later on in history, the Near Eastern-Middle Eastern mythologies, Judaism, Christianity and Islam will incorporate Kiribu and Malaa-kum in their religious dogma, teachings, and scriptures as "Angels".

Kitabaat: Magical writings and spells that cause destruction, physically, mentally and financially.

Kitbah Kirha is a magical writing to block or neutralize the effects and results of hatred that people have expressed towards you.

Kitbi: Talisman.

Kitbu: What it is written for your future.

Kouli: Tell me.

Kouloukoum: All of you.

A group of entities, Djinns or Afarit.

Kurnugi: The Babylonian-Sumerian "Land of no Return"; the underworld; the empire of death.

Kusharu: A term used to refer to an entity entering and occupying the body of a person.

Kusir: A term for the physical manifestation of a dead person, before entering another dimension, and/or during the 40 day period following his/her death.

Kusir-Ji: A physical projection of a deceased killed by acts of violence, suicide, and similar tragic means.

The apparition occurs via an ectoplasmic-holographic projection, and/or particles' condensation.

But it lasts briefly, for the energy contained in the apparition or the

projection is not strong enough to last for more than 5 seconds.

Usually, entities and/or human shapes that reappear through Kusir-Ji reflect an aura of sadness and confusion. In this state of mind, the deceased is not fully convinced that he/she is in fact dead.

Kusir-Ra: A physical projection of a dead human being who died from a natural cause. This apparition occurs when the etheric-plasmic body of a deceased person (Any age, any gender) has retained enough particles-energy to manifest its previous physical form.

Usually, it appears before relatives and loved ones. Pets also can re-appear before their owners; however, their physical projection is not always complete.

Quite often some parts of their bodies are missing.

Kuwa: Phrases, words, spells and formulae which keep you in full control of the séance. This means, you should use the most powerful commands and magical phrases to make the entity obey and fulfill your wishes, requests, orders, and commands.

L

La: No. Also Laha.

Laa'na: Curse.

Laanaat: Curses. Spells written by a Saher in the spirits' language.

Labbu-ifrit: Name for the Testament of Solomon.

It contained the names of angels and demons summoned by King Solomon, as well as magical techniques. Centuries later, a major part of the Testament was copied by Arab Sahiriin (Magicians), and was included into a primordial book on Arab Sihr (Magic) and Arwaah (Spirits).

The book was called Kitab al Arwah (Book of Spirits), and was used in the Arab Peninsula, Egypt and Syria.

Based on this book, several fake manuscripts versions were published in Cairo in the twentieth century, and appeared under fancy titles such as "Shams Al Maaraef", "Kitab Al Jinn", so on...Several passages of the

Testament refer to supernatural entities and spirit-life-forms created by the Anunnaki who remained on Earth, and in a parallel dimension.

Laha: No. (Note: Also La).

Laki: I am having, encountering.

Lakur-bashar-shabah: The projection of the images of the bodies of people who have passed away. Yet, at a certain time interval, in an adjacent parallel dimension, the continuity of their physical existence is as real as the one they had while still alive on Earth.

Lama: Why? Same word in Aramaic and Arabic.

Lama'foumi: I don't understand.

Lamantazar: Unexpected.

Lariba: The animated pictures and images of usually immobile objects, you see when you enter another dimension. It is also called Marda-iruch.

Laridu: The sensations dead people feel, when they enter the first stage, and/or the zone of the after-life. These feelings are usually associated with people they feared or disliked on Earth. Laridu includes all sorts of feelings the dead did not free his or her mind from.

Lashkashilyouch: Name of a spirit, the Taaleb can summon on Friday.

Latah'soul: It will not happen.

Latakdouri: You can't do it.

Layoush: Name of a spirit, the Taaleb can summon on Friday.

Lee: To me.

Loughaat: Languages. Plural of Loughat.

Loughat Al Arwaah: Language of the spirits. Loughat means language. Al

means the. Arwaah means spirits.

M

Ma: Don't.

Ma bira-rach: The etheric image of your brain (Mind), also called the mental projection of your Supersymmetric Mind.

Ma'amaan: It is safe.

Ma'foumi: I understand.

Ma'had: Ulema center of learning.

Ma'kouli: Possible.

Maa'akoum: With you, in your favor.

Maa'koul: Possible.

Maal oun Maal oun: Cursed, condemned, damned. Usually used by the Taaleb to "cast out" a bad entity.

Maarifat: Information about a person.

Madi: The past.

Maddi: The physical dimension outside planet Earth.

Madkhaal: An entrance to another dimension, which could be a part of a star-gate. It is oval and vibrates like a rubber band, very similar to a multiverse membrane, found in the perimeter of the eleven dimensions mentioned in contemporary quantum physics. It is neither visible to the naked eye, nor can it be detected by any apparatus on Earth.

Madroub: A person who has been injured by an entity during a séance. Some spirits and entities love to play tricks on people. The malevolent ones and especially the Afarit would/could attack the Taaleb during a séance.

Mah'da?: Are you? It is part of the question: Where are you? (Fee mah'da?)

Mah.Ga.Ri: The projection of the images of the bodies of people who have passed away. Yet, at a certain time interval, in an adjacent parallel dimension, the continuity of their physical existence is as real as the one they had while still alive on Earth.

Mahdoor?: Are you here?

Majda: The paper you fold as a triangle, and/or in other shapes, and ask the entity to answer your questions by shaking or moving the paper. This is one way of communicating and/or conversing with the entity. Spirits can lift Majda in all directions, to answer particular Talabbat. In some instances, and out of the blue, names of people magically appear on the Majda's triangle.

Makboul: Accepted. It is said when the entity accepts the request of the Taaleb.

Maktoob, Al: What is was written in the book of your future.

Maktoubou: An Ulemite term for what is already written in the book of your destiny, fate, and future.

Malaa'ika: Angels; plural of Malaak (Angel).

Malaa-iikiyah: Another word for the language of the angels. Malaa-iikiyah derived from Malaak, which means angel in many ancient languages, including Hebrew, Aramaic, Urdu, Farsi, Turkish and Arabic.

Malaak: Angel. Same word in many Middle Eastern languages (Hebrew, Aramaic, Arabic, Turkish, Farsi, Urdu, Syriac, etc.)

Malaakout: Kingdom.

Malakout: Divine authority. Seat of the mighty Creator.

Malakout: The Seventh Dimension is the “Malakout” (Almost same word in Hebrew, Aramaic, Phoenician, Syriac and Arabic, Ana’kh, and it means kingdom or paradise), where the Supreme Energy (God or the Original Force of Creation) originated, exists, lives, and extends infinitely.

Malou-niim: The damned.

Mamnouh: Granted.

It is said when the entity grants a favor.

Manhaz: Bad luck.

Manhooz: You are unlucky.

Mantazar: Expected.

Marda-iruch: The animated pictures and images of usually immobile objects, you see when you enter another dimension. It is also called Lariba.

Marda-kharta: Anunnaki’s map of the afterlife.

Marfoud: Refused. Rejected Talabbat and Istijabbat. It is said when the entity categorically refuses to grant a favor.

Marsih: Name of a powerful entity.

Mashkour: Thank you. You are thanked.

Mashkouriin Mashkouriin: We thank you we thank you, addressed to a summon entity or a spirit who just granted the Taaleb a big favor.

Mawtah: Death.

Maymoun: Name of a powerful and benevolent spirit.

Marach-mawta: One of the names for the doomed zone, where perturbed and frightened spirits and souls (Mind in Ana'kh/Ulemite) live, or have lived for hundreds or thousands of years. It is the sphere or dimension of the afterlife doomed zone, where perturbed spirits and entities are trapped, and can't get out. It is also called Bilaya.

Maraka Fasida: The areas, spots, and zones that store negative energy (ies) are called Maraka Fasida. And they are almost everywhere underground.

Marash “Marach”: Doomed.

Marda-iruch: The animated pictures and images of usually immobile objects, you see when you enter another dimension. It is also called Lariba.

Marda-kharta: Anunnaki's map of the afterlife.

Mardi: Illness.

Meena: From.

Mi: Me, I.

Mikha-iil: Name of an angel called the merciful, the Taaleb can summon on Friday.

Min Ahl Al Nar: Arabic phrase meaning those who are from fire, interpreted as hell (Jahanam).

Min takhdoom?: Who do you serve? Or, who do you obey?

Min?: Who?

Mina: From. By.

Mind of a deceased person: In higher dimensions of the afterlife, the Mind functions, sees and understands things very differently from the way we were accustomed to on Earth.

The deceased continues to live after death as a Mind. The Mind retains terrestrial memory, even though the Mind has lost all sensorial properties.

The Mind cannot alter the past. We are stuck with the memory of everything we have done on earth.

Only the Anunnaki who created us genetically can alter the past of the person they have created.

And by altering the past, the Anunnaki can erase all kinds of memories, including related events that occurred in one particular dimension.

The Mind evolves in our lives according to the Anunnaki's blueprint, and in virtue of a constant learning on Earth.

This is one of the biggest differences between the Anunnaki-Ulema's Mind and humans' concept of soul.

The Mind (Soul to others) does not evolve or acquire more knowledge and wisdom by returning to Earth, and reincarnating in other human bodies, because neither the human body, nor Earth's teachings surpass the level and standards of the teachings of the Illuminated Masters (Mounawariin) and the amount of knowledge to be gained in higher dimensions. Thus, your Mind (Soul) should go somewhere else to acquire more elevated knowledge and purify itself.

The corrupt and contaminated environment of Earth and human beings' societies do not allow the Mind (Soul) to reach a higher level of enlightenment. The Mind (Soul to others) is not stagnant. It evolves, and continues to evolve and progress for hundreds of thousands of years after death on planet "Ard" (Earth); the deterioration of the physical body, that is. But in order to evolve, the Mind (Soul) must reach a higher sphere of knowledge and goodness. And that sphere begins with the Fifth dimension.

Mindkhal: Séance. More precisely, a séance requested for the purpose of bringing good luck.

Minka: You.

Mira: One more.

Mirach: The past, as lived and experienced here on Earth.

Mirayim: Visible.

Mirsals: Messages sent by your mind (Regular and Supersymmetric) and/or received by your mind.

Mishmashrouf: Uncertain.

Mishmish: Impossible. It is said when the entity tells the Taaleb that a request cannot be granted, and/or an event will not happen.

Mitarjam: The spiritual master (Guide) and/or the Noble Lightworker who translates the languages of the spirits. Derived from the word Tarjama, which means translation. Same word and same meaning in Arabic, and ancient Persian, Urdu and Turkish.

Mold: A container, an incubator or a similar tool.

Moo-Aa-Zabeen: The spirits or souls of dead people who did not leave yet the doomed zone. They are trapped in this zone, which is located in a dimension next to ours. They suffer because they can't get out. But we can help them by communicating with them.

Moualamiin: Teachers. It is the plural of Moualem.

Moualem: A teacher. (Plural: Moualamiin)

Mouda-Ja'ah: On Earth, we multiply through "Mouda-Ja'ah" (Intercourse). On other planets and/or dimensions, reproduction is done through different processes and methods; no physical contacts or sexual acts are necessary.

Moukhari: Late.

Mounawar: Name of an angel called the spirit of light and truth.

Mounawar: The Enlightened (Illuminated) Master.

Mounawariin, "Mou-Na.rin": The enlightened ones; one of the 4 categories of the Illuminated Masters.

From the Ana'kh word Mou-Na.rin, derived the Ulemite and Sahiriin term Mounawariin, which literally means people of the light, or more precisely the illuminated ones.

The Mou Na.rin are humans, and they live on earth. They are a group of thinkers, philosophers and scientists.

They are the custodians of important books and ancient manuscripts about the origin of mankind, the creation of the universe and human races, as well as a multitude of subjects pertaining to vital aspects of humanity, non-

terrestrial intelligent beings, Arwah, and other dimensions that are closely connected to humans, and nonhumans.

The Mou Na.rin can contact spirits, angels, non-terrestrial beings and entities via several and multiple techniques and means. They can read thoughts, foresee future events, and cure people from all sorts of illnesses and diseases. A group of philologists and linguists of alternative epistemology believe that the Ulemite term Mounawariin means the people who came from the fire, because the Ulemite term is composed of two words:

a-Mouna or Min which means from,

b-Narin or Nar, which means fire. Another group of scholars suggests that the term Mounawariin means people who are surrounded with light, especially around the top of their head, similar to the Buddhas, and saints, because the term is composed of two words:

a-M, pronounced Meh or Miin, which means from, or came from;

b-Noura (Niir in Ana'kh), which literally means light.

It can be found in several languages, including:

a-Proto-Hebrew with the word Menora, which means many things including light, candle, lamp, candelabra branches.

b-Proto-Aramaic/Aramaic/Assyrian with the words Nourah, Nour, which mean light, flash of light, brightness.

c-Arabic with the word Nour, which means light.

d-Ousmani, (Ancient and contemporary Turkish) with the word Nour, which means light.

e-Farsi/Persian with the word Nour, which means light, and specifically heavenly light. f- Urdu with the word Nour, which means light, and quite often referring to a religious light and spiritual inspiration.

Thus the complete meaning of the term becomes: People of the light. In esoterism, occult, black arts, Freemasonry and ultimate knowledge studies, the word light means ultimate knowledge and enlightenment. Bodhisattva in Sanskrit. In westernized version (Not totally accurate), they are called the Illuminati.

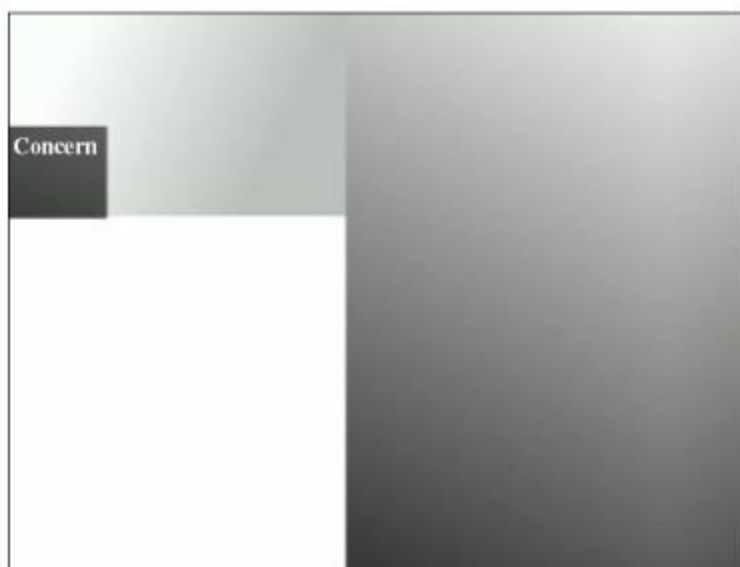
Mouraafek: A spiritual guide; a higher spirit which escorts a summoned entity.

Mouraba'h Sihri: Magical Square.

Mouraba: The Square of Letters, and/or the Squares of Knots. It consists of blocks and obstacles which prevent a person from finding happiness, and succeeding in life.

The Sahiriin told us that all of us have difficulties or will have difficulties which were printed on a Mouraba, the moment we were born. These difficulties could be called either bad Karma or Maktoob, meaning what it is written for us in the book of destiny, some writers refer to this book as Kismet or Kismat.

The Sahiriin can locate those squares of difficulties and bad luck, and remove them permanently with the help of Arwaah Nabila (Noble Spirits). Here is a brief commentary on the illustrations of Mouraba Technique-Graph.



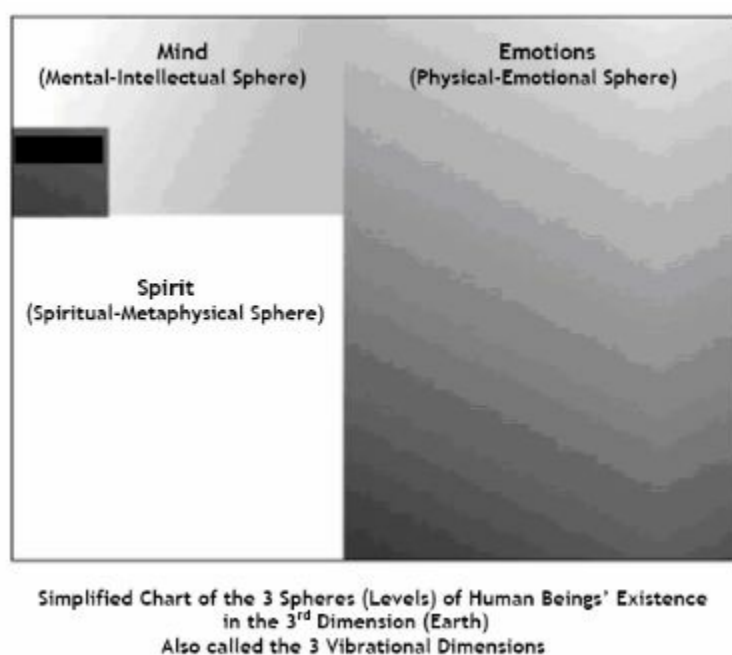
MOURABA ILLUSTRATION #5

Mouraba Illustration #5 (Above) represents the 3 vibrational spheres or dimensions we live in, and/or we go through during our life in the 3rd dimension (Earth).

Nobody will escape the effects of each dimension, physically, mentally and spiritually.

Some are trapped in 1, 2 or 3 dimensions, others are capable of freeing themselves at a certain level. If you feel trapped because you are poor, financially insecure, unimportant, unlucky, or constantly threatened (Could be anything), you will never be able to progress on any level. And your mind will deteriorate. Worries of any kind are unhealthy.

The next illustration (Chart) gives additional explanation.



The chart above is called “Simplified Chart of the 3 Spheres.” It is also called, the Mouraba Squares Chart.

It represents three spheres or levels of existences, human beings live in or pass through, during their life on Earth, and which are:

- 1-The physical-emotional sphere
- It belongs to the world of feelings and emotions
- 2-The mental-intellectual sphere
- It belongs to the mind (Intellect)
- 3-The spiritual-metaphysical sphere
- It belongs to the realm of spirit, the encompassing spirituality, ethics, morality, social codes, enlightenment, and so on

Although, these 3 spheres have their separate vibrational worlds, they remained closely conditioned by the mental sphere. If we can deal with the mental zone (Mind), we will be able to solve lots of our problems.

The power of your mind is enormous.

If you use it wisely and pragmatically, you will be able to bring health and stability to your emotions; your mental power can even allow you to control physical pain, and eliminate stress and worries.

The Enlightened Masters and Rouhaniyiin recommend that you transpose your stress and worries to the zone of the mind. Let your mind worry about that, and keep the zone of your emotions safe and healthy.

The Anunnaki Ulema have developed several techniques to deal with stress and financial worries.

One of their techniques is demonstrated in Mouraba Illustration #6, on the following page. For instance, they recommend that we send our worries, stress, fear and anxiety to the zone of the mind, one at the time.

Here is a brief description of how it works:

- You send (Transfer) your worries and concern to the mental zone (Sphere of the mind), because you should deal with your problems at an intellectual-mental level.
- As long as your emotions, feelings and worries are trapped in the emotional zone, you will not be able to assess and analyze the situation, rationally and logically.
- You should not be emotional when you evaluate situations. It is wonderful to have a great heart filled with warm feelings and goodness, but you should not think with your heart. Leave your Heart Chakra alone when you go through crises.
- Create an area for your concern in the mental zone. Let your mind work on it.
- In the emotions sphere, open a register as seen in the Mouraba Illustration #6.
- Write down the nature of your concern.
- Your mind has already started working on your concern. Soon, your mind will send you a message.
- The message sent to you by your Fik'r-Mind contains analyses of your vibrations and energy.
- Write down the color of your vibrations.
- Write down the time (Day, hours) of your concern, meaning the period of your concern; when you feel worried, anxious, afraid, etc.
- Below, register the time when you have received a mental message.
- Tell yourself you are going to revisit the "Concern Square" in your mental zone.
- Apply the technique of the "Removal of the Knots", I have given you in the book "Activation of the Conduit and the Supersymetric Mind", pages 138-150.

- Your mind has already removed the “Knots”, meaning successfully dealt with your concern (s).
- Go now to the Illustration of the final result. This is how your emotional field will look; clean, free from all worries and concerns, because your mind has emptied the register, where you have written your worries.

*** **



MOURABA ILLUSTRATION #6

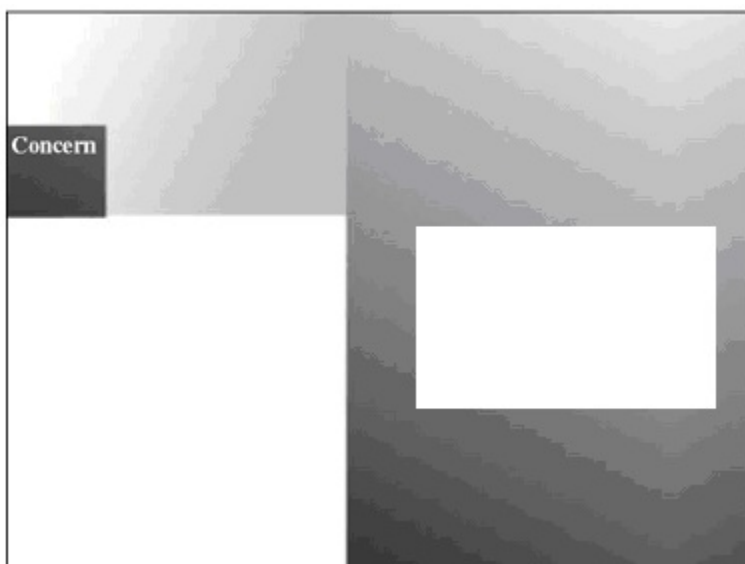
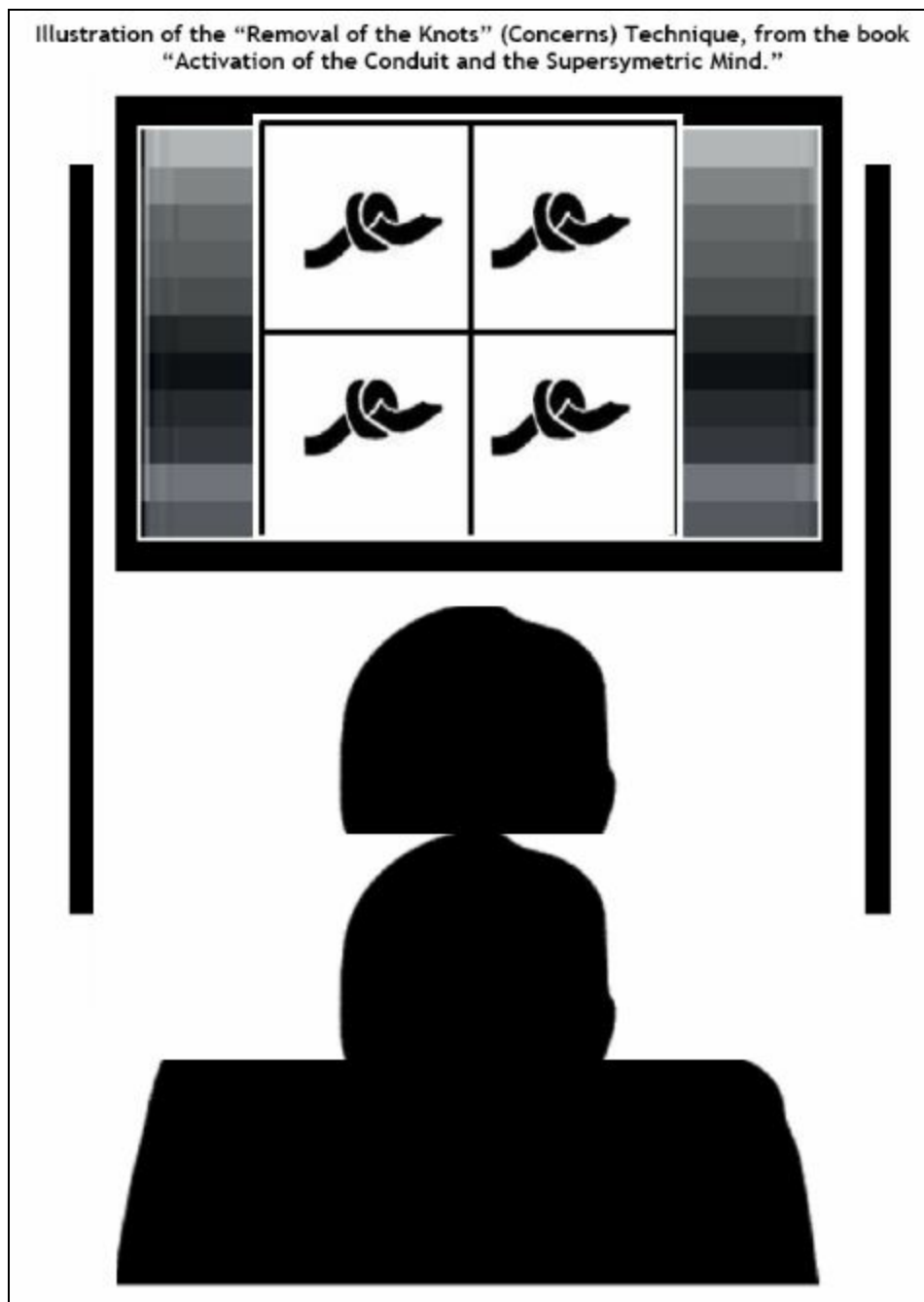


Illustration of the Final Result.



Mourabaiyaat: The four squares of the Tarot Table. In some instances, it could be used to call upon entities. The Mourabaiyaat reveals segments from the future of the Taaleb.

Mouraafek: A spiritual guide; a higher spirit which escorts a summoned entity.

Mousada talami: The help is done, the help is given.

Mousada toukoum: I will help you. It is usually said by a summoned spirit or an entity at the very beginning of a séance.

Moustajaab: I will comply.

It is usually said by a summoned spirit or an entity at the very beginning of a séance.

Moustajabiin: They are the spirits and entities who are willing to respond to our summons and Talabaat (Requests).

Moustakbal Daa-em: Multidimensional future.

Moustakbal: The future.

Moutaraf: Acknowledged. Appreciated.

Mouzakarar: The notebook you will be using to write down everything you have encountered in your séance, and to detail the experience of your summoning. Memoirs, diary, notebook. It appeared in Ana'kh and Arabic.

Multidimensional holographic images in the afterlife: Multidimensional means that people, animals and physical objects are real in essence, in molecules, in DNA, and in origin, but not necessarily in physical properties. In other words, what you see in the afterlife is real to the mind, but not to your physical senses, because in the afterlife (In all the seven levels/dimensions of life after death), physical objects, including humans' and animals' bodies acquire different substances, molecular compositions, and new forms.

N

Nafash: Soul.

Nefesh in Hebrew.

Nafs in Arabic.

The Anunnaki-Ulema use the word Mind, instead.

Nafis-Ra: The first Woujoud is known to us as the Fourth dimension, and it is called Nafis-Ra.

Nafs: Soul of dead people.

Nafs or Nafsiya in Arabic.

Nefesh in Hebrew.

The plural of Nafs is Noufous.

Noufous do not live in the doomed zone, but in the world beyond, the realm of souls (Human souls).

Nahpsiya: An Anunnaki Ulema word for DNA in modern scientific language.

Natha-na-iiil: Name of a benevolent spirit. He is usually summoned to grant urgent favors and to improve health conditions.

Nehmat: Blessing. Grace.

Nimar: Ulema Anunnaki Numerology Chart. It includes days, hours, and years, as well as the non-linear time.

Nizam Arwaah: A protocol used in communicating with spirits and ghosts. It is a set of rules governing the ways, methods and techniques established for summoning spirits and entities, and talking to ghosts, during a summoning séance, as well as outside a séance.

The word “Nizam” appears in several languages, such as Arabic, Turkish, Urdu, Ana’kh, so on.

Nizraat Takaroob: Nizraat means vision, and Takaroob means, getting closer. The general meaning is to bring things together, and/or to merge them together.

Nizraat Takaroob is a mental/spiritual exercise aimed at developing mental images and extra-mental faculty that partially activate the Supersymetric Mind.

Nizrah: A line marked on a candle by a needle or a nail that the Taaleb must observe. The candle is used in psychic readings and spirits’ séances. The

burning candle should not cross the line. And the requests during the séance should cease, the moment the burning candle reaches the line. All Talabaat must stop at that moment.

Noubahari, “Noubarim”, “Noubari”: Noubahari is the plural of Noubih. Noubih is either a noun or an adjective. It means a highly alert, informed, observant, wise lightworker, and a messenger of truth and wisdom.

From Noubih, derived the:

a-Sumerian and Akkadian words Nabih or Na. Bih, which means messenger.

b-Arabic word Nabih, which means wise, intelligent, and well-informed.

Although the Noubahari are humans, they do not age as rapidly as we do. A seventy year old Noubari looks like a 37 year young man.

Master Sadik said: “Physically, they do not look older than 37...and they stay like that for the rest of their lives...” They live longer than ordinary human beings. Their lifespan on earth is approximately 135 years. They are vegetarians. Yes, they do drink, but with moderation. Some smoke, but not cigarettes.

Their tobacco is made out of aromatic dried fruits.

They have an enormous compassion toward animals. They communicate exceptionally well with animals; the majority of animals except crocodiles, snakes, insects carrying bacteria and diseases, and some reptiles species.

Animals sense their presence and welcome them, because they have developed a sign language to facilitate their communication with animals.

And usually, animals respond in the same manner.

They are well-versed in many languages. And they are fond of languages of ancient civilizations, including those of vanished cultures. They are able of learning foreign languages very easily and rapidly in less than a week. They can read a voluminous book and memorize it in its entirety in less than three hours. They foresee the future and predict events to happen in several dimensions, including our own.

They are in constant contact with guardian angels. They are socially active, however, they do not reveal themselves to the rest of us, nor do they get involved in groups’ activities.

They dislike organized religions, politics, fanaticism, prejudices, stock markets, financial interests, publicity, vain public debates, egoism, and excessive authority. It is not so easy to gain membership in their groups and societies. Membership is by invitation only. Membership procedures and initiation process, formalities, and rituals are rigorous.

Noufous: Plural of “Nafs”, which means “Soul” of dead people. Nafs or

Nafsiya in Arabic. Nefesh in Hebrew. Those Noufous do not live in the doomed zone, but in the world beyond, the realm of souls (Human souls).

Nour: Light.

Nouraniya: The Mounawariin language.

Nouriin: Language of the angels, which means verbatim the language of light.

Nourou: Light. Flame of enlightenment.

O

Oukaf: A command used by the Taaleb, to stop the effects of bad thoughts and vicious intentions of others.

Oumrookroom tijab: Your command is obeyed. The Djinn or Afrit's response to a Saher's command.

Oumrookroom makbool: Your command is accepted. The Djinn or Afrit's response to a Saher's command.

P

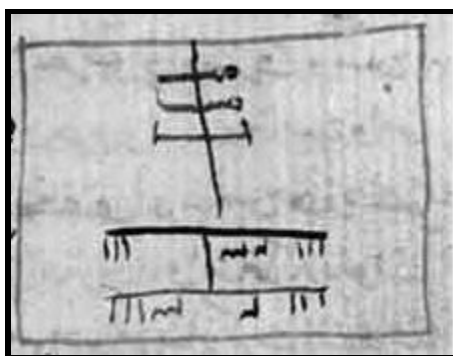
Pira: The manifestation of non-physical elementals and entities that live on Earth and in other dimensions.

R

Raa'bah: A talisman against fear and a bullying boss.

The Raa'bah magical square is extremely effective.

At one point, I thought I should not include it in this book, because it could cause severe embarrassment and unpleasant situations to an employer, and especially to tyrant and bullying bosses. Then, I realized that if it is used with good intentions, Raa'bah could ease a horrible situation at work that employees go through daily, because of the behavior of their employers. So, I changed mind. Here it is. Please use it with discretion and common sense.

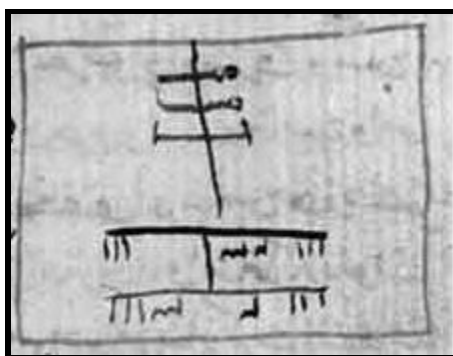


Magical Square of Raa'bah. Talisman against fear and a bullying boss.

How to use it.

Follow these instructions:

1. Copy the magical square of Raa'bah.
2. Write the full name of your boss under the magical square of Raa'bah like this (Gary, for instance):



Gary

2. Under Gary, write the following twice: Natha-na-iil, oukaf Gary Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housnah.

Translation word for word:

Natha-na-iil: Name of a spirit.

Oukaf: Stop.

Gary: Name of your employer.

Siibaat: Tough. Harsh. Harassment.

Amlou: Behavior. Work. The way he treats people.

Bisma: By the name of.

Al: The.

Arwaah: Spirits.

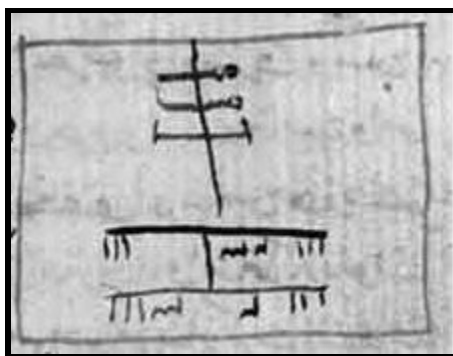
Al: The.

Sabhaa: Seven.

Housnah: Noble. Pleasant.

General meaning: By the name of the seven noble spirits, Natha-na-iil, stop the harassment by Gary.

3. You should get this:



Gary

Natha-na-iil, oukaf Gary Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housnah.

4. Write the talisman on Friday night, between 11:00 PM and 1:00 AM Local time.(Wherever you are in the world)

5. Keep the talisman under your bed, right on the floor.

6. On Saturday (The following day), between 5:00 PM and 9:00 PM local time, write the following inside the magical square, and say it out loud: Darbatou Oukaf, Arwaah Housnah, Ajebee Talabati fawran.

Translation word for word:

Darbatou: His action.

Oukaf: Stop.

Arwaah: Spirits.

Housnah: Noble. Pleasant.

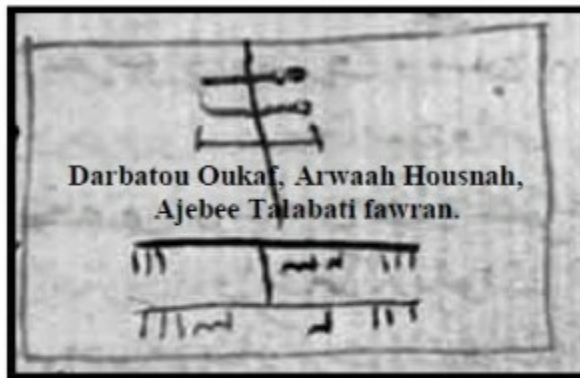
Ajeebee: Respond. Comply. Answer.

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-ii, oukaf Gary Siibaat amlou, Bisma Al Arwaah Al Sabhaa Housnah.

8. On Monday, when you go back to work, wear the talisman (Inside your shoes, the left one), and as soon as you enter your office, and/or where you work, repeat this: Mirjaan Mirjaan Daha Timal, Gary Yismah.

Translation word for word:

Mirjaan Mirjaan: Guardian Angel, or the invisible spirit.

Daha: Begin.

Timal: Your word. Your effect. Your result.

Gary: Name of your employer, for instance.

Yismah: Listen. Obey.

General meaning: Guardian Angel, begin to work on Gary, and make him obey you.

Note: This, should work. If not:

1. When you return home, open the talisman and drop three black ink spots over Gary's name.
2. Wait for a few seconds, until the ink is dry, and burn the talisman.
3. Dispose of the ashes outside your home.

The next day, you are going to see a significant difference in Gary's behavior.

Rab: God. Same word in Aramaic, Chaldean, Arabic.

Rabbani: Godly. Divine.

Raghabaat: Taaleb's wishes.

Raghabaatouk: Your wishes. It is usually said by a summoned spirit at the very beginning of a séance.

Ra-hat Dae-mat: Mounawariin's state of perfection and perpetual knowledge.

Rahmaat: Blessings. Mercy. Help.

Raj'aa: A real etheric-physical apparition of a ghost.

It is not an imprint. It is a pure and lively energy of the mind (Soul, spirit) of the deceased.

Ramiyaat: The act of throwing.

More precisely the throwing of one Bakht card on the Tarot Table; the line-up of the Tarot cards.

Ramiyah: The line-up of the cards.

Rehma-ill: Name of an angel called the grantor of favors, the Taaleb can summon on Friday.

Repha-ill: Name of a "Primordial Angel" called the loving companion, the Taaleb can summon on Friday.

Resh-Aal:

- I. Definition and introduction
 - II. In the modern Egyptian Ruhaniye
 - III. In the Kabbalah
 - V. In the modern Egyptian Ruhaniye
-

I. Definition and introduction:

Resh-Aal is one of the words used in an talisman to cure headaches, and to develop clairvoyance.

It means a sane head; a clear mind.

From Resh-Aal, derived:

- a-The Phoenician word Resh. Reshef (Resef; Resh) was the Phoenician god of curses, plagues and lightning. Reshef spread plagues and diseases with bursting arrows, but he also healed the sick and the cursed. Same pronunciation in Aramaic, Sumerian, Babylonian, and Syriac.
- b-The Arabic word Ras, which means head.
- c-The Hebrew word Rosh, which also means head.

According to an archaic Arab Peninsula esoterism, based upon Sihr “Magic”:

The word Resh-Aal is to be written with “Zaa’ faraan” liquid, and placed in the center of your left palm for five minutes.

Close you left hand for five minutes.

And then open your hand very quickly and throw in the air a visualized form of anything you dislike. This could be the picture or image of an object, a feeling, even a person.

Before you open your left hand, you must summon the Alwiyah, (An Arabic word for high or higher spirits.) by reciting the 33 secret names of Baalshamroot (An Anunnaki lord.)

As soon as you finish reciting the names, the word Resh-Aal wil change in to a black ink. Look at the drop of ink, and begin to observe on the surface of the ink, scenes and moments from your real life passing over the surface.

II. Benefits:

- 1-Will heal headaches in less than 5 minutes;
- 2-Will stop bleeding right away;

3-In official meetings, and before anybody else enters the room, write it twice on your seat.

This should give you an edge in dealing with others, and make them pay attention to what you have to say.

Eventually, you will walk out of the conference room, a happy winner.
Geometrical presentation/Symbol: A circle inside a square.

III. In the Kabbalah:

According to the Kabala, and as stated by Blavatsky in her Secret Doctrine of Theosophy, “from the Resha-havurah, which means the “White Head” in Hebrew, flows the fiery fluid of life and intelligence in three hundred and seventy streams, in all the directions of the Universe. The “White Head” is the first Sephira, the Crown, or first active light.”

IV. In the modern Egyptian Ruhaniye:

Ruhaniye is a modern Egyptian word for magic that rotates around spirits and angels séances, similar to those described in the “Testament of Solomon”, which included the names of Anunnaki’s angels and demons, including Afrits and Djinns.

It is also called “Darb Al Mendal” in Arabic mythology and folklore.

Ribani: Celestial, godly, divine.

Rihah is the day of rest of the spirits and entities.

Rihaniyaat: Language (s) of the Arwaah.

Riighboo ikmal mi: I want you to do this for me.

A Saher’s command.

Riighboo: I want.

Rija: Please.

Rizmanah: Calendar of the days and hours of spirits and entities.

It also includes the lucky hours and the bad hours for summoning séances.

1-Hamnika-mekhakeh: Grids used by Anunnaki-Ulema as calendar to find the lucky days and the lucky hours in a person’s life.

Hamnika-mekhakeh- ilmu: The technique of using the Hamnika-mekhakeh.

I. Synopsis of the concept: Humans follow certain calendars. The most

common one is the Gregorian Calendar, which is a reflection of the Christian faith.

It is younger than the Muslim calendar, which in turn, is younger than the Jewish calendar.

All of these are considerably younger than the Anunnaki calendar, which is the only one used by the Anunnaki-Ulema.

The Anunnaki-Ulema and Rouhaniyiin reject the idea that the week consists of seven days.

Their week consists of four days, corresponding to certain days of our week. These are the only days to use in this technique, and the other three days in our week should not be calculated upon.

The Ulema-Anunnaki and Mounawariin's days are:

- Day 1: Thilta (Tuesday)
- Day 2: Araba (Wednesday)
- Day 3: Jema (Friday)
- Day 4: Saba (Saturday).

The importance of these days is the relationship between the person and the hours in each day. Using the calendar of the Anunnaki-Ulema, each person can find the luckiest hour of his or her week, according to the Book of Ramadosh (Rama-Dosh).

Ulema Rabbi Mordachai said: "You might feel that one hour a week is not sufficient for anyone's needs. It might also not improve your luck at work if it occurs, say, at two o'clock in the morning each Saturday. This predicament can be easily resolved by performing another technique, Time Manipulation, on that exact hour. The time that will be added to your life under such circumstances will be as lucky as the original hour, and your chances of success will be vastly improved." The Rouhaniyiin and Mounawariin teachers highly recommend performing a combination of techniques, since each enhances the other considerably.

The calendars' grids:

A couple of questions might arise as you work with this technique. First, are all people with the same number of letters in their name share a lucky hour? Yes, indeed they would. There are only sixteen grid lines to represent millions of people each. And this leads to an interesting discovery. The numbers of letters in people's names represent a certain harmony that exists between them. For example, if you wish to approach someone in high places for a favor, finding that he or she shares the number of letters and the lucky hour will enhance your chances.

Always send your request to him or her during the lucky hour, either by calling on the phone, using your e-mail, or placing a written letter in the mailbox.

The use of a language:

Another question is the issue of languages. What if your name is written with four letters in America, where you live, but with five letters in your native language?

The answer is simple. Always use your native language, the language that you were first aware of your name in, in your grid. It will be much more accurate and certainly more powerful. An important fact to add is that this technique is simple, but it can be enhanced in many ways by subtle variations.

Adding those variations extends the knowledge of how time and space is related to luck and success, and how to fine tune the process. But even in this straightforward version, the technique is incredibly powerful, so much so that it may change your life completely, always for the better.

Rou'yah: Visions.

Rouh: Spirit or soul.

Rouh in Arabic and Roach in Hebrew. Ethereal energy.

The Rouh is the non-physical image projection of what you are, if you were separated from your body. The Anunnaki-Ulema use the word Mind, instead.

Rouhaniyiin: A title for the medieval and some contemporary alchemists/Kabalists.

Seers who deal with noble spirits. Seers and Masters who practice the art and science of Arwaah (Spiritism).

Rouhiyya: Etheric.

Rouslnourani: Heavenly messengers.

Composed from two words:

a-Rousl, which means a messenger. Rasoul on Arabic.

b-Nourani: From light; a divine light. Same in Arabic.

Seers who deal with noble spirits. Seers and Masters who practice the art and science of Arwaah (Spiritism).

The Rouh is the non-physical image projection of what you are if you were separated from your body. It has electricity, magnetism, plasma and ethereal

energy.

S

Sabith is Saturday in the Sahiriin vocabulary. Shabat in Hebrew, and Sabt in Arabic.

Sadika: The truth, or the correct answer.

Saher: A magician or sorcerer. Saher is derived from the Pre-Islamic Arabic word Sihhr, which means sorcery and magic. The plural of Saher is Sahiriin.

Sahiriin: Plural of Saher (magician or sorcerer). Saher is derived from the Pre-Islamic Arabic word Sihhr, which means sorcery and magic.

Sakher: Dispose. Put at disposal.
A Taaleb's request during a séance.

Salamah means peace. Shalom in Arabic. Salaam in Arabic.

Salamah Aleykou: Peace upon you. Shalom Aleykoun in Hebrew. Salamu Aleykoum in Arabic. Used by the Taaleb to greet and welcome a good spirit.

Salamou: Peace. Greeting. Used to greet and welcome a summoned spirit or an angel.

Salhah: The right hour to summon spirits and entities.

Satana-il, "Shaytan":

Ana'kh/Ulemite/Assyrian/Aramaic/Arabic. Noun.

Also called Satan-na-il or Shatan-II.

I. Definition and introduction

II. Various meanings in different ancient texts and religions.

III. Angels of God

I. Definition and introduction:

Satan-na-il, also called Sa-tan, Shatan or Shaitan means the devil, the bad angel. Shaytan, in Aramaic, Phoenician, Syriac, Ashurian (Ashuri, Assyrian), and Arabic means the devil.

In Pre-Islamic and Islamic literature as well, Shaytan is Lucifer, also called the Dijjal (The Impostor). “Il” means god. Thus Satan-na-il (with all its derived names, and linguistic variations such as El, Eli, Al, etc.) becomes: The god of evil. But epistemologically, he is the god of the fallen angels. Early doctors of the Eastern Church confused him with Baal-Zebub. More confusion will arise in the early literature of Eastern Christian Church, when a reference was made to a war waged by the angels of God (Judeo-Christian God) against the fallen angels of Satan-na-il.

Satana-il was the supreme leader of an extraterrestrial race that accompanied the Anunnaki in their second landing on earth. This galactic race was physically and genetically different from the Anunnaki and the Igigi. Their duty was to serve the Anunnaki. They rebelled against the Anunnaki and broke the laws of their leader by breeding with the women of the Earth. Contrary to the general belief, the Anunnaki were not the first extraterrestrial race to marry, or the have sexual relations with the women of earth.

The subjects of Sata-na-il were the first to take the Earth’s women as their wives. But because they were integrated into the Anunnaki’s community, many believed that they were Anunnaki themselves.

According to the Sumerian mythology and the Bible, their sin and breaking the laws of the Anakh caused the Deluge. In many parts of the Book of Enoch, they were mentioned as the fallen angels.

II. Various meanings in different ancient texts and religions.

- a-Satan-na-il, also Sa-tan or Shatan or Shaitan means the devil, bad angel.
- b-In Aramaic, Phoenician, Syriac, Ashurian (Ashuri, Assyrian), and Arabic is Shaytan which means the devil.
- c-In Pre-Islamic and Islamic literature as well, Shaytan is the Devil, also called the Dijjal (The Impostor).

Thus Satan-na-il (with all its various derived names such as El, Eli, Al, etc.) becomes: The god of evil. But epistemologically, he is the god of the fallen angels. Early doctors of the Eastern Church confused him with Baal-Zebub.

More confusion will arise in the early literature of Eastern Christian Church, when a reference was made to a war waged by the angels of God (Judeo-Christian God) against the fallen angels led by Satan-na-il.

III. Angels of God(s) in the Judeo-Christian scriptures and ancient religions:

Those angels were:

- 1-Gib-ra-il (Angel Gabriel), the guardian of Janat Adan or Edin (Garden of Eden), in Sumerian and in Anakh is Nin-il, or Nin-Lil. It is also called “Gab” and “Gab-r-il”. Gab means a female guardian, a governor or a protector. This explains why Angel Gabriel was represented to us as the guardian of the Garden of Eden.

In the ancient texts of the Sumerian, Acadians and civilizations of the neighboring regions, Gab-r was the governor of “Janat Adan” (Garden of Eden).

But “Angel Gabriel, the Sumerian is more than a guardian, because he was called Nin-Ti which means verbatim: Life-Woman. In other words, Angel Gabriel was three things:

- 1-Governor of the Garden of Eden;
- 2-A woman, NOT a man, because she was “the female who created life”;
- 3-A geneticist who worked on the human DNA/creation of the human race.

- 2-Mi-Kha-il (Angel Michael), the Christian “Guardian angel”, also known in the civilizations of the Sumerians, Babylonians, Acadians, Hittites and Anakh as Nin-Ur-ta.
- 3-Rapha-Il (Angel Raphael), known to the Sumerians and Anakh as Enki or En-Ki.

The other angels of God were Raguel, Sariel, Ramiel, and Uriel, known to the Sumerians and Anunnaki as Enlil or En-Il.

Worth mentioning the fact that the archaic terms “Il”, and “El” were understood sometimes as angels, prior to the writing of the Semites, Phoenicians, Hittites and Acadians epics and mythologies. In the original

Sumerian and Akkadians texts, “Il” or “Eli” or “Ili” meant =high, elevated. This explains why Angel Gabriel was represented to us as the guardian of the Garden of Eden. In the ancient texts of the Sumerian, Acadians and civilizations of the neighboring regions, Gab-r was the governor of “Janat Adan” (Garden of Eden).

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- 1-Governor of the Garden of Eden;
- 2-A woman, not a man, because she was “the female who created life”;
- 3-A geneticist who worked on the human DNA/creation of the human race.

Sayed: The master.

Sayed: My master.

Shabah: Ghost or phantom in Arabic. It is still used in the Arabic language, and particularly in the Arabic Sih'r (Arabic Magic) literature.

In its Sih'r original context, Shabah meant the etheric energy diffused by your physical body. It could be seen as a real entity in the “next dimension”, the one that follows the Third Dimension which is Earth.

On Earth, Shabbah resembles Latabi, but only after the event of one' death has occurred.

Shama Kitbah: Akashic Libraries, which are located in every community in Ashtari, the habitat of the Anunnaki.

Ulema defined Shama Kitbah as the global depot of cosmic knowledge, which stores all thoughts, deeds, acts, visions and space-time memory.

Sham-kiya: Cosmic (Cosmic dust and molecules).

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: The devils. Plural of Shaytan.

Shaytan: The devil. Called Ibliis in Islam.

Shoula Al Nour: The sphere of light, love and ultimate wisdom. In the Rouhaniyiin language, it means the realm of the angels, in Ana'kh and Ulemite, it means, the sphere of perception and understanding.

Shtarooout-Hxall Ain: The inhabitants of the house of knowledge. Simply put, a Dybukur is an entity without soul that continues to exist with any kind of awareness or understanding of its situation.

There are instances, where a Dybukur can cause a serious threat to humans. In new age ufology, it is referred to as a "Walk-in".



Iblis

Siddim: Hebrew word referring to the entities created by the Nephilim (Anunnaki). The Hebrews called them the “Evil Powers”, the “Evil Gods” of the Canaanites. Siddim means “Pourers forth”. In ancient Israel, a valley was named after them. In Psalm cvi., 37, the word Siddim is translated “devils”.

A non-Hebrew view; Ulema Berkovitch’s opinion:

Ulema Berkovitch said verbatim: “The Hebrews feared the deities of Phoenicia, and always portrayed them as the gods of the devil. I can understand that, since the Habiru/Hebrews gods were in direct competition with the gods of Phoenicia and Ugarit. And all the stories, the Hebrews created about children sacrifices on Phoenician altars and inside Melkart

and Hiram temples were false.

It is very ironic, because the root of the Hebrew word Yahweh, the god of the Hebrews is Phoenician. We have to remember that the Jewish god was also called El Shaddai. And the word Shaddai derived from the Phoenician root ShD.”

In Arabic, Persian and Indian literature:

In ancient Arabic texts, the word Siddim is written and pronounced “Shedim”. It means the “Nature’s Spirits”. These spirits were known to the Bedouins of the Arab Peninsula, the Fertile Crescent, and Egypt as the Afarit.

They were also called Djins in India and Persia. Others have associated them with the “Elementals”.

Sifra: Segment of your life. It could include your past, present, and future, in a linear and non-linear forms.

Sifra Ardi or Erdu: Segment of your life on Earth.

Sifra Donia: Segment of your life from the moment it was fashioned by the Anunnaki.

Sifra Falaki: Segment of your life outside the physical world. Meaning, in other dimensions, parallel zones, and adjacent spheres.

Siha Kalma: A magical square to be used by any person whose first name starts with the letter M, like Mary, Mimi, Mel, so on.

Originally, it was incorporated into a white magic text dealing with health and sickness, caused by rheumatism and similar conditions.

Later on, an Allamah said that this square can also be used by any person, regardless of his or her name, provided that the square is used according to Sahiriin and Rouhaniyiin instructions.

Essentially, Siha Kalma is Magical writing for preserving good health.

Sahiriin and Rouhaniyiin instructions.

How to use it:

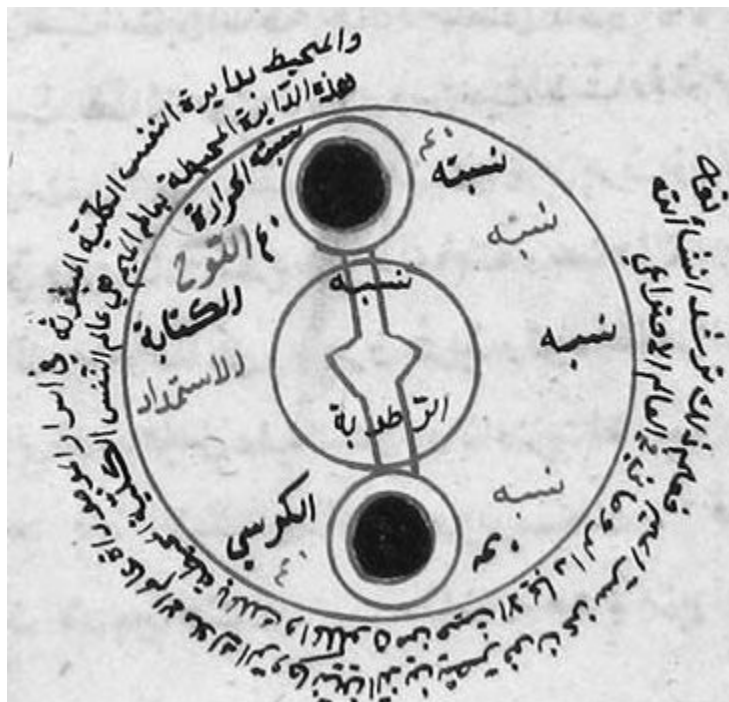
- 1. Copy the Siha Kalma, and wrap it in a piece of white linen.
- 2. Do this on a Friday, between 7:00 PM and 10:00 PM.
- 3. Carry the Siha Kalma with you for 12 days.
- 4. At the end of this period, cut the Siha Kalma in 4 pieces, and dispose of it, while burning incense, and repeat the following

Talabaat twice:

- Mashkour Irbiil, Nehmat Al Rab aleykoom, Abki sihati daa-ii-maat.

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.



Siha Kalma talisman.

Copy this figure (Talisman), and wrap it in a white piece of linen.

General meaning: I thank you Irbiil, may God bless you, please keep me

healthy.

Sihat: Health.

Sihati: My health.

Sihba: Difficult.

Sihri: Sorcery and magic in the Sahiriin language, as well as in archaic and modern Arabic. It is a Pre-Islamic Arabic word.

Sihri: Magical.

Siibaat: Difficulties, problems, hard time.

Sinhar Khaldi: Early Chaldean priests, astrologers, and astronomers.

Soul: One of the many manifestations of the mind, although the soul does not manifest itself in any form or shape, not even in an etheric or ethereal sense. Buddhism also uses mind instead of soul.

Soul is a metaphysical concept created by Man. Soul is a religious idea created by humans to explain and/or to believe in what they don't understand. It is more accurate to use the word Mind instead.

The mind thinks and understands. The soul does not, perhaps it feels, if it is to be considered as a vital force and source of feelings in your physical body.

The difference between Soul and Mind resides in the purpose of each. Although both aim at a higher level of spirituality, the Mind surpasses the Soul, because it contains it. In the afterlife, such source of feelings is non-existent, and in the dimensions of the after world, such source is useless.

Because the Anunnaki's mix to create us did not contain what humans call "Soul", the soul never entered our bodies.

There is another non-physical element called Mind that substitutes for the soul. (Buddhism shares this concept.) The Mind does not reincarnate and/or return to Earth. No reason to.

Sooltaan: Entities' power, authority, reign.

Souraa: A picture, a vision.

Soura: Cosmic copies of a living entity, human or other life-forms in other or multiple dimensions.

T

Taa-siir: Tasiir means to influence others in the Sahiriin's language. Literarily, it means to impress. It is represented by the magical circle of Tasiir Daa-irat moutaba'aa.

Daa-iraat means circles within circles or circumferences within circumferences, referring to the "multiple layers and zones of the mind", as explained by Allamah Behrooz Khorshiid (Khorsad).

Moutaba'aa means continued. Literarily, it means followed by. It refers to the "constant changing of people's decisions and courses of action," as explained by Allamah Al Nabati.

Tasiir appeared in both the Arabic and Persian Rouhaniyaat, but was interpreted differently for unknown reasons. It is usually used in spirits (Arwaah) and entities summoning séances.

Both black magic and white magic made use of the Tasiir Daa-irat moutaba'aa to influence people, and make them do whatever the Saher wishes or requests. It is a very effective magical tool with a double edge.

Allamah Al Nabati said verbatim, "It could be used for good or for evil. Everything depends on the intentions and Talabaat of the Taaleb.

And everything also depends on who has been summoned. Are they Angels? Demons? Afrit? Or souls trapped in the doomed zone?"

In the old days, it was used by the Sahiriin in Baghdad, Mosul, Damascus, and many parts of Saudi Arabia and Yemen, to influence judges and rulers. Many have claimed they were set free and/or acquitted, because a Saher opened up for them the magical circle of Tasiir.

This technique was banned/condemned by Prophet Mohammad, and later on by his companions. And Fatwahs were issued against all seers and magicians who have practiced Tasiir.

Ta-Adul: Equilibrium between the mental and the physical. Usually linked to Khateyn Tarika.

Taaleb: A person who tries to summon spirits and entities. Literarily, Taaleb means a person who demands favors from the spirits and entities. Talabaat is the plural of Talaba, which means requests, wishes, and demands.

Ta-baa: Apparition of ghosts, usually explained as animated imprints of previous segments or moments from the life of deceased or departed persons.

Ghosts are holographically projected on a cosmic screen which varies in length, density and intensity, depending on the level of energy of what remains from the deceased stored in an etheric dimension, and projected in a holographic manner.

Tabaa's duration depends on the amount and intensity of energy of Fik'r or mind of the deceased person.

Tabaa is sometimes referred to as Zoohoor.

Tabadool: In some instances, the entity you have summoned might shape-shift and/or project a duplicate copy of itself/himself/herself. This phenomenon is called Tabadool, and it has occurred in many séances, and has caused severe injuries to the Taaleb. Usually one or two of the malevolent copies of the spirit inter-shift.

Tabe'h: Continue. It is said when the entity wants the Taaleb to continue to ask favors.

Tabi'a: The primordial state of mankind; human nature. At that level, the human mind is deteriorated, and the human spirit resembles a stagnant pond, where bacteria spread, and insects breed.

Tah'sool: It will happen.

Tahar: Early Phoenician Purification priests, who were known for their Sih'r work and for summoning powerful entities.

Tahdeem: A powerful black magic square's spell that causes destruction, and annihilation. Tahdeem will block the bad thoughts and vicious intentions

of your enemies, and all those who wish you harm.

Tahira: Language of the spirits from the Higher Sphere, which means verbatim the pure and/or clean language.

Tahiriim: The teachers of the Ba-khaat or Bakhaati, also called the “Pure Masters, or the Purified Masters”.

Tahiriin: In the Rouhahiyyin language, Tahiriin means pure entities, sometimes, they are called angels or messengers of the good wind. They bring you good news, and grant you lots of favors, if you have good intentions. In Ana’kh and Ulemite, and as applied in your Fikrou Jalsah, Tahiriin means good thoughts and good intentions.

Tajrabah: The experience you had upon encountering an entity.

Takaarub: Chronological time-rhythm of the Rouhaniyyin and Ulema Anunnaki.

The Masters told us that time is not linear, thus the past, present and future exist simultaneously.

Takarii?: Can you? (Also Kadirum?)

Takasur: Multidimensional occurrences/events which are manifested physically, mentally, and holographically on multiple levels. You will be able to see these occurrences after you activate the Conduit.

Takasur: Multidimensional occurrences.

Takdouri: You can do it.

Takhdoom: To serve, to obey.

Talaa-miza: Students at the Maa’had. It is the plural of Talmiiz.

Talabaat: Commands and wishes of the person who is calling upon the spirits and entities.

Talabaati: My requests. My wishes.

Talbbatoukoum mira: One more request only.

Talboo: I want. A command given to Djinns and Afarit.

Taleb “Taaleb”: The person who is asking you to read his/her Bakht.

Talmiiz: A student. (Plural: Talaa-miza).

Taltah is Tuesday in the Sahiriin vocabulary.

Tamadi Fikru: A technique developed by the Anunnaki Ulema and later on by Sahiriin to explore, and eventually activate the Conduit. Although, it is a partial activation, the results are remarkable. This exercise will open your eyes on dimensions out of this world.

Tamal: It is done.

Tamali: Given (Given to you).

Tamdeed: Extension of the presence and substance of spirits. See Tamdeedkhilkaana.

Tamdeedkhilkaana: Composed from two words taken from the Ana’kh and the Sahiriin languages:

a-Tamdeed, which means extension.

b-Khilkaana, which means creatures.

In metaphysical-esoteric term, Tamdeedkhilkaana is the multiplication of the presence of non-physical entities, angels, demons, spirits (Arwaah), Djinn and Afarit, and even creatures or beings from the future.

Tamdeedkhilkaana is closely related to full and partial physical, etheric and ectoplasmic apparitions of angels, spirits, Afarit and Djinn.

In Earth’s technological term, Tamdeedkhilkaana is an extra-biological extension of human intelligence and capabilities (EBEHIC) in the form of ultra sophisticated and intelligent machines, apparatuses and tools, which could replace human beings as futuristic quasi human machines, capable of doing almost everything, without dispensing or exhausting any source of energy.

Already on Earth, we have something very similar, even if it is at a primitive and rudimentary level by comparison to the limitless and endless

extra-mental, extra-sensorial, and extra-bio-organic capabilities of angels, spirits, multi dimensional beings, non human and non-biological entities and living forms.

For instance, and to name a few; locomotives, cars and bicycles are an extension of our legs and feet. Microscopes, lenses, eyeglasses, binoculars, and telescopes are extension of our eyes.

Stethoscopes, detection sonar system/equipments and other listening devices are extension of our ears.

Phonographs, recording devices, speakers, microphones, and amplifiers, are an extension of our mouths.

Tamdeedkhilkaana allows angels, spiritual, metaphysical and etheric entities to suddenly appear and disappear simultaneously, and at the same time in different places and locations.

Tamdood: Non-physical entities and particularly angels who are part of a very complex phenomenon called Tamdeedkhilkaana. See Tamdeedkhilkaana.

Tanara: The level of mind that represents awareness, total development of supernatural powers, and the first stage of enlightenment.

Tana-riim: People of the third level of the mind.

Tanawar: The act of illumination. Others, described it as the State of Enlightenment.

Tanwiir Ilmu: The development or more precisely the awakening techniques of the Supersymmetric Mind.

Tanwiir: The awakening of the mind; enlightenment.

Tarik: Road. Usually used as “Tarik al Hayat”, meaning the road of life, and sometimes, the path of luck, as written in the book of fates and destinies. Tarik exists inside Khateyn Tarika, the two invisible lines that border the human body, and condition our state of mind.

Tarkiz: A mental training that develops a supernatural power.

Tashaklatouch: Name of a spirit the Taaleb and Saher can summon on

Friday.

Tasiir: Taaleb's requests to influence others' decisions.

Tawush: Name of a spirit, the Taaleb and Saher can summon on Friday.

Tay Al-Ard: An Ulemite-Arabic word. It is a metaphysical experience that produces a teleportation phenomenon; a secret esoteric practice/technique of the Ulema, Sahiriin, Rouhaniyiin, and Allamah. The general meaning of Tay Al Ard or Tay Al Makan is to traverse the earth without moving. Ulema or Allamah Qadhi, previously one of the leading figures of Allameh Tabatabaei explained Tay Al Ard as the termination of matter itself in the original location, and its re-appearance, manifestation, and re-creation in its final location, the place one wished to reach.

Tay Al-Makan: An Arabic expression meaning the folding of space. It is composed of two Arabic words:

a-Tay, which means folding or to fold.

b-Al Makan, which means the Space; the location; the place.)

The general meaning of Tay Al Ard or Tay Al Makan is to traverse the earth without moving.

Ulema or Allamah Qadhi, previously one of the leading figures of Allameh Tabatabaei explained Tay Al Ard as the termination of matter itself in the original location, and its re-appearance, manifestation, and re-creation in its final location, the place one wished to reach.

Turab: When the Anunnaki created us on this Earth, they mixed in a mold, an earthly element called "Turab" with part of their essence (DNA). Turab also means dirt, sands, carbon, fossils, etc.

The enlightened teachers have said, that Turab or the clay mentioned in the Sumerian texts could also be sea shells. This was mentioned in ancient Phoenicians texts, epics and terracotta.

It is not necessarily clay as we know it today, and as it was alleged or explained by some authors. Ulema Naphtali said verbatim, "Humans were not created in the image of God.

We were created genetically from Turab, an Earth's substance and the DNA of an advanced alien race called Annaki or Al Anna'kh (Anunnaki). And the Annaki were "fashioned" according to Jah's specific formula.

W

Wa: And. With.

Wa'hi: An enlightened communicator (Lightworker) who uses the collective semi-consciousness trance.

An enlightened communicator (Medium). A person who is capable of summoning good and bad spirits.

Wadi: A promise.

Wadilakoum: I promise you, my promise to you.

Wal': And. With.

Warakat Al Haz: The 10 Cards of Good Fortune, used in the Ulema Bakht (Tarot). In some instances, they can be used as a tool to communicate with entities.

Warakat means paper, and Al Haz means fortune and luck.

Wasila: Term referring to uninvited bad spirits.

Spirits are found everywhere. Some live in confined areas, others, right here, on Earth, around us, wherever we go, and lots of them follow us. Allamah Sadek bin Jaafar Al Kouraychi said, "Hawa lil Al Arwaah, Arwaah al Hawa", meaning, "Air for the spirits, the spirits of the air."

He meant that the air we breathe, the atmosphere we live in are full of spirits and entities. The unseen world is their habitat, and it is an immense world full with spirits and entities. Some entities want to enter the world of the living and create a rapport with us.

They have their own agenda. One way to do it is to invade our zone, the space defined by the Khateyn Tarika.

This zone is their gateway and passage to our bodies and mental faculties. As soon as our mind is weakened for a variety of reasons, particularly financial and emotional reasons, the Khateyn Tarika weaken considerably, and our Double becomes agitated. If the situation worsens, the two lines of the Khateyn Tarika begin to distance themselves from our physical body.

And when these two lines cross over the distance of 6 feet, which is

normally our safe zone, the Double is instantly displaced, and pushed out of the two lines.

This is a very dangerous situation, because we have lost the Double as a guardian, and we have lost the two lines as our protective shield.

This is the moment bad spirits would invade our zone. And the door becomes wide open to a fleet of uninvited bad spirits. They enter one after another, unchallenged and head towards our bodies. You can call this possession.

Once inside our bodies, our brain (Mind) is instantly perturbed, and the possessed individuals begin to lose their reasoning and mental stability. Some entities will anchor themselves deep within our physical body, and the very fabric of our psyche and emotions.

This unquestionably would create mental illness. Possessed people begin to hear voices, and act under the influence of these voices.

Some entities move in and outside of our bodies at will. A few of them would manifest in the flesh right in front of us, and this manifestation is terrifying.

Quite often when a possessed person tells us stories about these apparitions, we rush to say “You are seeing things”.

Well yes! He/she is seeing things. These things are the very disturbing manifestations of the entities.

Financial worries, fear, constant failures, addiction to drugs, and emotional suffering disrupt the peace in our body’s zone. They register on the 2 lines of Khateyn Tarika. The healthy colors of the two lines begin to deteriorate, to weaken, and finally they distance themselves from our bodies.

When the two lines are no longer close to our body, our Double is immediately kicked out from our zone.

The bad entities see this. They even smell our emotional problems and fear. Like dogs and cats who smell the odor of the sickness of their owners (Especially when these odors and smells are caused by cancer and threatening tumors), the bad entities too smell our worries and fears.

And here we have two scenarios: Scenario one pertains to a case when we have summoned an entity not knowing that this entity is from the lower level. Entities from the lower dimensions move in groups. They are never alone.

They jointly prey on people.

As soon as one of them invades our weakened zone, all the other entities follow.

The Bible, religious scriptures, the Prophet Mohammad, and even Jesus

Christ talked about a bunch of bad entities who simultaneously and jointly entered human bodies, and refused to leave. So, as you see, one bad entity always brings along several other entities.

Malevolent entities are exactly like wild beasts who hunt jointly in a pack (Wolves, lionesses, hyenas, etc.)

Dealing with a bunch of bad entities:

What should a beginner do if when summoning an entity, finds himself/herself dealing with a whole bunch of them?

Answer: The Sahiriin and the Rouhaniyiin have lots of powerful commands to dispose of the bad entities. You will find plenty of commands to repel and/or send away Afarit, and bad entities in volume one and volume two of this series. The Taaleb must memorize these commands. Some commands deal specifically with this or that entity. This is a very difficult and threatening situation. You can't tell the bad entities "Hey buddy wait a minute, let me find the command in the book, so I can command and kick your ass out!!" This would be a big mistake.

This is why I have insisted that beginners and adepts should and must know all these commands by heart.

You will have no time at all to regain control of the situation, while making the entities wait, until you find the proper command. It would be too late.

And as soon as one bad entity squeezes in, expect to see more malevolent spirits doing the same. Usually, such intrusion is accompanied by a horrible sulphuric odor.

This is how we sense their presence when they do not manifest in the flesh. Ironically, the malevolent spirits enjoy this intoxicating smell.

In fact, it is through this sulphuric odor that they follow each other.

Of course, they do not need to smell each other to recognize each other, since they come from the same Kirba, meaning habitat. But the odor of one "squeezed in" Afrit or bad entity, is an open invitation to other entities to invade our weakened zone and possess our body.

The awfully bad odor marks their territory.

In this particular case, the territory is our weakened zone.

Wasla: The invisible link to the other world that the 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, afrit and entities return to their habitat.

Waslata: The invisible link to the other world, the Afarit bring with them during a séance.

This link cannot be detected by the Taaleb. It is invisible to the naked eye. Wasla keeps them attached to another dimension; the zone they inhabit. And through the Wasla, presences, Afarit and entities return to their habitat.

Woujoud: Existence.

Y

Ya: Oh!

Ya Fasid: You the rotten. You the bad one!
Usually used by the Taaleb to curse a bad spirit and evil entity.

Yazeed: Name of a friendly spirit.

Youm: Today. Yom in Hebrew and Arabic.

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Spirit apparition and imprint on a camera negative through psychography, also called scotography. This method was invented by the medium-photographer Madge Donohoe of Hampstead, who produced approximately 4500 negatives by simply using his thought

Z

Zaafaraan: A liquid extracted from flowers, exotic plants and herbs found in the Middle and Near East. Used to write magical spells and curses.

Zaahriyat: Ectoplasma. Produced by a physical medium during a séance, using the energy of a spirit.

Zaalbout: Name of an evil spirit.

Zaman Istimraar: Time-space continuum; the past, present and future are timelines that exist and run concurrently.

Zaman: Time.

Zaradu: The 17 lucky years in your Life.

“Zara-Du”, also called “Macari,” and “Sabata,” is a term for what it is known in the Anunnaki-Ulema literature and Rouhaniyiin’s Dirasaart as the “17 Lucky Years of Your Life.” Zaradu is a very important metaphysical knowledge, the Anunnaki-Ulema have learned and kept shrouded in secrecy for thousands of years, fearing that this secret knowledge-wisdom might fall into the hands of bad people, and use its techniques to influence others, and selfishly alter the course of history.

It was revealed to the Ulema that every single human being on planet Earth will have during his/her life, a lucky period extending throughout 17 consecutive or interrupted years.

During those years (Called Mah’Zu-Zah”) the doors of luck, fortune and development at many levels will open up, and opportunities for extraordinary success shall be freely given to us.

This is how the phrase “17 Lucky Years of Your Life” came to exist. And for the period of 17 years, there is a calendar, well structured and divided in a sequence of 77 by 7.

This brings us to the Anunnaki-Ulema magical-esoteric number of 777, considered to be the Alpha and Omega of all knowledge and “Tana-Wur” (Enlightenment), similar to the Bodhisattva.

At one point during the lucky years, a person will acquire two extraordinary faculties:

1- Rou’h Ya (Prohetic Visions)

2- Firasa (Reading People, just by looking at their faces).

These two faculties will positively influence your life and guide you

effortlessly toward reaching the highest level of mental and physical strength, as well success in business and varied endeavors.

Some of these endeavors for instance, is an astonishing power or capability of producing, writing or composing in an exceptional prolific and fast manner.

It also encompass the ability of learning many languages in no time, and reading manuscripts written in secret languages, such as the first secret and hidden alphabet (Characters) of the Hindu language. Applied in modern times, reading the secret symbols and alphabets become forecasting events and predicting the rise and fall of world's markets.

It was also said, that this 17 year period can alter a DNA sequence, thus preventing time from succumbing the blessed one to aging, and the deterioration of their cells.



Allan Cardec

One of the last Mounawirin (Enlightened) known to have discovered the secret of the 17 lucky years was Alan Cardec “Allan Cardec” (October 3, 1804- March 31, 1869). Cardec’s real name was Hippolyte Léon Denizard Rivail.

And his Ulema name was Asha-Kar-Da-Ki. His mentor was the legendary Johann Heinrich Pestalozzi, also known as “Mirdach Kadoshi Sirah” in the Anunnaki-Ulema circle.

His incarnated guiding master (Second high level of Anunnaki-Ulema) was Al Zafiru, called Sefiro or Zefiro in mediumship and spiritism literature.

In fact, the word or term “Spiritism” was coined by Cardec.

He was the first to use it and explain its application during a contact with a higher entity and other rapports with dead people (Trapped deceased persons) who asked for his help. Sometimes, it was the way around; Cardec asked for their guidance on matter related to life after death, and the realm of the next life.

Master Allan Cardec (Kardec) was the father of the French movement of Spiritism, and communications with entities trapped between the next dimension and Earth’s boundaries.

They are called “Les retenus”, meaning those who were trapped in the afterlife dimension, or more precisely, those who were detained.

Cardec was buried at the historical French cemetery Cimetiere du Pere Lachaise.

The inscription on his tomb stele reads: "Naitre, mourir, renaitre encore et progresser sans cesse, telle est la loi." Translated verbatim: “To be born, die, to be reborn again and to progress unceasingly, such is the law.”

Zihaab: Departure.

Zikra: Memory.

Zinar: Belt of the Earth.

Zirach: The twilight zone.

Zirfi: Nice, kind.

Zoohoor: Apparition. Manifestation.

Zoohoor encompasses various forms of apparitions ranging from spirits’ materialization to orbs and ectoplasma.

In modern times, the leading physical mediums known for producing ectoplasm are Scott Milligan, Kai Muegge, David Thompson, Gordon Garforth, Warren Caylor, and Bill Maedows.

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Physical medium Eva C producing materialization over her head, and a string of light, from a seance in 1912.



Physical Medium Stanislava producing ectoplasma through her mouth, from a séance in 1913.

Zoohour is also known as Haadeeraat; presences of all sorts, kinds and forms of apparitions and manifestations. There are several kinds of Haadeeraat, such as, to name a few:

a-Smoky forms.

b-Streams of light.

c-Complete apparition of an Arwaah surrounded by vague vapors.

d-Molecules' apparition.

e-Holographic projection.

f-A Djinn or Afrit's quasi-physical manifestation.

g-Various objects (From the séance's room) which move in an erratic manner.

h-Objects imported by an unseen spirit. So on.

The imported objects don't seem to belong to any person attending the séance. The Sahiriin and Rouhaniyiin told us that these objects were teleported by the Djinn or Afarit in the same manner treasures and objects made from gold were teleported to King Solomon.

Zoohoor and Gensi-uzuru: Apparition of dead pets. Communication with our dead pets.

Gensi-uzuru is associated with apparition of dead pets, and our communication with them during a very specific time period.

The Ulema and Rouhaniyiin are very fond of animals. Extensive passages in the Book of Rama-Dosh speak about the important role animals play in the life of humans, especially at emotional and therapeutic levels.

The Ulema believe that pets understand very well their human-friends (Instead of using the word “owners”). And also, pets communicate with those who show them love and affection. This loving relationship between pets and their human-friends does not end when pets die.

Is it possible to communicate with our dead pets?

Although the Anunnaki-Ulema do not believe in any possibility of contacting deceased people or animals ad infinitum, they have explained to us that contacting our departed ones is possible for a very short time, and only during the 40 days period following their death.

In other words, we can contact our pets, deceased parents and dear ones, or more accurately enter in contact with them if:

- a-They contact us short after their death;
- b-They must initiate the contact;
- c-This should happen during a 40 days period following their departure;
- d-Their contact (Physical or non-physical) must be noticed by us. This means that we should and must pay an extra attention to “something” quite irregular or unusual happening around us. Because our departed pets will try to send us messages, and in many instances, they do.
- e-We must expect their messages, and strongly believe in those messages.

Communication with our pets:

Pets can contact us via different ways that we can sense if we have developed a strong bond with them. Pets know who love them and those who don't, because pets feel, understand, sense and see our aura.

All our feelings and thoughts are imprinted in our aura, and the aura is easily visible to pets, particularly, cats, dogs, parrots, lionesses, pigs, and horses. This belief is shared by authors, people of science and therapists in the West, despite major difference between Westerners and Ulema in defining the nature and limits of pets-humans after death contact.

Zoohoor and Baa rada hiwan: Baa rada means the company of, or being in the presence of. Hiwan means animals, more precisely domesticated animals; pets, such as dogs and cats.

In the Sahiriin's literature and esoteric practices, cats play a major role; a role that rotates around prediction of events to occur within a short period of time, and sensing danger. Cats are also considered a "Psychic Conduit" by Sahiriin and Rouhaniyiin. In fact, in some of their black magic Jalasaat (Séances), Sahiriin would bring in a cat to help sense, receive and send messages and predictions.

The occultic practice "Nizraat al Kout" (Visions or Predictions of the Cat) was very active in ancient Egypt and the Near East.

On a happier note, the Sahiriin and Rouhaniyiin strongly recommend to adopt cats, and care for them, for they could be very useful to their owners; they are capable of sensing imminent dangers, catastrophes, mishaps, and above all, their instinctive nature leads them to warn their owners, little children, and people who love them against danger.

Cheik Tabet Hafiz Al Ansari once told me, "A cat in the house is blessing." Humans can learn a lot from their cats, if they bother to watch, study and understand their behavior. Quite often, cats stare at something the human eye can't see. And in some instance, and for a few seconds, cats remain frozen in their attention upon looking at the unknown which seems to appear to them in etheric forms.

The Sahiriin told us that these etheric forms could be spirits, the souls of dead people who are interested in the occupants of the house, dead little girls and boys who can't realize that they are dead now, and keep on playing with their toys and running right and left in particular parts of the house they used to live in; in our case, the current house of the cat who is staring at them.

The Sahiriin taught us that we should pay attention to the observing cat, to remain calm and patient, and watch what the cat is doing, how the cat is staring at things we can't see, to not bother the cat, and to take notes of the reaction of the cat.

This exercise of ours should not stop there. We should keep on observing our cat, and taking notes, and above all to draw a map of the places in our home which seem to interest the cat and/or provoke the cat to sense the unseen; a map which could include more than one place in our home and locate the etheric zone of spirits, and even a web of openings, a sort of time-space vortices, or simply a "playground" for spirits.

How do pet psychics communicate with animals?

Jennifer Wallens, the world's #1 pet psychic and animal communicator said, "I can say that I mostly use telepathy to communicate with the animals and to tap into their world.

Telepathy is the sending and receiving of information by way of words, feelings and images. I also use my ability to tune in psychically and hear words sometimes transmitted, as well as feel their emotions and pick up colors, medical conditions, and other issues. I do look at them physically and pick up on the body language as well. So for me it is a combination of using every ability and tool I have.

Animals will sometimes first flash an image to me, and allow me to tune in to them and feel where their pain is, or what problem they are having, or if there is something they want, and they will show that item or activity as an image."

She added, "A funny example the other night happened when my little 10 year old toy poodle Tinkerbelle, sat up in the bed looked straight at me after we got into bed, staring deeply at me, I looked at her, cleared my mind, and immediately saw a vanilla wafer in an image!

The last two nights I had brought a some Nilla Vanilla wafers with a glass of milk to bed, and each of my poodles had received a treat. Well, needless to say I went back to the kitchen and brought back the special requested treat, much to their delight. It truly amazes me how incredibly intelligent they are and they are just waiting for us to catch up and realize they are communicating all the time, in their own way.

I have developed my own technique which I may adjust according to the animal I am working with or whether I am with them in person. If I am there with the animal, I look at their reactions, and I always first lay a hand on them to comfort them and look into their eyes with out saying anything.

I smile and send out loving energy to them and then ask telepathically what they would like to convey to me that I may tell their owner/family. If there is a problem I am aware of, I focus on the awareness of this issue and the solution to the problem, not just the problem. It is important to view everything from the same perspective of the animal to truly understand them. I wait for an image, feeling, emotion, or clairaudiently, words or phrases to begin the telepathic exchange.



The great psychic and medium Jennifer Wallens.

If I am not able to meet directly with the animal, then I can do this with photos of the animal and communication with their owner over the phone or SKYPE. It does not seem to make a difference in outcomes or results, as it seems I receive the same relevant helpful information in one way or another. I believe my guides are always helping me to connect with the animals. It doesn't hurt to call on St. Francis of Assisi for assistance as well. Jennifer Wallens believes all animals have a soul, a spirit that as I have been told remains with us even into the afterlife.

This "soul" is like our own, it retains its personality after death. I do believe in reincarnation and that this soul will come back again in another animal form.

Zoohousurah: Psychography, also called scotography.

Zookra “Zikra”: Memory.

Zoora: The twilight zone.

Zoorach-abra “Zirach”:

Spirit apparition and imprint on a camera negative through psychography, also called scotography.

This method was invented by the extraordinary medium-photographer Madge Donohoe of Hampstead, who produced approximately 4500 negatives by simply using her thoughts.



Madge Donohoe

Chapter nine

Interviews with Lightworkers

We interviewed some of the best lightworkers and witches in the business who work with some forms of magical principles in their practice. And here are their answers.



Bryan Rawls

Q: How do you incorporate any magical principle in your practice as a lightworker?

And is magic a spiritual form of communication with the Spirit World?

Answer: I do incorporate magick into my practice by connecting and linking up with the client via candles and oils and summoning their spirit guides with ancient incantations spoken in light language. Indeed, magick is a spiritual form of communication with the spirit world because you can connect with ancient practitioners and other highly known individuals such as Marie Laveau, Scott Cunningham, and Doreen Valiente.

Q: Entities who respond to magical practices during spirits' séances and psychic readings, are they souls/spirits of dead people, or angels and demons, or totally different entities such as Djinns, Afarit, Ghouls and other multi-dimensional entities?

Answer: They are all of the above, you can almost contact any being that you put the intention out correctly with proper commands and wording and structure within your incantation, Intent is a big part of Light Work.

Q: Did you have any encounter and/or experience with malevolent spirits?
And how did you deal with them?

Answer: Yes I have been attacked by Balial, one of the princes of hell and I had to speak in my native tongue, a Romani Binding Incantation, which came from my grandmother (Romani Binding Spell) who was a Romanian gypsy.

Contact:

Telephone: 586-659-9620

Angelicone13 Skype

E-mail: Angelicguidance13@gmail.com

Website: www.amagickaljourney.com

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Legina Smith

Question: Do you believe that "Bad Spirits" exist?

And do they interfere in people's lives? As a lightworker, can you get rid of those bad spirits, and how do you do it?

Answer: I believe that there are both good/positive and bad/negative spirits that exist.

These spirits do interfere in peoples lives.

Yes, as a lightworker, I am able to communicate specific commands to dismiss unwanted negative, bad spirits. I do this by casting a circle of protection, candle magic, and always prayer to The Divine.

Q: How do you incorporate any magical principle in your practice as a lightworker?

And is magic a spiritual form of communication with the Spirit World?

Answer: As a witchcraft practitioner, I use a series of focused prayers and meditations, magical amulets and talisman. The use of spells with faith in The Divine, are all forms of spiritual communication with the Spirit world.

I incorporate all of these in my day to day practice as a lightworker.

In grounding meditation, I use prayers and spells along side my enchanted amulets, and candle magic to aide in both receiving and delivering my psychic readings and magical work.

Q: Entities who respond to magical practices during Spirits' Séance and Psychic Readings, are they souls/spirits of dead people, or angels and

demons, or totally different entities such as Djinn, Afarit, Ghouls and other multi-dimensional entities?

Answer: The spirits and other multi-dimensional entities, Djinn, souls are all beings that use the same frequency or vibration to communicate. It like everyone using the same subway.

Though we/ they are all different they/we still have a common center that we all go to. Energy is Life.

So, many different vibrations are used like sound waves, ultra-violet light, and radio waves. They can all be accessed for the purpose of communication.

Q: Did you have any encounter and/or experience with malevolent spirits? And how did you deal with them?

Answer: I have had encounters with malevolent spirits.

The method of communication and dealing with them was, casting a protection circle, meditative prayer to the Divine, and a positive solution to the situation through Clear communication and understanding.

Contact:

ESPsychc.LeginaSmith.com

smith.23@outlook.com

Phone: 314-650-6737

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Tara Mead

Mead: Spirits can be mean and hurtful also dangerous.

Q: Do you believe bad spirits exist?

Do bad spirits effect people's lives?

How do you get rid of those spirits and how?

Answer: Yes, I believe that bad spirits do exist.

Many years of experiencing and documenting different types of cases along with photographic evidence prove that spirit's can be angry. They can be mean and hurtful also dangerous. In folklore and parapsychology, a poltergeist is a type of ghost or other supernatural being. Angry spirit's and poltergeist are responsible for physical disturbances, such as loud noises and objects being moved or thrown.

Mead: Bad spirits do effect people's lives.

Many accounts of mean spirit's or poltergeists are able to move or levitate objects, such as furniture or heavy objects. They make noises such as knocking on doors and banging on walls. Poltergeists and angry spirits have been known to pinch, bite or hit people. They turn lights off and on as they disrupt many nights of sleep causing confusion or stress in our daily lives.

They follow us and attach themselves to us as this may a person to act differently or make bad decisions.

Bad spirits do effect people's lives.

They can make a well person sick. They drain our energy. They feed off of negativity, arguments and anger.

Mean spirits are exactly like mean people they are simply on that side.

I believe they are mostly earthbound. Any spirits that enter the kingdom of heaven loose the negativity.

I have photographed angry and sinister looking spirits. You can see it on their faces! Other spirits are frightened of them. The process of getting rid of negative spirits consists of research.

Putting together a puzzle of documented information to begin with.

Finding out who they are.

What time period they come from and what they did in a negative way while on this earth. Bad spirits may disguise themselves as a kind person at first in order to comfort you and gain your trust.

Working with angry spirits comes with a great deal of activity. Some spirits may be easily crossed over. Some spirits are afraid or guilty of what they have done while on earth. I reassure them family and friends are on the other side along with God. They see the light. I ask if they hear or see family and most of the time they do. This is the time to tell them to go.

Some cases may last a year, I never give up!

Educating families about spirits with positive or negative actions must be dealt with and even those demonic documented cases.



A mean spirit caught on camera by Tara Mead.

The living prevails over the dead.

When moving spirit's on from a location at times may be difficult. This may have been their home. Construction in a home may cause activity or anger a spirit. Communication is a huge part of clearing a home. Asking God, St. Michael and all those on the other side to help protect us while helping those spirits cross over.



Being firm and standing your ground and showing no fear while telling them to leave is very important.

There is a form of magical and spiritual communication with the other side. It may be rituals, deep concentration spells or meditation.

I personally go into an area alone and talk to the spirits asking them to appear and be in my photographs. My rituals consist of concentration and asking for protection as I've seen good and evil.

E-mail: taravioscamead@gmail.com

Phone: [\(805\) 427-1603](tel:(805)427-1603)



Dr. Linda Salvin.
America's leading metaphysician.

Question: Do you believe that "Bad Spirits" exist?
And do they interfere in people's lives? As a lightworker, can you get rid of those bad spirits, and how do you do it?

Dr. Salvin: Djinns exist to hurt and block our lives.

Answer: Yes, I believe a lot of negativity, including djinns exist to be counter productive, hurt and block our lives.
As a lightworker, I have been extremely successful with people clearing

their homes, their work place, their family environment, and personal lives using my Good Luck Power candles.

The air clears, the clouds go away, success and movement take place. I hear this constantly from my clients. Then we work to open doors for prosperity, love, luck, health and more. We have to remove the negativity, curses, bad luck, stale energy that are accumulated.

Dr. Salvin: We have a formula for money, success, good luck, love, health, legal and harmony...

Q: How do you incorporate any magical principle in your practice as a lightworker? And is magic a spiritual form of communication with the Spirit World?

Answer: Yes, I incorporate spiritual and magical candle work with my metaphysical and psychic services practice. In 1999 I was trained in candle magic by a Santerian priest.

I was looking for a solution to assist my own love life with my then boyfriend.

I had tried Pagan and Wicca practices but nothing worked.

I met Michael, he trained me, and magic happened for several months. He suggested I learn candle magic to help all the listeners to my radio program, which began in 1995.

He trained me in colors, herbs, essential oils, powders and particular rituals that I do not discuss as it will give it away. However, I do use petitions that are burned in the solution.

The flame is like God; the oils, herbs and powders are in various formulas to affect different things.

We have a formula for money, success, good luck, love, health, legal and harmony, to mention a few.

People come to me with their issues and I have a solution, "...like a prescription for their soul, and suggest various sets of Wicks of Wisdom to help them.

The testimonials I have received over the last 16 years are amazing, rewarding, astonishing and gratifying.

I love helping people. I removed the occult, Pagan, Wiccan, Santerian and Kabbalah principles to make my candle line mainstream for everyone! No threat, lots of fun, love and beauty that produce results. There are individual

formulas used much like baking a cake, lasagne and salad. Different ingredients create different foods; different formulas give different results. How does it work? It's ancient candle magic...that's why it's called magic! Try Wicks of Wisdom and you will see for yourself.

Q: Entities who respond to magical practices during spirits' séance and psychic readings, are they souls/spirits of dead people, or angels and demons, or totally different entities such as Djinn, Afarit, Ghouls and other multi-dimensional entities?

Answer: On occasion, and if I am channeling, I will have a deceased spirit presenting messages.

Most of the time, I believe I have a direct connection to the souls in the spiritual world having survived three near death experiences, and awakening to my gifts in the early 1980s.

I have experienced a Djinn's once.

The entities in my candle line are true spirits that help my clients achieve the positive results. It is not black magic, only white, for the good of all.

When I am reading as a parapsychologist and psychic and healer, I believe pure light, God and spirit are coming through me to best assist the individual.

Q: Did you have any encounter and/or experience with malevolent spirits? And how did you deal with them?



Dr. Salvin: There are definitely malevolent spirits around us.

Answer: The only time I have experienced a negative spirit was one night on the radio in the late 1990s. A caller from Chicago called who wanted to channel his uncle.

I do not know what I brought it but the energy was so heavy and dark, the engineer had to take us off the air for a few minutes as the studio was full of negative energy.

After commercial, I went back on the air and questioned the caller about what his uncle did.

He responded that his uncle had been part of the mob.

That was the only time I ever felt if there is a hell, I tapped into it. Many times, I will read a client and am left drained, confused and in spiritual-emotional pain from darkness and negative energy of the person calling. It takes hours to shift my energy and the pain I feel is difficult to explain.

There are definitely malevolent spirits around us.

Website: www.lindasalvin.com

Phone: Voice mail 888-509-1077.

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Jan Drake Bakke

Bakke: Bad spirits exist and interfere in people's lives for sure.

Question: Do you believe that "Bad Spirits" exist?

And do they interfere in people's lives?

As a lightworker, can you get rid of those bad spirits, and how do you do it?

Answer: I do believe that bad spirits exist.

They can interfere in people's lives for sure.

Yes, we can get rid of them.

I have seen them in waking time bad spirits and also in the dream state.

No matter what state, they are scary, annoying and persistent. I believe that we have a hand in creating these bad spirits from our own emotional states and thoughts.

I believe that when we have a lot of anger or confusion or are having an addiction problem we contribute to making these entities occur.

They become forms from our own energetic outpourings so to speak. We can

create them.

I also believe that there are these entities already there from other lifetimes that were created and have never been shown to go to the light or dispersed by a healing.

I have witnessed them. I know they are real and exist.

Bakke: Magic is very much a form of communication with the Spirit World.

Q: How do you incorporate any magical principle in your practice as a lightworker?

And is magic a spiritual form of communication with the Spirit World?

Answer: I do magical rituals for the moon. Particularly the money burning ritual magical spell that is done for the new moon and the full moons. Magic is very much a form of communication with the Spirit World.

I not only do prayer work but also I light candles and chant words that are a form of magical work. I am still learning about this form of work these days. The money burning rituals have been very beneficial to me and have plain and simple worked. I believe in these whole heartedly. They are blessed magical works with the divine spirit.

Q: Entities who respond to magical practices during spirits' séance and psychic readings, are they souls/spirits of dead people, or angels and demons, or totally different entities such as Djinn, Afarit, Ghouls and other multi-dimensional entities?

Answer: Doing psychic readings and encountering spirits have been very positive.

I have not seen very many negative spirits or entities.

I have seen them though at times.

I have dreamt of them too.

Some of them have come from clients.

They have come in through dreams to tell me messages.

Q: Did you have any encounter and/or experience with malevolent spirits? And how did you deal with them?

Answer: Yes, I sure have.

A few times. It was extremely scary.

I was a young girl on the beach with my sister in law one day and this man (entity) wanted to get a ride with us. He had pure red eyes. He was very negative when he talked to us and very strange. I felt total evilness and danger.

I said some prayers and so did my sister in law at a light while driving. He jumped out very fast and not to be seen. We were in shock. I turned around and he was gone. No where.

Then several years ago I was driving down a residential road in my neighborhood and I saw this guy or ghoul walking along the street looking right at me.

His face came into my car. It shocked me. He wore a dark hood and had a ghoulish face. He was still across the street though as his face was projected into my car.

I went into a kind of paralysis and then just asked for divine help and protection.

I drove on. Later I had a healer do a healing on me and she said she saw a hitchhiker in my energy field. She did what she did and he swirled out like a funnel.

It was this same being. She said he attached himself to me. He was a negative one.

Bakke: They were very scary and powerful.

That was interesting. Another time I saw a few dreams while working with clients and they wanting to get rid of these attachments; negative spirits.

They were very scary and powerful. Fiendish ones they are.

I just did alot of prayer and white light protections around them basically. I am still needing to learn more of how to get rid of them.

This is a good way though.

I also will sage the rooms and keep nice white candles going along with any roses or flowers to put in the rooms too, when the season is available.

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Reverend Deborah Bishop

Q: Do you believe that "Bad Spirits" exist?

And do they interfere in people's lives? As a lightworker, can you get rid of those bad spirits, and how do you do it?

Answer: Just like there exists light and shadow in life, there exists light and shadow - or darkness - in the realm of spirit.

Deborah Bishop: Challenge them to come forth in the Christed Light.

I have a hard time really defining them as "Bad" Spirits because it is a very human interpretation, but the truth is there are spirits that are up to no good and that do interfere.

Their reasons for being are numerous and sometimes they serve a greater purpose than we might realize, but when they are disruptive they have to go. It is possible to clear them, and you will want to, however sometimes you actually need to know why they are there.

If you are not able to comfortably, or knowingly, protect yourself within this kind of situation, rather than attempt this yourself I highly recommend you bring in an expert that can properly handle the situation.

The process, or at least the abridged version is:

1-Challenge them to come forth in the Christed Light.

(This is a powerful white light energy that was brought to the planet to be of service by Jesus, it is a force to be reckoned with and can be relied upon to serve in these situations quite beautifully.) Good news, sometimes this is all it takes and they are gone! If not however;

2-Ask them to identify what they are wanting.

Sometimes spirits are needing to cross over, they are stuck and if they have been stuck for a long time, they can become mischevious!

If you are able to ascertain their needs you can see that they are accomodated and thus they are dealt with. If this does not work for you;

3-Look to the experts - if you have not already done so for step 1 and/or 2, as there are several ways to banish or transform Spirits and they will know what is best, or which way to advise.

Deborah Bishop: There are some very high vibrational dark energies out there.

If you yourself are learned enough to proceed then you will know to set up portals in windows (never use doors) and to use the appropriate tools by which to send the Spirit in question upon their merry way.

Be warned, or aware, there are some very high vibrational dark energies out there.

Recognizing them is not always easy, however if you make a habit of excepting only that which is of "God and good - or Light and goodness, or of source and goodness, you pick what works for you - you will be able to see them more clearly, should you encounter them.

Deborah Bishop: I know magic to be a wonderful spiritual form of communication.

Q: How do you incorporate any magical principle in your practice as a lightworker?

And is magic a spiritual form of communication with the Spirit World?

Answer: I do use magical principles in my work as a lightworker, healing artist, psychic, medium and such in so much as I acknowledge and call upon the elements, as well as the elementals, the guardians of the watch towers, when I feel guided to do so and I also will incorporate burnings and guided spell work when I feel directed.

It is not my "traditional" platform, but it has always been a part of my work in some form or another.

I am the first to share that I'm not an expert within the magical realms but I am an expert conduit and thus I can be the vessel to channel the work very effectively.



I also enjoy doing circle work and hold space very well within them. Yes, I know magic to be a wonderful spiritual form of communication, one that can serve a very high vibration and serve the light powerful ways. In this reality I understand also it is not the magic alone but those who would use it and what they would use it for that either inhibit or prosper its uses.

“Magical practice can be a wonderful way to connect and communicate with Spirit.”

Let that not sound a bit intimidating because all who use magic also know, or they ought to, that they are part of the whole and the golden rule, "you reap what you sow" and thus it is important to be aware of what you are sowing!

As I said, I'm an expert conductive but I do not go blindly into these areas, I walk in much light and protection and am fully awake and aware to that

which flows too me and through me. Magical practice can be a wonderful way to connect and communicate with Spirit.

Q: Entities who respond to magical practices during Spirits' Séance and Psychic Readings, are they souls/spirits of dead people, or angels and demons, or totally different entities such as Djinn, Afarit, Ghouls and other multi-dimensional entities?

Answer: The only way I can answer this question is to say "Yes!" They are all of the above, however in a traditional, or dare I say typical seance, they are more apt to be souls/spirits of those who are present who have come forward to share, or maybe a spirit needing assistance crossing over.

If you are doing work specifically in the Angelic Realm, then you could anticipate the presence of Angels and on occasion there can also be a wayward demon but this is rare indeed, because generally the protection work put in place in the setting up of the seance, or a Reading for that matter, would create a barrier disallowing those energies access.

This does not mean that one can't work in that realm though and evoke that energy, that is possible and there are those who do.

Multi dimensional entities tend to come through as a more direct channel and not really within the seance reality sometimes however, as with anything spiritual, it can happen, but in my knowledge and experience this is also quite rare.

These energies are more inclined to move into a willing vessel who will function as a direct channel for them.

In readings all aspects can be touched upon and may participate depending on the situation and what is of highest service to the person being read for, or at least that is my experience.

Q: Did you have any encounter and/or experience with malevolent spirits? And how did you deal with them?

Answer: I have had an encounter with malevolent spirits on more than one occasion. One was in physical form, a possession if you will, that I had to literally gain the trust of in order to survive, literally. That is a whole other subject, but I can tell you that physical possession happens and this is why some people do seemingly unthinkable acts. When I was able to gain the trust of this entity then I was able to ultimately get away from them.

Ultimately I was able to clear the space they had infiltrated and in essence send them into the void.

Or, better said, let the light take care of them. Another encounter I had was when I was doing a channeled session for a person seeking access to

someone on the other side.

Turned out this person was had walked on the dark side in the most recent life and served it as well in the after life.

I was not told this prior to our session, and I was also young to the work on this level. Be the time I realized what was happening it was too late. I ended the session with the client and called one of my teachers and they guided me through a very intense healing session where this soul was literally unlocked from the darker side and sent swiftly to the light.

It was a very rewarding experience in the end, however it was both frightening and toxic to me until it was properly handled. I learned a lot that day!

There has been some other work I have done here as well, but suffice it to say, I walk in the light, I serve the light and at this time in my life and work I have some amazing Guardians. I will offer this insight to my growth and power on this level and that is that none of us are alone, nor are we meant to face, or do battle on our own.

This is not the way it is meant to be.

Call upon the light, call upon your source, call upon the Angels, Guardian Angels, the Guardians of the light and of the Universe. Call upon that which is always with you and know you are never alone.

Phone: [615 823 0073](tel:6158230073) - SKYPE: debroar

Website: <http://www.revdebbishop.com>

<http://www.deborahbishop.com>

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Françoise Desbouches

Desbouches : « Je contemplais notre monde avec la candeur de l'enfant et la colère du guerrier. »

Q : Do you believe that "Bad Spirits" exist?

And do they interfere in people's lives? As a lightworker, can you get rid of those bad spirits, and how do you do it?

En français : Croyez-vous que les « mauvais esprits » existent ?

Si oui, interfèrent-ils dans la vie des gens ? En tant qu'un artisan de la lumière, pouvez-vous débarrasser de ces mauvais esprits, et comment le faites-vous?

Réponse : Ce qui suit est témoignage.

À mes premiers pas de jeune médium, j'ai fait fi de ces légendes concernant les démons.

Je contemplais notre monde avec la candeur de l'enfant et la colère du guerrier. Quelques expériences édifiantes vinrent corriger cette bévue.

Nous sommes en 1987.

Une consultante se prénommant J....., férue d'astrologie et d'ésotérisme, se présente à mon Cabinet. De façon très insidieuse, elle réussit à s'immiscer dans ma vie pour, finalement, appartenir à mes « familiers ».

Et voilà qu'elle me fait découvrir une drôle de pratique du « spiritisme »

consistant à faire se mouvoir un verre à pied à l'intérieur d'un cercle composée des lettres de l'alphabet.

De séances en séances, ce qui devait être une expérience ludique et amusante, va s'avérer nettement plus dangereuse. Les pseudo messages, bien gentils au départ -mais complètement faux- vont devenir menaces de mort. Oui ! je dis bien « des menaces de mort » !

Desbouches : J'ai su que j'avais frôlé la mort. Laquelle ?

Étrangement, petit à petit, l'impression de vivre dans une glacière s'intensifie au point que, avec un chauffage poussé à fond, 30° Celsius au thermomètre et trois pull-over, je grelottais encore.

Je me souviendrai toujours de la dernière séance.

Le fameux verre s'envola tout seul :

Arretez cela !!

La table, les lettres, tout fut littéralement balayé : une force était là, inimaginable et je crus même l'entendre, cette voix d'une autorité à nulle autre pareille, prononcer cette injonction.

J'ai su que j'avais frôlé la mort. Laquelle ?

Mais le Maître Intérieur est intervenu.

Quelques mois plus tard, j'étais en Italie, sur les pas du Padre Pio (Prêtre italien et capucin 1887-1968. Canonisé par le Pape Jean-Paul II le 16 juin 2002). À la sortie d'un lieu saint, je suis accostée par un vieux prêtre qui me dit :

« Sachez qu'il ne faut jamais dialoguer avec Satan ».

Ce propos est resté gravé au fond de moi.

Quelques jours plus tard, tandis que je priais, un parfum de roses s'est exhalé autour de moi et les pèlerins se sont approchés. Le Padre Pio, vénéré par tous les médiums, m'avait fait signe.

J'ai revu J..... à mon Cabinet vingt-cinq ans plus tard.

Et de me demander : « acceptes-tu de me recevoir, m'as-tu pardonnée ? ».

J'ai répondu OUI.

Elle avait, entre temps, noué une nouvelle amitié avec une autre voyante, qui décéda prématurément, en lui disant, quelques jours avant sa mort : « Sais-tu J....., je sens que l'on me veut du mal, que l'on veut ma mort ».

Quant au visage de J....., d'à peine trois ans mon aînée, c'est celui, desséché, parcheminé, émacié d'une femme de plus de 75 ans que j'eus la stupéfaction de revoir.

Un visage, entendis-je au fond de moi « de sorcière ».
Brrrrr !

Nous sommes en 1989 lorsque je fais la rencontre, toujours à mon Cabinet, d'une personne prénommée M..... De la même façon insidieuse que J..... , elle va, au fil du temps et surtout à partir de 1995, faire partie de mes familiers. Attention !

Les apparences sont fort trompeuses.

Intelligente, attentionnée, serviable et généreuse, c'est une relation de confiance. Dans ma profonde solitude terrestre, voici ce qui ressemble à un cadeau du Ciel, non ? Sept ans après cette rencontre, en 1996, une chute dans la forêt, me vaut un poignet gauche cassé. Elle s'empresse à m'assister dans les tâches quotidiennes de la maison. Je suis très fatiguée durant son passage chez moi, mais n'y prête pas vraiment attention.

Dès ma convalescence, cette personne disparaît comme par enchantement pour réapparaître, timidement, par une carte postale puis une missive ambiguë en 2003, soit sept ans plus tard. Nous renouons, partons même en vacances en Auvergne ensemble, dont je reviens fatiguée et blessée à une cheville, mais je n'y prends pas garde.

Je n'avais pas encore compris !

Je n'avais pas compris pourquoi j'étais prise de douleurs diverses et violentes dans tout le corps.

Je n'ai jamais fréquenté autant de médecins et d'officines qu'à cette époque, tous impuissants à me soulager.

En fait, je fréquentais un bon petit vampire.

Et c'est en 2010, soit sept ans après sa réapparition dans ma vie, que tout s'accélère. Dans mes rêves, toujours le même cauchemar qui m'avertit, de façon récurrente et insistante, d'un danger de mort imminent. Et c'est la chute, le 1^{er} juillet.

La tête heurte durement le bord de la baignoire, je sombre dans une grande et longue nuit. Revenant à la conscience, le poignet droit est « pulvérisé » et demandera deux heures de chirurgie en salle d'opération. Une algoneurodystrophie se déclare immédiatement : c'est le syndrome du bras mort ! (Je suis encore en soins aujourd'hui).

Cette amie s'empresse alors pour m'assister dans toutes les tâches quotidiennes et administratives. Elle est chez moi tous les jours.

A deux reprises, durant sa présence, je subis une violente poussée dans le dos au risque de me précipiter du haut de l'escalier, avec mon bras en écharpe, tête la première, sur la terrasse du jardin en contrebas.

C'est miracle d'y avoir échappé. Oui, mais il n'y a personne derrière moi ! Qui m'a poussée ?

Mon visage change au fil des jours et l'on peine à me reconnaître. C'est cela « être l'ombre de soi-même ». Entre autres douleurs, il y a ce poignard qui se plante dans le foie à chaque fois qu'elle arrive, et dont l'effet s'estompe et disparaît dans le quart d'heure qui suit son départ... Cette fois, je sais bien d'où proviennent tous ces maux, et je suis fort intriguée par ces périodes de sept ans qui scandent cette relation.

Que faire ?

Mes demandes s'élancent vers mon Père Divin.

La réponse se tient dans un mot : « Pardonne » !

Et c'est le pardon qui a guéri mes blessures et, je l'espère, les siennes. C'est le pardon qui la maintient désormais à distance, elle bien sûr mais, à travers elle, un cortège de sombres entités. J'ai évidemment gardé à M..... une place dans mon cœur car « elle ne sait pas ce qu'elle fait, en réalité ».

Et ce n'est pas le hasard d'un caprice poétique si je reçois, au fond des forêts, il y a plus de trente ans cet étrange message, fredonné tel un refrain :

"On m'appelle Dame et je n'ai plus de nom
Je porte sur mon âme le signe du pardon".
Me signifiant, de façon radicale, ma tâche,
mon engagement, ma raison d'être sur Terre.

**Car c'est bien le pardon, l'ultime Glaive de l'Ange, qui sauvera
l'Humanité.**

Permettez-moi de vous envoyer ce message, car ce fut mon premier appel
aux AMES GERMEES, comme elles se nomment aujourd'hui. Le voici :
"On m'appelle Dame et je n'ai plus de nom
Je porte sur mon âme le signe du pardon".

Il y a bien longtemps que tout se trame, que tout se construit, que tout se
vivait dans le non vécu, dans ce non vécu où l'homme dit ses mots et où les
mots ne veulent rien dire.

Et je ne vais pas me demander où je vais.

La réponse est ailleurs, là où l'être va, là où le monde se met en marche et
où j'apporterai simplement une braise, un feu, une larme, un inspir et un
expir qui dessinent la trajectoire de vie de tous les êtres.

Il ne faut pas me demander de parler.

Parce que je n'ai pas de mots. Penser n'est pas exact si penser est sans
inspir et sans expir.

Je n'ai pas de temps : le temps n'existe pas.

Quand je vois le temps, il est ligne illusoire du plancher du théâtre des
hommes.



Leurs espoirs, leurs pensées, leur vision d'eux-mêmes, c'est le décor du théâtre. Dedans, les personnages jouent, s'animent, s'emprisonnent, se causent.

Je regarde le théâtre.

Ma conscience est au-dessus, en dessous, à côté, ailleurs? Où est-elle?

Où est-elle !

À rechercher l'authentique de soi-même, on ne rencontre plus rien : plus de nom, plus de visage, plus de cœur car le vieux cœur qui a aimé n'est pas le cœur de Soi.

On rencontre le sans nom, le sans demain, le sans hier, l'absolu moment de la verticalité, l'absolu moment où s'exhale la lumière.

Et là, je suis à la frontière, dans le doux cheminement de l'être, là où il était déjà, là où il sera, là où il devient, là où, en verticalité encore une fois, il est pour toujours.

Je n'ai plus de lieu, je n'ai plus de temps. Je suis –sans chercher, sans parler, sans savoir-, je respire au rythme d'une vibration que nul n'entend, que tout le monde connaît, que personne ne met en diagramme sur un papier calligraphié : l'homme ne sait pas encore mesurer.

Ma vie explose tout à coup, comme si sa définition venait de naître, comme si je savais enfin pourquoi je suis là, pourquoi je devais vivre, pourquoi surtout je ne pouvais pas mourir.

Et je rencontrerai l'être souverain qui saura dire les mots, réveiller les foules, exhiler les consciences. L'Europe se réveille, le monde se réveille,

je suis l'écho de tout cela, l'un des milliers d'échos de tout cela, je suis le prix à payer. Nous serons beaucoup.

Et aujourd'hui, c'est le pourquoi pas de ma vie qui se pose.

Et mes anciennes colères reviennent au bord du feu : colère contre le mensonge, la fausse vie, ces regards d'aveugle, ces paroles pour ne rien dire, ces mots vides de sens, ces mains tendues qui n'ont rien à donner, ces pauvres corps qui pourrissent sur pied parce qu'ils ne savent reconnaître leur beauté. C'est ma colère qui veille le feu.

Vivre l'un sans les autres n'est pas vivre. Ne pas vivre pour les autres est déjà mourir. Si tu vis pour toi, tu ne vis pas, si tu vis pour l'autre, peut-être vas-tu naître ?

"On m'appelle Dame et je n'ai plus de nom

Je garde sur mon âme le signe du pardon".

Et si d'aventure je croise l'être silencieux, je lui demanderai le partage et le pain et le sel me donnera car ils sont le fruit des pluies divines qu'il tient dans sa main.

Et c'est là que viendra le silence, celui que j'attends, que je cherche, qui, petit à petit, pas à pas, cœur à cœur se définit, dans la demande d'absolu de mon être qui s'oublie parfois et se reconnaît souvent dans la marche de la terre.

Il est un feu qui couve depuis longtemps : l'Europe se réveille, signe des temps de demain et nous en sommes les témoins, témoins actifs, témoins muets, témoins de foi, travailleurs dans l'invisible pour le visible de l'homme.

Desbouches : Je n'accepterai jamais la souffrance, je
n'accepterai jamais la mort, je n'accepterai jamais
l'ignorance de l'homme.



Là est ma foi, là est ma vie, là est le pari, là est le défi.

Je chercherai aux confins de moi-même jusqu'à exploser la membrane ce qui fait que l'homme est prisonnier de lui-même, est prisonnier de lui-même.

Je n'irai pas au bout de ma vie, j'irai au bout de la vôtre.

Je crèverai l'abcès de l'oubli pour que vous compreniez simplement par le regard, ce nouveau regard levé en vous-même, qui vous êtes, où vous allez, ce que vous étiez, ce que vous pouvez être, ce que vous n'osez exprimer, ce que nous n'osez pas devenir.

Et jamais, jamais, je ne serai fatiguée.

Et si vous rencontrez le mensonge, soyez humble devant le mensonge. Le mensonge de l'être, c'est sa dernière parade, c'est la plume de l'oiseau qui n'ose pas s'envoler,

Et si vous rencontrez le borgne, c'est bien le borgne que vous devez rencontrer. C'est l'œil qu'il a crevé pour ne pas souffrir. Et j'ai mal de tout cela.

L'aveuglement volontaire est la démission de l'homme !

Aujourd'hui, on parle beaucoup. On parle de Dieu, on parle des Esprits, on parle des Anges, on parle des Ames. L'exotérisme bat son plein sur un champ de foire. Il est le refuge des faibles, le bras des aveugles, la nourriture des faux-semblants, le masque des mauvaises consciences, la crainte des peureux.

Tout en vrac, mes révoltes !

Et tous ces groupes de prière qui surgissent de par le monde ?

La prière est silencieuse, la prière est immobile, la prière est la lumière

dans le pilier de l'homme. Et la prière n'a pas de mot, pas de phrase, pas d'émotion, pas de pensée. Elle n'a rien d'humain, cette prière, rien d'humain et rien ne vient justifier la foi, rien.

"Oh, tu as bien peu de foi" me diront les adorateurs d'icônes, "si tu ne sais pas prier". Comment leur dire que la prière descend et monte, monte et descend dans un mouvement incessant d'énergie de lumière où l'être n'a pas de mots pour mettre son empreinte : La prière est le Chant sacré.

Et ce Chant est Silence, Il est Immobilité, Il est Eternité.

Et j'inviterai les hommes à venir au rendez-vous d'eux-mêmes dans le secret de leur âme, au bout de leur vie, je les inviterai à contempler leur propre sourire, à oser se regarder dans les yeux pour savoir qu'ils sont beaux, pour savoir qu'ils sont saints, pour oser ce qu'ils sont, pour oser se nommer.

Mais je parle d'une vie qui n'est pas l'aujourd'hui, d'une vie qu'ils connaîtront demain, d'une vie qui sera sur la terre, un jour.

Il n'y a ni lieu ni temps dans l'éternité et je chante ! ...

Ce sont ceux-là que j'appelle, ils sont dans ma mémoire, je les rejoins dans mes rêves.

Je bannirai toute religion pour rencontrer Dieu.

Je renierai ceux qui parlent faux pour rencontrer l'homme.

Et j'irai jusqu'au bout.

Jusqu'au bout de moi-même, jusqu'au bout de l'autre,

J'irai jusqu'au bout de la terre pour dire,

Au-delà des mots, comment résonne le cœur.

J'irai jusqu'au bout, mais je ne suis pas née pour cela ! ...

Je suis simplement née pour apprendre à respirer, pour apprendre à me tenir debout, pour apprendre à aimer, pour apprendre à donner, pour apprendre à mourir. Je n'étais pas venue pour cela. Mais comme un escargot laisse sa trace, espérons que nous serons nombreux à laisser la nôtre.

Et si je me demande, là, qui je suis,

je suis graine dans les hommes qui ne sont pas nés,

un aujourd'hui du demain, le demain d'un hier,

je suis, quelques instants, l'éternité.

Et ceux qui ont en conscience cette éternité de l'homme, qui ont le cœur assez grand pour aimer la terre, plus grand encore pour embrasser la lune, le soleil, vénus et les milliers d'autres planètes et l'au-delà de l'au-delà de l'au-delà, que ceux qui sont déjà là entendent bien ce qu'ils reconnaissent, ce qu'ils vivent, ce qui les anime, ce qui fait le double inspir de leur vie.

"On m'appelle Dame et je n'ai plus de nom

Je porte sur mon âme le signe du pardon."

Contact :

Les consultants peuvent joindre Françoise Desbouches par courrier: Françoise Desbouches -16 rue Henner-54000 Nancy, France

Par mail: francoise.desbouches@gmail.com

Par téléphone: (00 33) 03 83 40 53 18

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Jessicca Haas

Question #1: Do you believe that "Bad Spirits" exist?

And do they interfere in people's lives?

As a lightworker, can you get rid of those bad spirits, and how do you do it?

Answer: I believe that is a tricky question!

I do believe in higher and lower forms of energy, and some people refer to lower energy as "bad spirits" or evil. So, I say yes, of course there are lower or less evolved energies in the ethereal plane, but I wouldn't necessarily call it a bad spirit. Those energies can be difficult to deal with or have around, because they are often lecherous to your chakras.

Jessicca Haas: My guides are some of the best, but if

they happen to allow an energy through, it's usually for a lesson.

They can drain your life energy, causing actual physical symptoms as simple as tiredness or headache, or even stronger like nausea or depression.

They can also serve as lessons, teaching us as to ground and protect ourselves, to learn how to shield against negativity.

They can also simply affect us to teach us lightworkers to put rules in place for our guides to follow about how we want to connect with the other side and how it is okay to be contacted by them, if they want us to use our ability to help in any way. My guides are some of the best, but if they happen to allow an energy through, it's usually for a lesson.

When I do take notice of an unappreciated or uninvited energy, I do several things to make them leave.

“The biggest key thing is intention. You must tell them they are no longer welcome into your space, they need to leave, now.”

Next is I go around to all the windows and open them, inviting the presence to leave.

Then I start on the lowest level of the house and burn a sage stick bundle, while ringing a bell, wafting the smoke in all corners and ushering the smoke to an open window. The bell raises the vibration of the space, and lower energies no longer feel welcome there.

Once I have cleansed the room with the sage smoke, I close the window and put several large pieces of course ground Himalayan Sea Salt on the window frames, at the top and bottom, to deter other lower energies from feeling welcome to the space. I finish by saying a prayer and a blessing.

Q: How do you incorporate any magical principle in your practice as a lightworker? And is magic a spiritual form of communication with the Spirit World?

Answer: When I first started opening up to the para-normal and

metaphysical and trying to make sense of my abilities, I identified strongly with being a "good witch".

That being simply because I had no other explanation at that time as to what I was experiencing. So, going with that school of thought I dabbled innocently in spell work, though, now I understand it is more about intention, as I said before. My spells have always packed one heck of a punch, nothing ever small results.

That being said, I think magic is what we perform before we understand that we really don't need much more than our own inner power and belief in that power to manifest a situation, if that's what you really want. It's something that is tangible, a cause and effect, like people reading tarot cards, for example.

Most good readers could read without their cards, but they kind of use them as a crutch, not in the way of them not believing in themselves.

More in the way that using something you can see, show to your client your thought process, it makes it easier to say, "See this?"

It means this." If your heart and head are in disagreement, it also personally can give you a visual, tangible compass.

I also definitely use various stones in a ritualistic way to "amplify" or "enhance" my ability, so I guess "magic" is a broad term for me, more of a synonym for manifesting or a belief that ritualistic thoughts/behaviours can strongly effect a desired outcome.

Q: Entities who respond to magical practices during Spirits' Séance and Psychic Readings, are they souls/spirits of dead people, or angels and demons, or totally different entities such as Djinn, Afarit, Ghouls and other multi-dimensional entities?

Answer: That is another difficult question. I have mostly dealt with loved ones of clients, and not much dark energy, and there's a reason for that.

In my opinion the best way to call any spirit of the light or any positive higher vibrational being, is etheral light.

Simply light a candle and speak their name, if you know it. Speak of your fondest memories, and it will draw the spirit (of most any loved one) near.

Jessicca: It matters that it is a wish from your heart.

As for Djinn, Afarit, any seriously lower vibrational being/ spirit, I haven't dealt with anything like that yet, thank goodness, so I have no experience to speak on that.

I have an excellent spirit guide team, and they are pretty good at keeping

negative entities from me.

I think souls that are trapped in what we humans call purgatory, or just the in between, can be easily romanced in a Séance to come forth to prove their existence.

This especially so if they are stuck there because they are not at rest, they will want to find peace and will use the spell or invocation or Ouija board or seance, if they can, to reach out. I think if you're not really careful, and by that I mean, having a strong and positive intention, a good deal of knowledge in the metaphysical areas of cleansing, grounding, and protecting your self and your personal space, then you could innocently but inadvertently let some bad energies feel welcome in your space, and you don't want that.

Q: Did you have any encounter and/or experience with malevolent spirits? And how did you deal with them?

Answer: As I said previously, I have a pretty good spirit guide team, but we are constantly improving our communication, so there was a time when we had some... shall we say clarity issues?

I had a spirit come to me and show me for about a month randomly over and over the scene of her death.

From several different angles and perspectives I saw her murder, a gun shot in the face.

Let's just say I was ultimately grossed out, and asked my guides to no longer show me any negative things like that.

Nothing unpleasant, to include the graphic parts of the death, morbidly gross things the soul has endured, etc. After stating it, it became a rule and my negatives became more symbols or bits of movies rather than the first hand account.

At the same time, though, I also stopped seeing a lot of negative things, like every where. In pictures where other people, even other intuitives, felt "evil" or "a bad feeling" or such, in my personal relationships, every where, I saw nothing "bad".

As a consequence I slacked off on doing my ritual cleansing techniques around the house, not feeling the shifting in the energy. My younger son began having night mares, waking wide eyed, fearfull, squeeling in choked fear, pointing to a very specific area in their room, claiming to see a big dark figured man with no eyes. Creeped me out, so, naturally (big flourish here, ha ha) I got my sage stick, my bell, and my camera, and commenced to do the "ritual" we talked about in the beginning.

Then I had to discuss with my spirit guide team, not to completely block

every negative, as I can't protect myself and those I love, from what I can't feel. I realize some of the "bad things" just have to happen, but they are better at not letting in the lower energies when the team determines that I can't help the lower energy/ entity.

So, the man my son saw hasn't returned, and didn't bother him any longer after the night I cleansed my whole house, (his bedroom twice for good measure) and I learned yet another much needed life lesson.

Contact:

Facebook: Psychic & Medium Readings by Jessica

Twitter @PsychicJessica

PsychicJessica.blogspot.com

E-mail: Jessica8178@gmail.com



Reverend Chanda Reaves
B.Msc, AAS, CMA (AAMA)

Do you believe “Bad Spirits” exist?

And do they interfere in people’s lives? As a Lightworker, can you get rid of those bad spirits, and how do you do it?

Answer: I don’t “believe” bad spirits exist. I “know” bad spirits exist. To believe that something exist may or may not be based in facts. However, to “know” a thing exists, is based in facts.

Reverend Reaves: I know that “Bad Spirits” fully have the capacity to interfere in people’s lives negatively and in some instances tragically.

As a Lightworker, I am able to assist in ridding a person or individuals that are being haunted by “bad spirits”. Through the practice of Guarani Shamanism, I have aided many individuals and families rid themselves, their homes and businesses from malevolent, lost, and confused spirits.

I assist in helping “Bad Spirits” to cross over from the 3D reality where they are sharing our spacing and time into their own prospective 4th and or 5th dimensional realities according to their own personal ascension process.

Q: How do you incorporate any magical principle in your practice as a Lightworker? And is magic a spiritual form of communication with the Spirit World?

Answer: The incorporation of any magical principle in my practice as a lightworker starts with the knowledge of the three basic classes of entities that are instrumental in magic being productive as form of communication, usually spiritual.

The first class of spiritual beings is those that are non-corporal or disembodied spirits of humans and animals. Many of the indigenous peoples

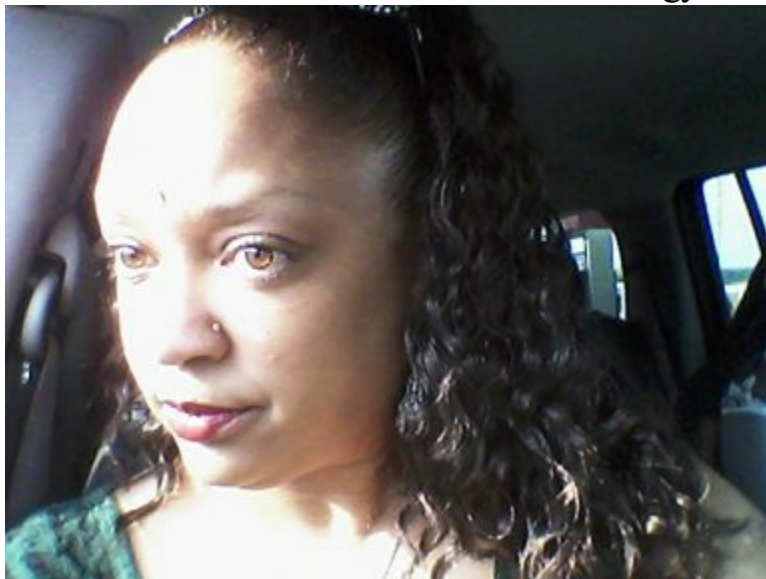
of the world call upon their ancestors, totem animal spirit guides, and or protectors to assist them in their magical workings.

“Magic is definitely a spiritual form of communication with the Spirit World.”

The second class are spiritual beings that are created through our thoughts which are made manifest etherically who serve a specific purpose are called, “Thought forms”.

When working with Thoughtform entities you literally build that specific energy into an etheric form with a specific function, purpose and or goal in mind.

As thought being the purest form of energy in the Universe, an adept is able to build these Thoughtform entities from the constructs of their own consciousness through utilizing visualization techniques, physical use of their bodies, and their own life force energy.



A great example of this is an Egregore through which a Thoughtform entity that can be constructed by an individual or multiple individuals for the common goal of the individual or group for a specific bidding, purpose, and or magical working.

The third classes of spiritual beings entities may or may not be non-corporal in form; however, they have a pre-existing life force of their own and are known as Elementals or Nature Spirits.

These types of spirits are generally found in nature through legends and folklore in cultures around the world, such as Djinn, Afarit, Gnomes, Elves, Leprechauns, Ghouls, Trolls, Nymphs, Sylphs, Fairies, Gremlins and Goblins.

“Elementals can be both interdimensional and multidimensional.”

To elicit the assistance of an Elemental, invocations must be made to call the Elemental into service.

Magical principles are then applied by the use of specific written and verbal language(s), ritual workings, homage, and servitude that maybe required in invoking the Elementals assistance. When working with Elementals ones approach must be that of reverence and respect. In order to incorporate magic in the communication process of the Spirit World, one must fully comprehend these concepts and be able to apply the proper techniques of effective spiritual communication based on the class of spiritual entity one is actively working with.

Q: Entities who respond to magical practices during Spirit' Séance and Psychic Readings, are they souls/spirits of dead people, or angels and demons, or totally different entities such as Djinn, Afarit Ghouls and other multidimensional entities?

Answer: In my personal experience, I have had contact with deceased persons, Angelic and Demonic beings, Egregores, Elementals, Interdimensional as well as various Multidimensional Entities.

During psychic readings and mediumship, one must be prepared for what is attached etherically to the client.

I have performed a multitude of readings where there's more than one deceased relative that has been trying to communicate with the client and the group of spirits appears through the ether together of which all are clairaudible.

Needless to say, sometimes multiple spirits try to speak at once. However, it best to instruct the spirits to address messages one at a time, so that no message is lost, and the transmissions from each spirit are complete.

I have exorcised malevolent spirits and demons during Guarani Shamanic exorcisms.

I have seen spirit teachers and guides that accompany clients and deliver messages and or warnings for the clients.

Reverend Reaves: I have experienced interdimensional and multidimensional beings downloading messages; physically manifest themselves, and communications through Electronic Voice Phenomenon (EVP) and Automatic Writing.

Q: Did you have any encounter and/or experience with malevolent spirits? And how did you deal with them?

Answer: I have had numerous encounters with malevolent spirits. As a Metaphysical Practitioner who specializes in Metaphysical Parapsychology, I am called upon by clients that are actively experiencing malevolent paranormal phenomenon.

Of course I approach each case individually and objectively reverently respecting my clients' experiences as they are very real and personal.

I incorporate metaphysical science and paranormal research with compassion and understanding of how terrifying dealing with malevolent spirits can be.

I also respect the malevolent spirits and listen effectively to the spirit(s) so that the extraction process will not be difficult and performed in a safe and effective manner.

First, I give my clients the knowledge and tools of how to effectively protect and shield themselves from being under physical and psychic attack from malevolent spirits.

If the offending spirit is haunting the individual(s), I use a spiritual cleansing technique that clears the clients' auric-etheric fields and shields them from further psychic vampirism or psychic attacks by malevolent spirits and entities.

When a residential or commercial dwelling is haunted, provisions are taken to smudge and consecrate the grounds, along with metaphysical prayer invocations.

Second, ritual workings are then performed for spiritual extraction and sealing of the portals of which the entities are entering through, such as a vortex in the dwelling. During the extraction process, communication is initiated with the offending spirit to identify what type of entity is present and why the entity is causing negative paranormal activity.

Once the entity is identified and its case is heard, the entity is escorted to its extraction point, crossed over into its prospective dimensional reality, and then the portal/vortex is sealed closed.

Website: <http://www.chan-wan.com>

E-mail: chanda.reaves@gmail.com

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DC LOVE

DC Love said, “I resonate with the light and nothing else.
I invoke the protection of the angels. I visualize that I am surrounded by the

protection of pure white light. I ask that each Archangel stand in every corner of every room at the same time and face the north,south,east and west. I know that the archangels will provide guidance and protection. I also ask the angels of communication to come in to help ensure that I deliver the messages that need to be heard during each session.

I say a prayer to Jesus and Mother Mary to guide each session and shine their holy light upon us, ensuring nothing evil or negative come near myself, family or home, or vehicles.

I then ask Archangel Michael to dig his Holy Sword into my house encasing it with God's powerful protective light ensuring only that which comes from God comes through and nothing else and light a white candle. I do a breathing grounding exercise and begin my session.

I have connected with souls/ spirits of people who have crossed over. Some have been family members, people who wanted to connect during readings to bring information to their loved ones, I have also connected with Joan Rivers, Michael Jackson, and Robin Williams. I have connected with the Angels, Ascended Masters, family pets & pets of people I have done readings for.

I've never encountered or experienced any malevolent spirits. The scariest thing I've encountered was Joan Rivers saying "Listen Bitch, just deliver the message!" I was more afraid of her than I was of getting in trouble for putting her message out in social media. I delivered her message!

I don't think you can deal with Joan Rivers...even from the other side of the veil. Joan -"I don't mince words, I don't hold back."

Website is www.therealdclove.com

E-mail: Doreen3537@Aol.com

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Patti Negri, the First Lady of the Occult.

Voted Best Psychic, Medium and Witch 2013-2014-2015.

Patti Negri: Yes I can get rid of bad spirits.

Q: Do you believe that "Bad Spirits" exist?

And do they interfere in people's lives?

As a lightworker, can you get rid of those bad spirits, and how do you do it?

Answer: Yes, I do believe that bad spirits exist and that they can interfere with people's lives.

Often, bad spirits are brought on by weakness due to unhappiness, fear, anger, negativity, substance abuse or a whole host of things that keep us from being in our light or standing in our power.

Some spirits are real otherworldly entities and beings – and some we actually create ourselves and breathe the life into them by our thoughts and actions.

Yes, as a light worker I can get rid of them.

I have many methods (in my practice I pull from many techniques and cosmologies) including ritual work, spell crafting, prayer, chants, seances and journey work – but all based on the knowledge that when you bring in light – darkness is eliminated.

Just as bringing a candle into the room lights it up. So the reason and main goal for the many various techniques is empowering the person with light / positive / beneficial energy that will eliminate and overpower the dark spirit or entity.

Q: How do you incorporate any magical principle in your practice as a lightworker? And is magic a spiritual form of communication with the Spirit World?

Answer: I incorporate magical principal into all my work as a lightworker. Even a simple reading or session.

I believe that we as humans have the power to create our lives – to be the architect and creator of our destiny.

We have free will and therefore power over fate.



Patti Negri: “Often, bad spirits are brought on by weakness due to unhappiness, fear, anger, negativity, substance abuse or a whole host of things ...”

I work directly with spirits, entities, elementals and pure energy itself in working to free clients from any dark attachments and empower them with their own light!



Q: Entities who respond to magical practices during Spirits' Séance and Psychic Readings, are they souls/spirits of dead people, or angels and demons, or totally different entities such as Djinn, Afarit, Ghouls and other multi-dimensional entities?

Answer: Yes, it can be all of the above!

That is why I am very careful as to who I call/allow in to a session or working. Just like you would allow just anybody into your home – I don't recommend allowing just any spirit or entity into your working or space.

Be very careful to only invite and allow in good, light, positive entities and spirits.

Spirits with direct connection to what you are doing, including giving them specific requests and boundaries.

“I could feel the presence of an angry spirit.”

Q: Did you have any encounter and/or experience with malevolent spirits? And how did you deal with them?

Answer: Yes, a couple of times. Once I was doing a séance at a very haunted old home in the Hollywood Hills.

The former tenants included silent film stars, The Rolling Stones, the Mamas & the Papas and most recently Marilyn Manson. The house had a dark, tangled energy and literally drew chaotic, creative people to it. I knew that house would never be happy with a “normal” family living there. I could also feel that there was an angry spirit present who was not happy we were there. We had two film crews shooting the séance for two different projects, one of which was a documentary about the house.

The séance participants were the current tenants and their friends and neighbors.

I think there were about a dozen people total.

I explained to everyone how I worked, set up the space, protections, etc – and that the only thing I asked was an open mind, and to take it seriously and be respectful of what we were doing, and any spirits who may appear.

Patti Negri: Respect the paranormal and its power!

We were starting to get some real insights and finding out some dark information about things that had happened in the house in the 1920s. One of the participants started getting a little ‘smart alecky’ and making wisecracks.

Things started happening immediately.

The French Doors flew open on their own accord.

The speakers, which were not even plugged in or turned on, started making static or white noise on and off and the energy was building and building so that everyone could feel it.

One more wisecrack from the guy and all of a sudden, my cameraman – who was directly across from him and shooting in his direction burst into flames!

The flames started shooting up his back in a V shape – almost like angel wings of fire. They burned his shirt right off like it was synthetic, but it was

all cotton. Everyone was screaming and jumping up from the table. The “medic” in me came out and I yelled “drop and roll” and before we knew it the whole thing was over. Blisters started forming on his lower back by the end of the evening, but he said he was okay. We decided to continue the séance. I laid down a lot more protection, called in more wards and got serious with the participants about being respectful (Which they now had no problem obeying). We had one more glass literally fly out of a cupboard after filming, but I was able to calm the angry spirit. When I saw the cameraman’s scar a few weeks later, it had taken the exact shape of a dragon, a dragon with big teeth, winged ears and body narrowing down into a serpent. It was pretty amazing. I believe it was dragon energy that came in to protect him – and now he had quite the keepsake. It all turned out well, and we got some great footage, but it could’ve had a disastrous ending.

Patti Negri: You have to know what you are doing .

My advice to anyone working in this realm is most importantly: RESPECT the paranormal and its power!

You have to know what you are doing.

This is not a game.

Study, learn and make sure you are trained and well versed in paranormal principles and psychic protection methods. Whatever cosmology or modality you are working in – really know it!

Be very clear as to who or what you are inviting in – and make sure that anyone with you takes it just as seriously and follows your rules and guidelines. Always work in the light. Be clear to only invite in friendly, benevolent, helpful spirits and entities – and be firm that no others are allowed into your sacred space.

Please be aware that the world you create is the world you have to live in... so, if you want to open up the veil and live in a world with ghosts and spirits – make sure they are friendly ones!

Website: www.PattiNegri.com

Phone: 323.461.0640

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Vickie Gay

One of my favorite lightworkers.

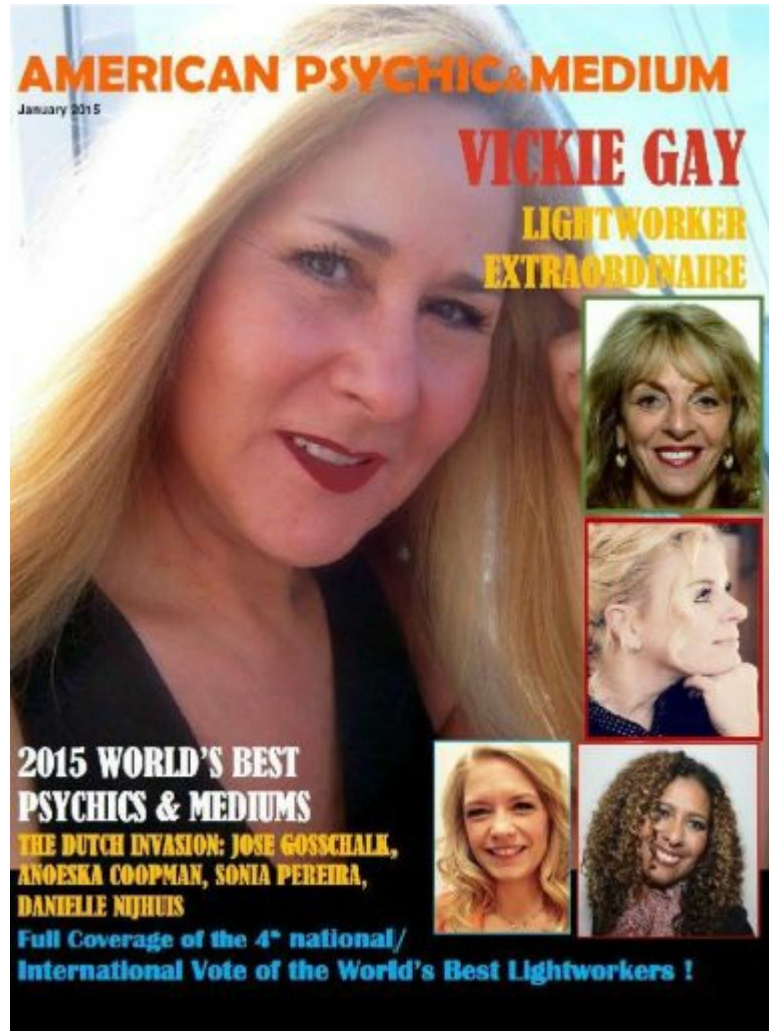
Voted 3rd Best Medium on the planet 2014-2015

On the critical subject of bad spirits, one of my favorite lightworkers, Vickie Gay said:

“In my many séances I demand negative spirits be kept away. Protection is

one of the principal parts of the work I do. I go to great measures to bring on the most positive experiences during a séance.

In recordings of my séances I have captured voices, one of a woman's little boy I summoned.



Vickie Gay gracing the cover of American Psychic & Medium Magazine.

The voice clear as if he was right here on earth, his tone, his actual voice right there on the recorder. No slowing down, speeding up, or hard to hear sounds – simply the little boy's voice recognized by his mother.

In another séance for a news television segment one of my clients crossed over daughter name Sarah came through the great divide.

The anchorman went outside to bid farewell to his friend.

The friend told the anchorman she was a bit psychic and kept hearing the name Sarah which did not make sense because all the spirits in this old mine are men.

The anchorman walks into the séance and hears me say Sarah, Sarah, Sarah. He announces on the news he had the hibby gibbies and happy he was not alone in the room!

Vickie Gay: In séances I set up strict rules to be followed and do not toy with this phenomena I respect and have had only positive experiences with.

You would think a séance would be most inviting to dark spirits but I have experienced you cannot let your guard down in any area of this type of work.

On the other hand I had a powerful woman seeking me out for guidance in all areas of her life.

She experienced amazing success by using the many phone readings I did for her. She began wanting to tap into her X.

She worried about her statue in society and feared something was wrong.

I looked into her being, I looked into her X...I saw visions of someone making what looked like blobs of composed ingredients shaped into what looked like a root the size of a tennis ball.

I saw visions of these balls being buried all around the perimeter of her lawn. After the reading I was in extreme back pain putting me into bed for a couple of hours.

At the next reading again the woman wants to tap into her X to see what he is up to.

This time I felt like someone had me by the throat choking me. The woman said she dug up the mud like balls with odd things in them she found all around the edge of her yard and disposed of them. "It looks like black magic."

I related to her.

The woman said, "Yes, my X spends thousands of dollars on witches doing dark evil work for him."



Vickie Gay: “I ask for protection before each séance and before each reading.”

Another experience was at an Expo Psychic Fair in Reno, Nevada. I keeping my attention to the work at hand staying focused on helping the people coming to me for readings, not looking to see the going on with other vendors and readers. My associate related to me a reader/vendor asked why it was she could not tap into either of us. My associate let her know she did not have permission to read us.

In the case of Sarah, this spirit followed me to the séance filming. She is grateful for finding her body and assisting her mother in putting Sarah’s killer in prison.

In the case of the X his dark evil work was destroyed and came to attack me.

The reader/vendor simply was inexperienced.

Hurtful energy can be sent intentionally or unintentionally. I keep protection around my exhibitor space, myself, my assistant and my client.

Vickie Gay: I have a team of spirit protectors I call upon before during and after negativity creeps in from its nasty darkness.

I ask for protection before each séance and before each reading.

If need be I scream out my demands for them to leave my space and all those I love they might attack, I bathe in sage water, and if it persist, with a vengeance I will send the dark evil away to dissipate into nothingness, with prayer multiplied in power upon the sender an opportunity to heal and walk in light.”

Website: www.vickiegay.com

Ph: # 415-244-6321

E-mail: mail@vickiegay.com

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A brief note about the author's activities in the paranormal and occult disciplines

In June 2015, Maximillien de Lafayette had an open-heart surgery (4 Bypasses) at Presbyterian Hospital, which shattered his life, but his message of love, compassion, wisdom and enlightenment remains stronger than life itself.

Maximillien de Lafayette's interest in and involvement with the paranormal and metaphysics began in 1953. Although he is a lawyer (Practicing international law and intellectual property law abroad), the author of more than 2,500 books in 26 languages, a linguist and a conservative historian by trade, and thus, a pragmatic thinker, Maximillien's intense fascination by the occult and supernatural phenomena took him on a legendary journey to the realms of the Mounawariin (Enlightened Masters), the Rouhaniyiin (The Spirituals), and Tahiriin (The Pure Ones), known to us as the Honorable Anunnaki Ulema.

Maximillien de Lafayette's was spiritually adopted and taught by the Anunnaki-Ulema in their Ma'haad (School/Center/Temple) and on the roads of enlightenment, they chose to guide him toward Tanwir, and develop his metaphysical abilities in numerous parts of the world, starting from France and Germany to India, Burma, the Himalayas, Ethiopia, Egypt and the Middle East. He received his basic training from, and was initiated by the Honorable Master Mordachai ben Zvi, the Honorable Grand Master Li, and spiritual guides of Les Peres du Triangle, and the Ramadosh Jami'yah.

He studied and taught the occult and the supernatural-psychic Dirasaat (Studies) and Kiraat (Lectures, Teachings) of the Ulema for almost fifty years.

This integral and deeply rooted metaphysical studies, training and experiments gave birth to approximately 250 philosophical, spiritual and metaphysical books and numerous encyclopedias he wrote and made available to seekers, teachers and students around the globe; to name a few (Available at Barnes and Noble, amazon, lulu.com, and thousands of booksellers and distributors around the globe):

From his most recent published books (Bestsellers):

19th Edition. The Book of Ramadosh: 13 Anunnaki Ulema Techniques To Live Longer, Happier, Healthier, and Wealthier".

When Heaven Calls You: Connection with the Afterlife, Spirits, 4th Dimension, 5th Dimension, Astral Body, Parallel Dimensions and the Future.

How to Learn the Languages of the Spirits, Ghosts, Angels, Afrit, Djinns, Demons and Entities and Converse with Them

Encyclopedic Dictionary of Spirits' Languages and Lightworkers' Terminology and Secrets you Never Knew

Psychics-mediums' spirits séances and witchcraft: Roster of spirits, angels & demons and how to communicate with them

How To Become An Effective Energy Healer And Master Of The Healing Touch

How to Become an Enlightened Psychic Detective and Remote Viewer: Ulema Psychometry Lessons, Training & Techniques to locate Missing People and Identifying Places & Objects

How to Become an Enlightened Tarot Psychic Reader and Foresee the Future

How to Become an Enlightened Psychic, Medium and Metaphysical Master

America & world best psychics & healers who care most about you: names, profiles, services, contact. (Hall of Fame of the Most Caring Lightworkers)

How to Use Your Mind Power to do the Impossible: How to Positively Change your Future

How to Read Peoples' Vibes and Know Who They Really Are Just by Looking at Them (See their Aura, Sense their Vibes, Feel their Energy

Calendar of Hours & Days Which Bring You Bad Luck & Good Luck: How to Positively Change your Future

Instructions and Techniques for Commanding Spirits and Communicating with Angels and Entities

Anunnaki Ulema Techniques and Tarot Deck To See Your Future. (The world's most powerful book on the occult and foreseeing your future on Earth and in other dimensions)

The essential Maximillien de Lafayette: The Official Anunnaki Ulema Textbook for the Teacher and the Student.

The Anunnaki Ulema Book of Enlightenment: Metaphysical study of the path of wisdom and esoteric knowledge.

In early 2012, Maximillien de Lafayette created the American Federation of Certified Psychics and Mediums Inc., which is incorporated under the Laws of the State of New York.

The Federation is a state registered corporation with the New York State Department of State/Non-Profit Corporations Division, and as defined in subparagraph (a) (5) of Section 102 of the Not-for-Profit Corporation Law and Section 404 of the Not-For-Profit Corporation Law. The Federation is organized as a New York Domestic Not-for-Profit corporation.

The Federation is organized exclusively for the purposes of developing, recognizing, certifying, and promoting the quality work of psychics, mediums, healers, and lightworkers via orientation programs, training, forums, discussions and public awareness.

De Lafayette has to his credits more than 250 international bestsellers certified and

acknowledged by amazon.com.

Maximillien de Lafayette is one of the world's leading linguists and authorities on the culture, civilization and legal systems of the Arab World, Islam, and the Middle East.

After the collapse of the regime of Saddam Hussein, President George Bush and The White House most brilliant political and legal minds decided to write a New Constitution for Iraq.

The White House drafted the first copy of the proposed Constitution, and asked America's most prestigious law school (Yale University, School of Law) to review the document and translate it to Arabic, later on to be submitted to the Iraqi Council, then the governing body of Iraq.

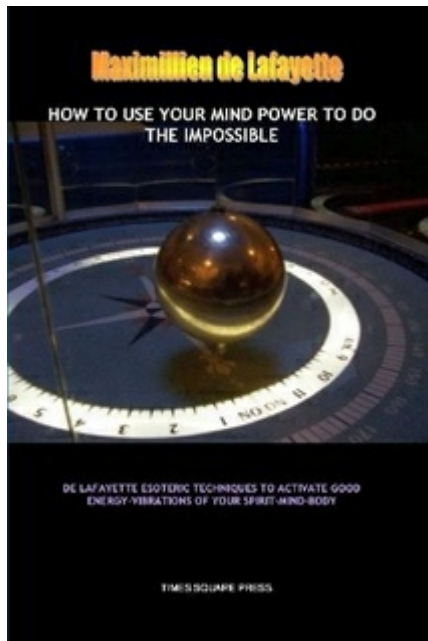
Being a scholar, a jurist, a world-renown linguist, and an exceptionally expert in these fields, Yale University School of Law commissioned Maximillien de Lafayette to translate The White House's draft of the new Constitution of Iraq.

The Book "On The Road To Ultimate Knowledge: Extraterrestrial Tao Of The Anunnaki And Ulema" co-authored by Dr. Ilil Arbel retraces Maximillien's spiritual and metaphysical biography, and passages from his life with the Enlightened Masters and Ascended Anunnaki-Ulema in the East and Europe.

Available at amazon.com

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Books by Maximilien de Lafayette in these fields.



How to Use Your Mind Power to do the Impossible

How to Use Your Mind Power to do the Impossible” provides you with techniques that could help you discover, sense, and direct the power of your mind. Quite often, spiritual teachers, guides, channelers, psychics, mediums and healers talk about that un-je-ne-sais-quoi “Energy”! But rarely, do they explain in simple terms, what that energy is! What is made from? How energy is created? How energy could be sensed and directed? How to use it to create a positive environment? How to use energy to block others’ negative thoughts and unhealthy energy? Can we see others’ energy? Can we see our own energy? And, can we measure energy?

If pertinent answers and explanations are not given to us, then, kiss goodbye that energy, and all the mambo-jumbo lectures of the spiritual masters and so-called psychics. And, it’s as simple as that. In order to develop the mental power of our mind, we must first, discover the energy of our mind and body. This discovery could be achieved through Ikti-Chafa, which the author has explained at length in the book. All of us possess what others call “supernatural powers.” In fact, there is nothing “supernatural” at all. It is a matter of discovering and understanding how mental vibrations are created and transmitted. The book offers techniques which will enable you to use the power of your mind over matter. It is not an easy task, but it could be done if you practice and persevere. In addition to discovering and animating the power of your mind (Mental energy), you must absolutely understand how Mintaka Difaya works. Mintaka Difaya is related to “Protecting your Zone”, the physical and mental zone that surrounds your body. Without such protection, our mental power will remain minimal. There is a wonderful technique in the book which will enable you to accomplish this task.



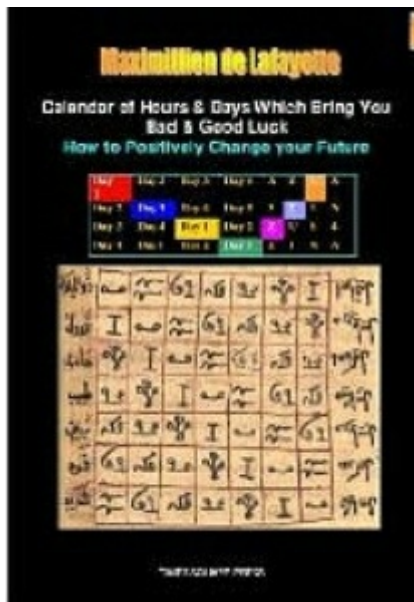
How to Read Peoples' Vibes and Know Who They Really Are Just by Looking at Them (See their Aura,

Sense their Vibes, Feel their Energy)

This is the first time ever, a step-by-step manual/book on how to read peoples' vibes and know who they really are just by looking at them has been published. A most useful and fascinating book that teaches you how to see peoples' Aura, sense their vibes, and feel their energy. It is abundant with illustrations, charts and sketches describing in detail all the phases and stages of fabulous Mind-Power esoteric techniques which were shrouded in secrecy for centuries. Just look at any person and find out in seconds what he/she is thinking of, what his or her intentions are, and how you can use effective techniques to: 1-Counter vicious thoughts and actions aimed at you. 2-Discover what people are thinking of you. 3-Read their mind and consequently adopt a successful strategy to boost your position, protect your interests, and enhance your communication skills. 4-Unlock the mysteries of the human mind, and use it as an effective tool to make your dreams come true.

The book is an unprecedented invitation to the world of Power of the Mind and its mysteries, a journey to another dimension where only the privileged seers and mystic Ulema could enter and learn from. It is a book of wisdom, Firasa and ultimate knowledge.

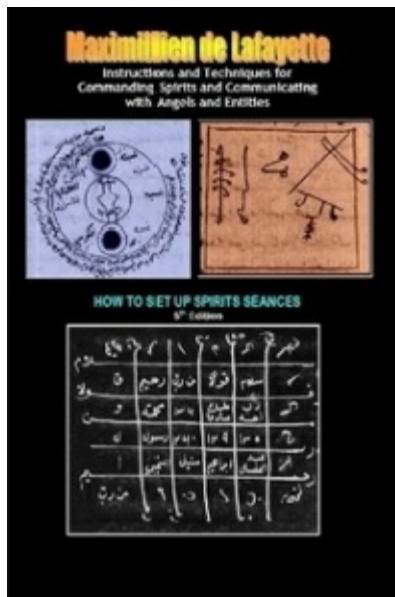
Calendar of Hours & Days Which Bring You Bad & Good Luck: How to Positively Change your Future



It includes:

- Factors which influence your future and luck
- The influence of the Anunnaki's programming of our brain and fate: A rare lecture on luck
- How to read Shashat; the screen of the unknown
- Rizmanah; Discover the calendar of your bad luck and good luck
- Learn how to remove your bad luck

- Learn how to create a good luck
- Daily chart/calendar of your good hours and bad hours in your life
- What to do and not to do during these hours and these days
- Best hours and best days, worst hours and worst days for
- Employees
- Booksellers
- Writers
- Investment
- Real estate business
- looking for a new apartment
- Buying gold
- Buying hard currency
- Selling your art
- Asking for raise and promotion
- Stocks and Shares (trade, selling or buying)
- For writing/submitting proposals and grants
- Job applications
- Meeting new people
- Selling new ideas
- Opening a new business
- Signing contracts, etc...
- Importance of your name in shaping good luck
- Writing/equating your name in Ana'kh Phoenician
- How to write/transpose your name in the Sahiriin language
- Map of United States lucky and unlucky zones
- Case Study: Unhealthy energy and vibrations that damage you and negatively affect your future
- Esoteric techniques you could use to positively influence or improve your future and business by protecting yourself against evildoers
- Grid useful for business, negotiations, meetings
- Foreseeing your future is not enough. You must protect yourself as well. Learn how to do it.
- Grid "Ain Ali" to be used to prevent others from hurting you
- Going back in time and creating a brighter future.
- How real is the holographic/parallel dimension you are visiting in a different dimension?



Instructions and Techniques for Commanding Spirits and Communicating with Angels and Entities

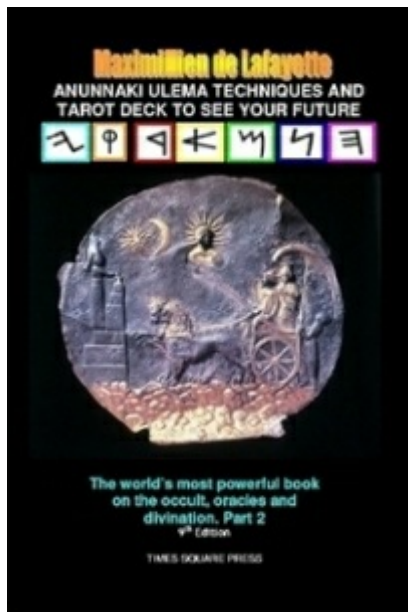
Revised Edition of the previously published book "Magical Talismans to Succeed in Life, Protect Yourself from Others and Summon Spirits".

Paperback edition:

lulu.com/product/paperback/instructions-and-techniques-for-commanding-spirits-and-communicating-with-angels-and-entities/16962325. No doubt 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 as prescribed in this book. The Allamah told us that it is possible to contact them ONLY during the 40 day period following their death. The book will show you how to communicate with some of these entities, summon them, ask them favors, and even command them.

From the table of contents:

- * 1. Learn the language of the Arwaah (Spirits)
- * 2. Learn how to talk to entities, spirits, souls, presences
- * 3. Learn how to befriend spirits.
- * 4. Learn how to set-up a spirits séance
- * 5. Materials and accessories you need for summoning and communicating with spirits and entities
- * 6. Learn how to write/transpose your name in the Sahiriin language
- * 7. Writing/Equating your name in Ana'kh/Proto-Ugaritic
- * 8. Chart of the good hours to contact the spirits
- * 9. Magical writing for preserving good health
- * 10. Magical writing for multiple purposes: To triumph. To defeat your enemies. To stop black magic against you.
- * 11. Magical writing to remove blocks and barriers. To free a prisoner. To heal a person hit by black magic and curses
- * 12. Magical square for protection against the "Evil Eye", bad spirits, and envious/vicious people
- * 13. Talisman against fear and a bullying boss
- * 14. Magical writing against people who hate you
- * 15. Magical writing against powerful people who could be a threat to you
- * 16. Talabaat to influence others' decisions



Anunnaki Ulema Techniques and Tarot Deck To See Your Future. (The world's most powerful book on the occult and foreseeing your future on Earth and in other dimensions)

The world's most powerful book on the occult and foreseeing your future on Earth and in other dimensions. 9th Edition. Previously published under "Ulema Anunnaki Tarot". Revised, Expanded and Indexed. For the first time ever in the Western world, and in the history of the occult, divination, Tarot, Anunnaki, Ulema, and esoteric studies of all kinds, the reader, the seer, the adept and the novice will have access to the world's most powerful book on the subject. These 7,000 year old secrets, and forbidden knowledge and techniques, for reading the future and changing major events in your life, are being made available for the first time. Lessons, advice, techniques, training and reading your Future and Tarot are directly provided by the last contemporary Ulema Anunnaki who lived consecutively through three centuries. Techniques and lessons include how to discover your lucky hours and days; how to reverse bad luck; learning about your past lives, your present, your future, and your multiple existences on Earth and in other dimensions, how to foresee and avert imminent dangers threatening your life, health, career, business, and relationships. Tarot Anunnaki Ulema Bakht Kiraat is the study and reading of one's future on Earth and in other dimensions. It regroups the past into the present, and transcends the frontiers of the present to reach the realm of the future. The "Ulema Anunnaki Tarot: Lessons and Techniques to See your Future" is the first published work on foretelling your future day by day, hour by hour. There is no other book written on the subject. Bakht has been practiced by the Ulema Anunnaki for thousands of years. It is totally unknown in the Western hemisphere.

Essentially, Tarot Bakht is based upon knowledge received from the early remnants of the Anna.Ki, also called Anu.Na.Ki, an extra-terrestrial race which landed on Earth hundreds of thousands of years ago.

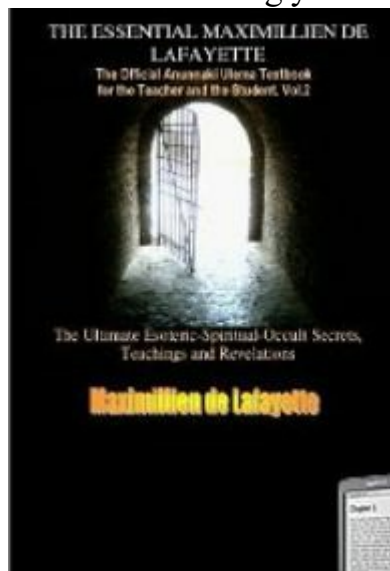
Very few seers and mystics outside the circle of the Ulema Anunnaki penetrated the secrets of the Bakht. They were the elite of the priests of Ra, the early Sinhar Khaldi (Early Chaldean priests, astrologers, astronomers), the Tahar (Early

Phoenician Purification priests), and the Rouhaniyiin, known in the West as the alchemists/Kabalists. In the whole world today, there are no more 700 persons who practice the Bakht, and they are called Ba-khaat or Bakhaati. Two hundred of them are the supreme enlightened masters, called Mounawariin. The earliest manuscript on Bakht appeared in Phoenicia, circa 7,500 B.C., and it was written in Ana'kh. A later version in Anakh-Proto-Ugaritic appeared three thousand years later. A third version written in the early Phoenician-Byblos script appeared in Byblos and Tyre.

The book includes your Tarot Cards Deck.

From the contents:

- 1. Techniques for reading the future
- 2. Your future already exists in another dimension
- 3. Linear Future and Multidimensional Future
- 4. The origin, power and strength of your name, and how it affects your present and future
- 5. Ismu Ardi; your name on Earth, the one your parents gave you
- 6. Ismu Khalka; your non-Earth name, the one the Anunnaki your creator gave you
- 7. How to find and write your name in Ana'kh, the Anunnaki language
- 8. The best time to read your future
- 9. On Earth, you are simply a copy of yourself
- 10. Recommended days and hours for reading your Tarot



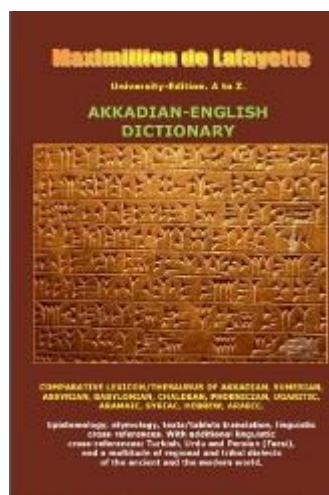
THE ESSENTIAL MAXIMILLIEN DE LAFAYETTE: The Official Anunnaki Ulema Textbook for the Teacher and the Student (2 Volumes: Approx. 1500 Pages)

THE ESSENTIAL MAXIMILLIEN DE LAFAYETTE is a synopsis of the 200 books, the author wrote on the subjects of the Anunnaki, the afterlife, the supernatural powers of the Anunnaki Ulema, the paranormal, the occult, parallel dimensions, multiple universes, the Conduit, the Supersymetric Mind, the Double, the Astral Body, communications with spirits and entities from the world beyond, the power of the mind, mediumship, channeling, the enlightenment, the Fourth Dimension, the Fifth Dimension, Earth energy, healing, the world outside time and space, extraterrestrials, time-travel, reading the future, and similar topics. This is NOT a repetitious book. It was intentionally compiled from the most important concepts, theories, esoteric techniques, wisdom, Eastern philosophy, the world of the mystic seers “The Ulema”, and particularly the teaching of Maximillien de Lafayette. This series consists of 2 massive volumes, each exceeding 700 pages (50 MB). This manual is also the Official Anunnaki Ulema Textbook for the Teacher and the Student. De Lafayette wrote more than 800 books, 200 of them are in these fields. Consequently, it is quasi-impossible for the reader to purchase all these books. The present work contains knowledge, techniques and revelations, no other author has ever discussed, simply because they emerge from the teachings of the author’s Enlightened Masters and his own philosophy. Add to the fact, that no other author or researcher has ever approached these topics, simply because they were brought to the West, for the first time in history, from the author’s own vision and perspective. You will NOT find the material of this book in any other work, and/or in any library. As a matter of fact, the material of the present work (Volumes 1 and 2) is to a certain degree in sharp contrast with what it has been said or written in these fields. No one can claim that this book was inspired by or based upon any existing published book. It is a journey to new dimensions, and analysis of the physical and mental worlds as interpreted personally by the author. The contents include: 1. Description of the Afterlife in all its states and dimensions. 2.

What do we see when we enter the afterlife zone? 3. The various states of metamorphosis of the mind-body of a deceased person in the after-life. 4. Experiences dead people encounter in the next dimension. 5. How to bring good luck to your endeavors and surmount obstacles and hardship that prevent you from succeeding in life. 6. How to use Earth energy to your advantage and block others' bad vibes and vicious intentions that are causing you harm and damage. 7. The first stage of the afterlife during the 40 day period following death, and how to communicate with your departed loved ones and pets. 8. How the Anunnaki created us genetically 65,000 years ago. 9. The mysterious and hidden world of the Anunnaki Ulema as the author knew it and explored it. 10. Foreseeing the future and rewinding time; revisiting your childhood and past life in different dimensions. 11. How the Masters, the Mounawariin, and the Anunnaki Ulema transpose you from the present to the future? 12. How to develop The Supersymetric Mind. 13. Study of the influence of the Anunnaki's programming of our brain and fate. 14. The duplicate image of ourselves or reproduction of our body in other dimensions. 15. The early human species and races created by the extraterrestrials. 16. How to learn The Anunnaki Ulema supernatural and mind power techniques. 17. Entering a parallel dimension; Is it possible to enter a parallel dimension and leave there all your troubles? YES! 18. Occult techniques and talismans to protect yourself from others. And much much more.-By Dina Vittantonio, Editor.

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University-Edition. A to Z. Akkadian-English Dictionary.



A massive book (3 Volumes in one) published by Times Square Press, New York and Berlin. University-Edition. A to Z. Akkadian-English Dictionary. Comparative Lexicon/Thesaurus of Akkadian, Sumerian, Assyrian, Babylonian, Chaldean, Phoenician, Ugaritic, Aramaic, Syriac, Hebrew, Arabic.

Epistemology, etymology, texts/tablets translation, linguistic cross-references. With additional linguistic cross-references: Turkish, Urdu and Persian (Farsi), and a multitude of regional and tribal dialects of the ancient and the modern world, written by the world's most prolific linguist, who

authored 14 dictionaries of dead languages and ancient languages known to mankind.

A most unique dictionary of the Akkadian language on many levels; mainly because of its comparison and analogy between Akkadian and 14 languages of the ancient world. Thousands of entries, definitions and epistemological explanation of the origin of the word, its derivation and variants in other languages. Abundance of photos, maps, illustrations and sketches. Also available in 3 separate volumes.

Samples of how words are defined, translated and explained in Akkadian and other languages of the era and the ancient world.

- Daianutu: Akkadian/Assyrian. Noun. Judgeship.
- Dayono in ancient Assyrian means a judge; a magistrate.
- Dayono in contemporary Assyrian Western dialect.
- Dayono in Aramaic.
- Also Dayanu in Akkadian.
- Dayan in Arabic means a judge; a head of a tribunal or a council. Literally, it means the one who judges people for their deeds and actions at the end of time (Day of Judgment); in this context, it refers to Allah (God).
- Dayyan (Talmudic Judge) in Hebrew.
- Dayonutho in ancient Assyrian and contemporary Assyrian Western dialect means judgeship.
- Daianuta in contemporary Assyrian Eastern dialect.
- Din in ancient Assyrian means the law.
- Dino in ancient Hebrew.
- Dinatu in Babylonian-Assyrian means laws.
- "Dinatu attu-a in birid mati aganetu usazgu." From the Behistun Inscriptions.
- Translated verbatim: "My laws amongst these provinces flourished.
- Dinu in Akkadian and Babylonian-Assyrian means to judge, and to rule.
- Beth diino in Aramaic means a court of law, a tribunal, and a courthouse.
- In Arabic, Beth-diin means house of religion.
- Beth-diino is composed of two words:
 - a-Beth, which means a house,
 - b-Diino, which means the law.

From diino derived the Hebrew and Arabic words Dayan, which means a judge, more precisely a Talmudic judge and a judge in a religious court.

Diino is Diin in Arabic, and its means religion.

In ancient Islamic literature and religious texts, Dayan refers to God (Allah) the judge who will pass judgment on dead people at the end of time. The primitive meaning of Dino was religion. In Arabic, it is Din (Religion), as well as Dayana, Diyana.

So, the primordial meaning was a religious tribunal. This is understandable, because in ancient times, all laws (Civil, social, military, penal, etc.) were based upon religious dogma and teachings.

Worth mentioning here, that there is a famous historic city in Lebanon called Beit El-Din "Bet Din", "Beiteddin".

At one time in history, this ancient city was the most important city in Lebanon and the siege of Emir (Prince) Bashir Chehab, the ruler of Lebanon, appointed by the Sultan of Turkey.

The Castle of Beiteddin, "House Of Faith", built by Prince Chehab is one of Lebanon's greatest

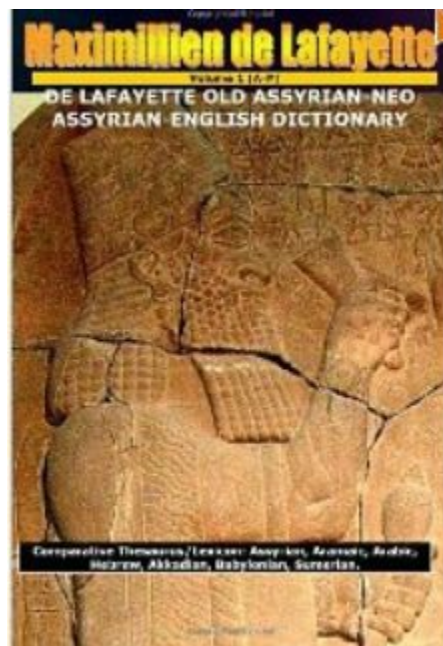
treasures.

The palace reflects the typical oriental architecture of the 19th century.

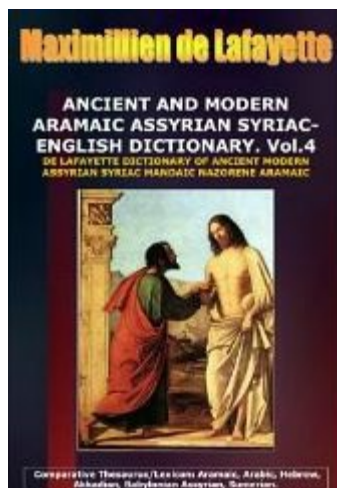
- Eseru: Akkadian/Assyrian. Noun. Adjective.
- Captured.
- Imprisoned.
- Held hostage.
- Assyra in contemporary Assyrian Eastern dialect.
- Asyr in Arabic (Masculine form); Asyra (Feminine form).
- Asyr in Persian (Farsi).
- Esir in Turkish.
- Asir in Urdu.
- Asira in Aramaic, and it means a prisoner.
- Asira qrawa means a prisoner of war.

*** *** ***

De Lafayette Old Assyrian-Neo Assyrian-English Dictionary



ANCIENT AND MODERN ARAMAIC ASSYRIAN SYRIAC-ENGLISH DICTIONARY



Aramaic is the language spoken by Jesus Christ, the Essenes and the great Rabbis of the Talmud.

A set of 5 volumes of approximately 1,200 pages. Comparative Encyclopedic Thesaurus-Lexicon of Aramaic Arabic Akkadian, Babylonian Assyrian Hebrew Sumerian Syriac.

This book is a treasure, unmatched in its linguistic, etymological and epistemological wealth and clarity. Below are examples on how the dictionary defines words, refers to the epistemological origin of words, their derivation(s) and similar words with identical meaning and pronunciation in other languages & regional dialects in Semitic languages and dead languages of the ancient world (Middle East, Near East, Canaan, and Anatolia), and where words with an historical importance and linguistic value are found in the ancient tablets, on cylinder seals, slabs and bricks, the historical & social events surrounding those words, and who used them to make memorable statements.

A Definition's Example.

The words Bab and Babylon and their relation to Babilu:

Bab: Ancient Assyrian/Babylonian. Noun. A gate.

From Bab, derived the words Babi and Babu.

(The plural is: Babani and Babati).

The word Bab was used in many Semitic and ancient Middle and Near Eastern languages.

Some civilizations incorporated the word Bab in their most important symbols and national entity's vocabularies, such as the word of Babylon, which means the gate of God.

Babylon is composed of two words:

a-Bab, which means a gate,

b-Ylon or Eli, or El, which means god.

"Zahi asbuut bab rab suunnuu ana izikipi uzakeep." From the Annals of Sardanapalus. Translated verbatim: "I crucified on crosses 700 men around their great gate "

King Esur (Assur, Ashur) said: "usa shira gimir babaani." Translated verbatim: "I put around all the gates."

And: "mihriit baabi sin." Translated verbatim: "In front of their gates." From the Annals of Sardanapalus: "Zaabi tilai in babaati sa ersu ana zikipi lu uzaakeepi."

Translated verbatim: "I impaled on crosses alive men at the gates of his city."

And from the slabs of Sennacherib: "Mihriit babaati." Translated verbatim: "Before the gates."

* Bab in Arabic.

* Baba in Mandaic.

* Babi in Ancient Assyrian.

* Babu in Ancient Assyrian.

* Babu in Old Babylonian.

* Babu in Sumerian.

Baavil (Babil, Babel): Aramaic/Babylonian. Noun. Babylon.

* Babel in Arabic.

* Bavel in Hebrew.

* Babil in ancient Assyrian.

* Babil in Akkadian.

* Babil in Old Babylonian.

* Babil in contemporary Assyrian Eastern dialect.

* Babilu in Akkadian.

* Babylonia in Arabic.

* Babilu in ancient Assyrian.

* Bab-El in ancient Hebrew (Gate of God).

* The Hebrew word El is of an Ugaritic-Phoenician origin which means God, and frequently associated with Baal, the Canaanite, Syrian, Phoenician and Ugaritic God.

The word Babilu appeared frequently on Mesopotamian clay tablets, and especially on slabs, bricks and seals of Hammurabi, Nebuchadnezzar, Purnapuriyas, Esar Haddon, and Neriglissar.

Nebuchadnezzar said, "Libu-ya ina Babel." Translation: "My heart is in Babylon."

Beth hbushyo: Noun. A prison, a jail.

* Hbushyo is Habsu and Habs in Arabic.

* Hbushyo is Habshu in Sumerian.

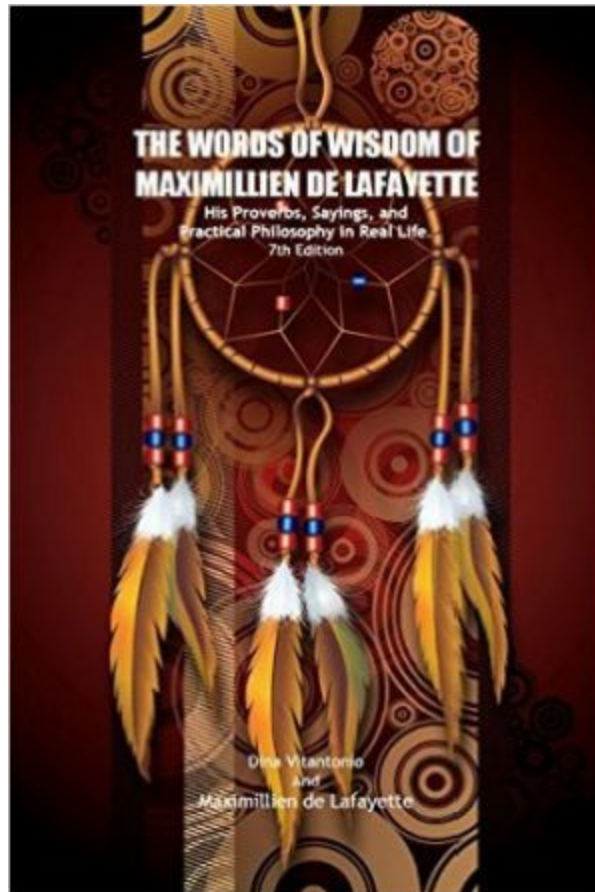
* Hbushyo is Habshu in Akkadian.

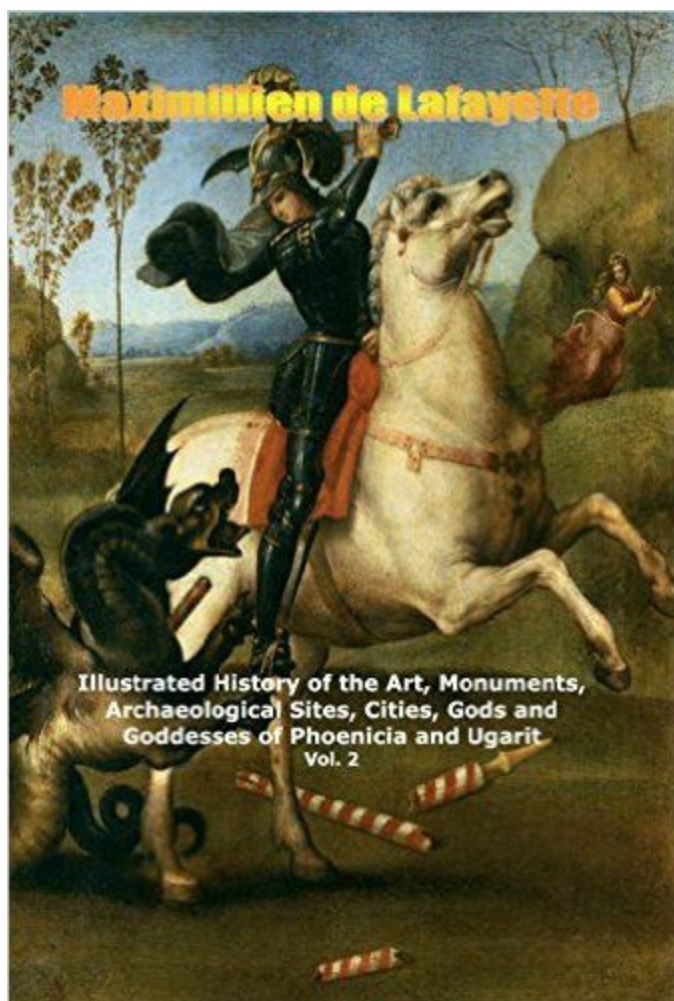
* Hbushyo is Habshuu in Phoenician.

* Hbushyo is Hbushu in Ugaritic.

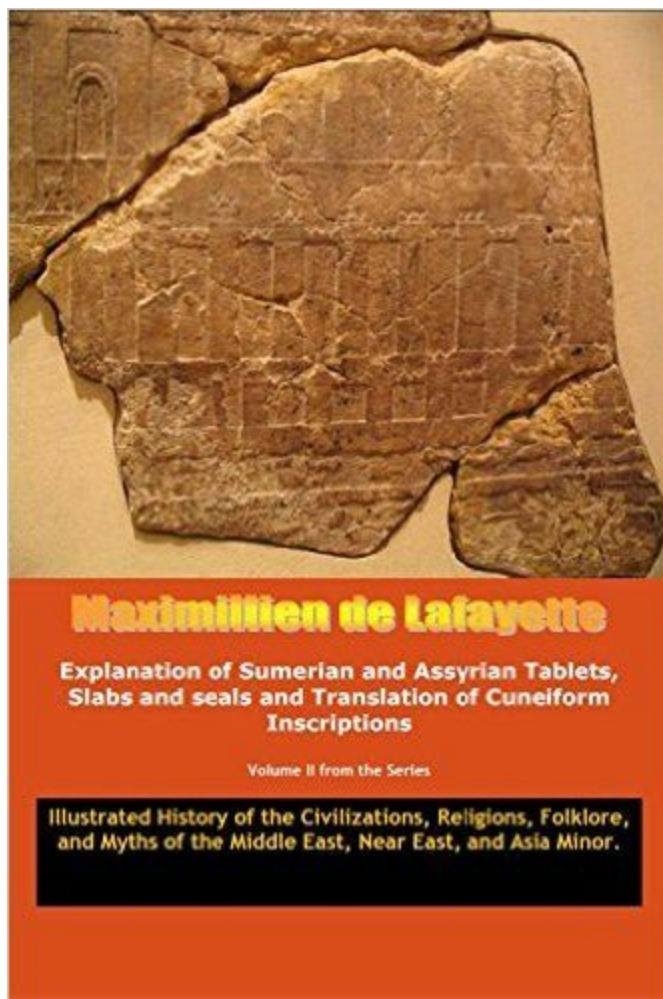
Synonyms for hbushyo (jail) in Aramaic and Arabic: Habis, Sijin.

**The words of wisdom of Maximillien de Lafayette. His Proverbs, Sayings,
and Practical Philosophy in Real Life**



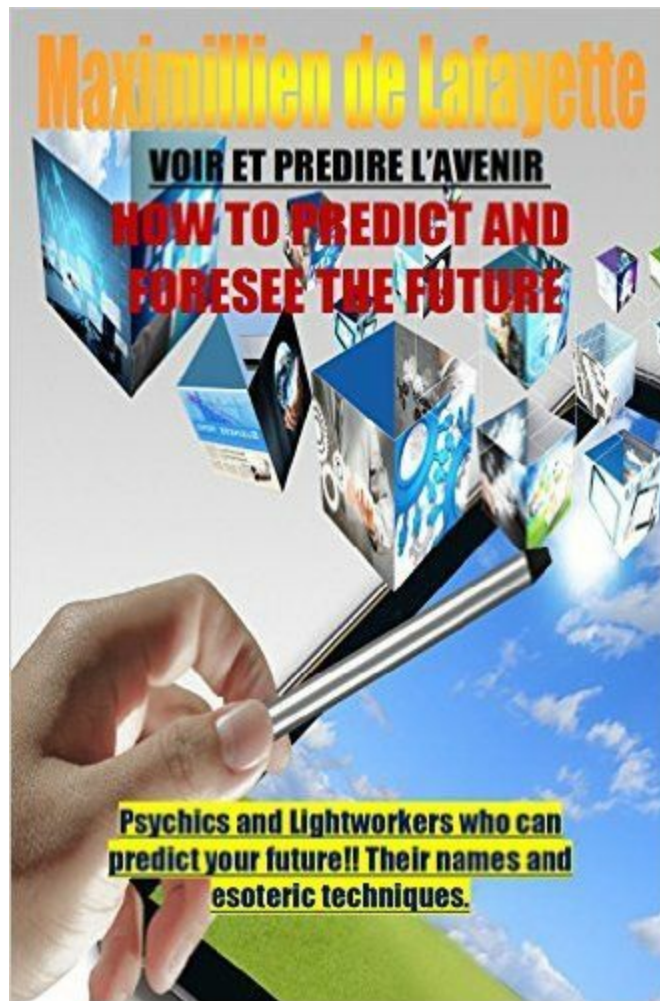


Vol.2. Illustrated History of the Art, Monuments, Archaeological Sites, Cities, Gods and Goddesses of Phoenicia and Ugarit (Ancient history and Art of the Middle East)



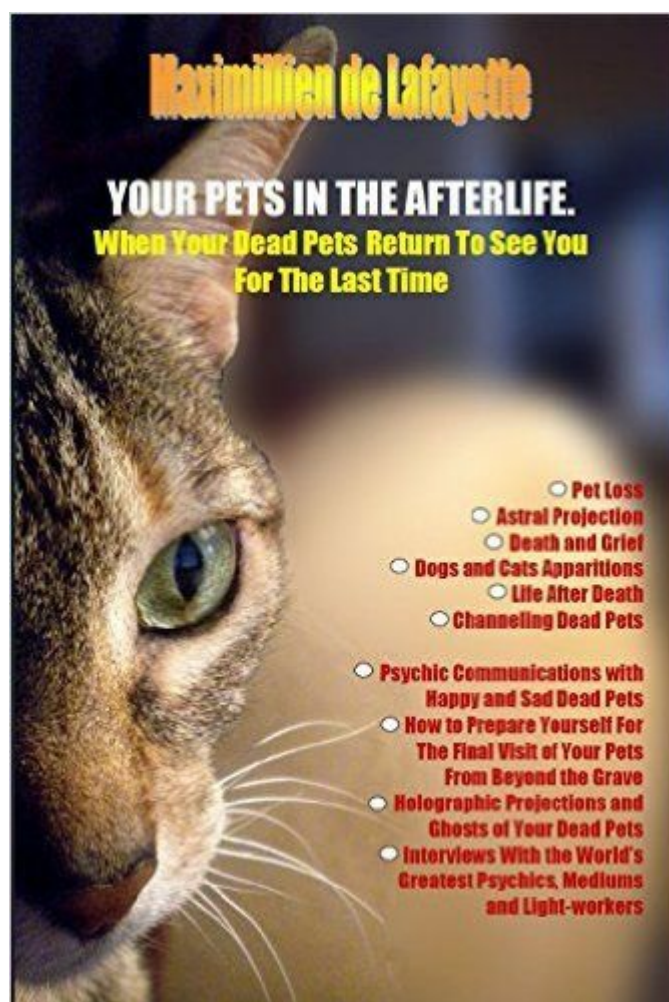
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MEGA BOOK. How To Predict And Foresee The Future: Psychics and Lightworkers Who Can Predict Your Future

YOUR PETS IN THE AFTERLIFE: When Your Dead Pets Return To See You For The Last Time!



An extremely important book. Possibly the best, the most informative and the most enlightening book ever written about our pets in the afterlife. It will change forever your perception of life after death, and your spiritual communications with your dead pets. Upon reading this book, you might shed some tears, but your heart will rejoice, and your spirit will be filled with consolation and comfort. Don't miss it.

From the contents:

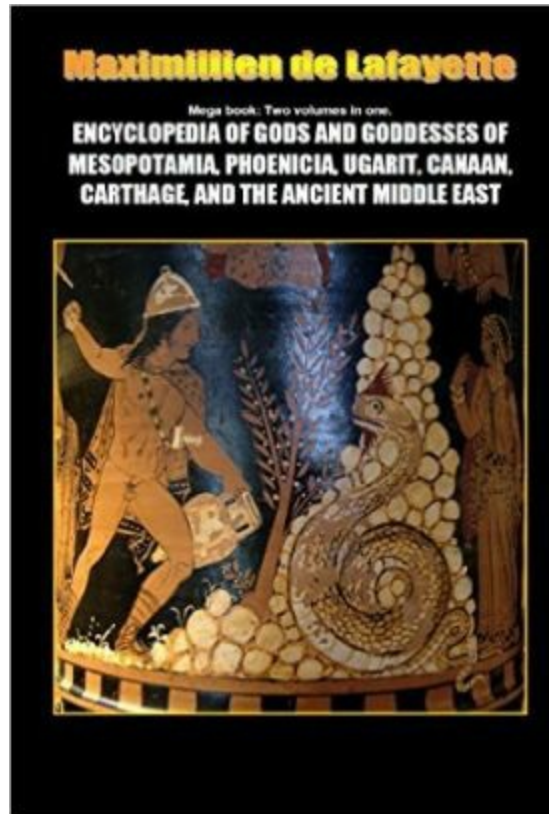
- Understanding the Passing of our Pets.
- Pets' passage to the other world
- The early/first stage of dead pets who have just departed, and are still

“roaming”, or “floating” in a sub-area of the afterlife over their body.

- Chart of Levels/Stages/Dimensions of the existence of a dead pet in the afterlife
- Our dead pets’ faculty of understanding and remembering
- The Dying Process
- Detachment of the Silver Chord
- Changes of the shape of our pet’s etheric-astral body
- The new destinations of our dead pet after their death
- Where does our pet go to?.
- Phase Two: The Astral Dimension
- Acknowledging death
- Illustration #1 of our dead pets after acknowledging death. Scenario 1
- Illustration #2 of our dead pets after acknowledging death: Scenario 2
- Illustration #3 of our dead pets after acknowledging death: Scenario 2, after our pets’ visit
- Our pet’s final destination
- Straight to the Gate of the Astral World
- On their way to the Astral World (Heaven)
- Our pets’ new body (The Astral Body)
- Our pets’ astral body could appear in four separate and independent shapes in no particular order
- First shape “The Imprint”
- Second shape “The Bright Form”
- Third shape...
- Fourth shape “The Message-Body”
- Happy dead pets
- Unhappy dead pets
- The Astral Reception of our pets in the Astral World
- Phase Three: State of Confusion
- Your dead pet’s feelings and behavior during the “Non-acknowledging death” phase
- Sadly and unfortunately, our dead pets’ feelings are painful, and their behavior is alarming
- Trapped Dead Pets
- Chart of summary of where our dead pets go to in the afterlife
- “Etheric Openings” and “Astral Keyholes”
- Difference between “Trapped Souls of our dead pets”, and “Visiting Souls of our dead pets”
- Two of the major characteristic features of dead pets’ disorientation are
- 1-They could attack new pets we brought home
- 2-Haunting
- Summary of the multiple layers of the afterlife of dead pets according to the

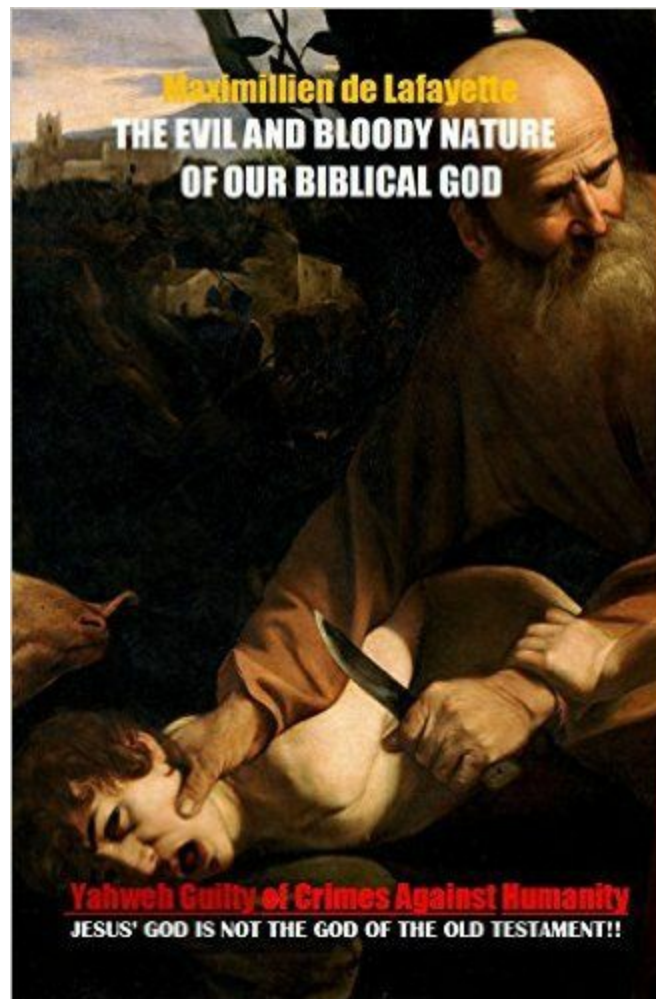
Rouhaniyiin (Spiritualists)

- First Layer
- Second layer
- Third Layer
- Fourth Layer
- Our pets' heaven.
- Description of our pets' afterlife
- Yes! Our pets have a soul (Mind-Spirit)
- The religious angle
- The esoteric-metaphysical approach of spiritualists
- Some major characteristics of the afterlife
- First change brought to the "form" of dead bodies
- From a dead body to an etheric body
- Scanning the physical body
- Transmigration of our pets' "Essence" to the afterlife
- Substance/composition of the Etheric Body in the afterlife
- Second change brought to the "form" of the dead body
- From an etheric body to an astral body. And from "Soul" to "Spirit"
- Substance/composition of the Astral Body in the afterlife
- Dead pets who weaken their plasmic substance
- Saying goodbye to your pet before the vet put him/her down!
- So, this is what you should do
- Dead pets and dead people share the same afterlife!
- What our dead pets will see in the afterlife
- Difference between Near-Death-Experience (NDE) and Astral Entrance into the afterlife
- The Tunnel of Light
- What our dead pets as well as dead people see first, when they enter the dimension of the afterlife
- From what I learned at Master Li's temple in Burma
- Our dead pets, the Tunnel of Light and "Reception Committee"
- The "World of Spirit" and the afterlife of our dead pets according to psychics, mediums and channelers
- Interviewing the world's best psychics & mediums



Mega Book. Encyclopedia of Gods and Goddesses of Mesopotamia Phoenicia, Ugarit, Canaan, Carthage, and the Ancient Middle East. Two volumes in one: "A-Z"

The Evil And Bloody Nature Of Our Biblical God. Yahweh Guilty Of Crimes Against Humanity



The Evil And Bloody Nature Of Our Biblical God. Yahweh Guilty Of Crimes Against Humanity. Published by Times Square Press, New York.

This is exactly, the delicate, fragile and controversial topic the author explored, discussed and explained in this book. His findings and proof(s) are based solely upon verses and stories from the Old Testament.

If you are fanatically religious and you believe every word you read in the Bible, and all the stories rabbis, cheiks, imams, bishops and priests tell you, then, do not read this book, because it could disturb you, and lead you to believe that it was written to discredit your faith and your beliefs in the Jewish Bible (Old Testament), the Torah, the Talmud, the Christian Bible (New Testament), Jesus Christ, the whole Christian Church, the Koran, and the Prophets. It is not the intention of the author to dishonor your religion or ridicule whatever you believe in. Never, ever! Before you read any part of this book, we would like to inform you that this publication does not attack any religion. Far from it. The book exclusively focuses on the “concept”, the “idea”, the veracity, and the nature of the Biblical God, and not Judaism, Christianity, or Islam. The first edition of this book was originally written in French, published and distributed in France and the Middle East in January 1963. It created fury, disdain, and waves of bitter

criticism and condemnations in the Christian and Jewish milieus.

Copies of the book were confiscated and removed from the shelves. And the author was accused of heresy and blasphemy. For almost a half of a century, the book was totally forgotten. However, a few passages from the book appeared occasionally in various books on ancient civilizations, written by Maximilien de Lafayette. In fact, the original book was “defragmented” into a set of booklets, and a vast portion was published on June 7, 2013 as a book under the title “Are we worshipping a fake God? How Babylonian and Phoenician Gods became Yahweh and the God of Christians and Muslims”, and in French under the title “Venere-t-on un faux dieu? Comment les dieux babyloniens et pheniciens sont-ils devenus Yahve et le dieu des chretiens”, followed by three additional books “The origin of the name of God and his true identity”, “How the Babylonian Flood Became the Story of the Great Deluge in the Bible”, and “How God Yahweh slaughtered firstborns and babies and told his chosen people to enslave the children of the their enemies and the gentiles”.

The current edition “The Evil And Bloody Nature Of Our Biblical God. Yahweh Guilty Of Crimes Against Humanity” regroups the original work of de Lafayette, and includes additional materials and commentaries, published for the first time.

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