

HEALING LOVE PROSPERITY

THROUGH
OCCULT POWERS OF THE ALPHABET



NINEVEH SHADRACH

L O V E
H E A L I N G
P R O S P E R I T Y

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OF THE ALPHABET

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I wrote *Love Healing Prosperity* for an aspiring young magician with great potential. It is therefore fitting that I dedicate this book to her. I dedicate it to Kandice H. with deepest love as a gift of the heart and spirit. May she one day be written in the annals of the history of our craft.

I would also like to dedicate this book to my beloved editor Frances without whom this book would have only been a dream.

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PREFACE

“Be loved by all persons--friend & foe with this power; cause longing in the hearts of others; acquire a soul-mate quickly (within 120 days); establish harmony in the home; acquire charisma and an authoritative bearing; be respected, honored and obeyed by all; attracts luck; raise your prosperity level; pay debts effortlessly; acquire prestige; get a job quickly; protection from harm in all forms--spirits and wild animals will not molest or attack you; power punch-one blow causes opponent to fall unconscious; invulnerability to weapons, strikes and blows; instant kung-fu; invisibility; evoke spirits the easy way; remove stormy weather; create a programmable double image of yourself; create invisible fortresses; metaphysical detection; ESP; heal others; banish evil spirits; and lots more!” (Ad for a magical talisman from Indonesia)

Like most people, as you read this ad, your skeptical eyebrows probably found themselves ascending to the heavens in a John Belushi kind of way. Of course, not all the items deliver on a tenth of their promises, but many deliver on some. Often the secret of those items lies in the process of their construction. The common theme is that most of them rely on the occult power of letters. You don't have to take such items as a matter of faith though. You can tell instantly by holding an item if it is magical or not. You can tell this physically

through the sensations that your body feels. When I meet someone who is new to magic, I often place in their hands a number of normal tools used in a magical setting, such as a cup or a candle. Then I put my magical dish used to carry salt into their hands. The difference is so clear and visible instantly that no one questions or doubts that they are holding a piece of magic. The magical dish is no different than any other item, physically speaking. It is a silver dish. The difference is that I painted on it magical symbols. There is more to it than that, for this is the final product, but not the process. If it were only about placing letters on a surface using ink for it to work, the greatest wizards would be HP and Epson. I wish it was that simple, but it isn't.

You need the dish plus the appropriate letters plus the Ruḥānīah. The last one is also called Prana and Chi in the East. However, it isn't your prana or chi that you want. Often I see beginners or even well meaning experienced magicians trying to infuse an item with their own Ruḥānīah. They channel and project their own energies into the item and declare it complete. What is lacking is the Ruḥānīah of the letters themselves. This is where it gets a

bit complicated, because you can never mechanize that process. So, effectively, to create that magical salt dish, I first painted the letters on the dish. Afterward, I went into the temple and called upon the Ruḥānīah of the letters. Then I requested that a portion of that Ruḥānīah be infused into the dish, enough to animate it for that given purpose. Infusing part of the Ruḥānīah into the item gives it a temporary soul.

I just made a bold claim about giving an animate item a soul. Can such a thing really be possible? This would mean that it may even come to life and walk around. That is correct and that process is known as creating a golem. You create a clay figurine. You write certain letters on it and suddenly that thing comes to life and becomes an animated golem. It isn't really that sudden, as it is a structured process. Some of the earliest stories of creating a golem date back to early Judaism. Technically, the first golem described in the scriptures was Adam. Adam was made from clay. God breathed His spirit into him (Ruḥānīah) and then taught him the names. The name Adam literally means earth. Humans create golems from mud and the people making them are

often very spiritual, holy, and close to the Divine. The belief was that God gave that holy person the power to create life. Actually, the person had been blessed with the knowledge to call the Ruḥanīah and with the spiritual status that allowed them to respond. This is why there were many stories of Rabbis creating golems through the Middle Ages. It was a symbol of their wisdom and holiness. Over time, some more hints of the process of creating the golem became apparent. For one, it was animated by writing a specific combination of letters on its forehead directly or on an attached piece of paper. Some say the word on its head was the Hebrew Emet (truth). If you erased the first letter of Emet, you end up with Meit (dead). This was the way that the golem was deactivated.

You might be thinking that, since you are not a holy saint or a Rabbi, you can never create a golem. Honestly, if I go searching for the most esteemed Rabbi and ask him to write those letters on a clay figurine, I am willing to bet the house that it will not come to life. It doesn't matter how religious that person is; it doesn't bestow any special ability to animate that golem. I concede that being spiritual is

very important, regardless of your religious affiliation. My point is that writing those letters is not enough most of the time. You need to infuse the Ruḥanīah of the sacred name into the figurine, just as God breathed His spirit into Adam. Once it fills the figure, you need to give it a purpose, a mind, so to speak. This tells the Ruḥanīah that the golem needs to be animated with the ability to do things such as walking. You now have your own golem.

Adding the Ruḥanīah into the golem and bringing it to life is where things get complicated. Few people can actually pull this off. There are two reasons why not many people can do it. The first is that most people don't know how. The second is that most people are too lazy to do what needs to be done to get it done. You need persistence and that is something few are willing to put into something that doesn't provide quick rewards, especially no material rewards. Creating a golem isn't a quick process. You need to practice and open yourself to the Ruḥanīah through an extended process beforehand. The process of infusion can also take anywhere from three hours to forty days. We are not talking forty days straight, but you still have to do some work

on it every day and every night. Most people would object to this kind of investment. Many would argue that it is easier to go to a toy store and buy some robot made in China. That is their prerogative, but you can do things with this art that no money can ever buy.

Practical applications of the occult powers of the letters are technically limitless. A hint to this power can be found in the Bible: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1). God is also said to have created the world through ten utterances. Each utterance is marked by the number of times Genesis states, "And God said." There are nine repetitions of "And God said", in addition to the verse: "In the Beginning, God created the Heavens and the Earth." (Genesis 1:1)

Creation is through the power of utterance. The Word is so sublime that it actually was there before anything else existed in creation and it was what people considered to be God. Whether one word or many words, all words are combinations of letters. The letters have to exist before the word itself can be formed. ALL letters possess the awesome, inherent spiritual power alluded to in the scriptures that

has been the basis of much of the ancient magic. What exactly are letters, though? They are sounds. When they say music is magic, they are on to something. Most of magic is done through the power of words – i.e. – letters – i.e. – sounds. It is why we refer to magic as the Divine science. Sound or vibration is the key building block of the universe. The great medieval magician Aḥmed al-Bunī said in his work that those who gain mastery of the science of letters have only one contender in this world and that is God. Aside from the secular application of letters and sounds in our life from communication, persuasion, music, TV, and so on, and aside from the fact our entire civilization is built around our ability to use words – what can the spiritual power of the letters accomplish? According to al-Bunī, some of their applications extend as follows:

Removing fatigue, increasing understanding, attraction of hearts, love, opening sealed treasures, protection of money, burning the houses of enemies, invisibility, causing people to reveal their secrets, increasing financial prosperity, removal of various illnesses, inducing of euphoria and joy, removal of fevers, protection of a house from thieves, attraction of spirits,

easing of childbirth pains, paralysis of any organ, blessing, sexual excitement, blocking bad dreams, constipation, overcoming bad habits and addictions, protecting harvest and plants, discovery of hidden secrets, improving intuition, prophetic dreams, and the list goes on. The spiritual power of the letters can accomplish all the things listed in that ad for a magical talisman. It is the most guarded secret of ancient magic to this day.

In the materials I am going to cover, I will be relying primarily on the Arabic alphabet. The reason is that it is derived directly from the original alphabet of the Middle East (Phoenician and Aramaic) from which many other alphabets in the world were derived. Hebrew would also be an equally valid alphabet to use. I am not going to use Hebrew, because I don't possess enough sources to pull on in that regard. Arabic is the language of the sources from which I pulled my materials. It is a practical consideration and with some juggling could be applied to other alphabets. However, I prefer to stay with the original materials that have been tested and constitute part of a tradition. As more and more of the secrets of this art are revealed, future applica-

tions using other alphabets will come to be.

The Arabic alphabet consists of twenty-eight letters. Fourteen of those are known as letters of light and fourteen are known as letters of darkness. Letters of light are used for constructive or positive effects. Letters of darkness are used for destructive or harmful purposes. However, this isn't a hard and fast rule, as letters of darkness in proper combinations can be used for magnificently constructive purposes. The key is the method by which letters themselves are combined.

Now – those same letters of Light are divided between the five Elements: Spirit, Fire, Air, Water, and Earth. Elements represent both spiritual and physical states. The whole set of twenty-eight letters are also divided along the lines of the seven planets, twelve zodiacal signs, and the twenty-eight mansions of the moon. I realize that the Arabic alphabet is challenging for most Westerners. I hope through this chapter to provide you with information that can make it easier for you to use the materials covered in this book.

ARABIC LETTERS WRITTEN
AND PHONETIC GUIDE

Initial	Medial	Final	Alone	Romanization
ا	ا	ا	ا	A a short as in At Ā ā long as in Catch
ب	ب	ب	ب	B b
ج	ج	ج	ج	J j
د	د	د	د	D d
ه	ه	ه	ه	H h
و	و	و	و	W w in Water U u in Cool
ز	ز	ز	ز	Z z
ح	ح	ح	ح	H h
ط	ط	ط	ط	T t Tu'
ي	ي	ي	ي	Y y and for ee Ī ī

Initial	Medial	Final	Alone	Romanization
ك	ك	ك	ك	K k
ل	ل	ل	ل	L l
م	م	م	م	M m
ن	ن	ن	ن	N n
س	س	س	س	S s
ع	ع	ع	ع	' soft, guttural a
ف	ف	ف	ف	F f
ص	ص	ص	ص	Ş ş Su'
ق	ق	ق	ق	Q q like k but more guttural
ر	ر	ر	ر	R r
ش	ش	ش	ش	Sh sh
ت	ت	ت	ت	T t

Initial	Medial	Final	Alone	Romanization
ث	ث	ث	ث	Th th as in Theme
خ	خ	خ	خ	Kh kh
ذ	ذ	ذ	ذ	Dh dh as in That
ذ	ذ	ذ	ذ	Ḍ ḍ Du'
ظ	ظ	ظ	ظ	Ẓ ẓ Tha'
غ	غ	غ	غ	Gh gh like a baby's gurgle

CHAPTER ONE PROSPERITY MAGIC



Getting rich with magic can happen. There are lots of spells in ancient tomes that deal with such a thing. Few magicians are outright rich and I have met some that don't even have enough money to buy the supplies they need to do their magic properly. There are many reasons for that. I can speak only for myself, so what I am sharing with you here are my own observations based on experience.

One reason for the lack of wealth among many magicians is their belief that using magic for making money is inherently unethical. There is a widespread idea that money is evil or gross and, as such, it would be selfish and debased to use magic to gain financially. In our tradition, magic is indeed a spiritual path, and an excessive focus on materialism is counterproductive to any spiritual path. Many old volumes of magic talked about leading a semi-austere lifestyle. Yet, the same authors who admonished seekers on the path not to be

taken in by worldly glitz and fleeting things, wrote and taught about how to make money with magic. They understood the necessity of having some money so you can focus on your own spiritual pursuits and to enable you to donate money to the poor and help the needy.

Another reason why few magicians are rich is because they don't do consistent magic for that purpose. They aren't willing to invest the regular effort to do it. You can't just cast one spell or do one quick ritual and be done with it. It requires energy and commitment. You need to focus some part of your occult practices to that purpose, and few magicians I know do that. Often I have found that magicians will spend most of the time banishing unwanted psychic energy and very little, if any, of their time creating wealth and prosperity. This is understandable, for wealth creation requires a wealth-creation attitude. I acknowledge that I'm one of those magicians who finds this hard. I rarely ever do magic for personal gain, nor do I like to do it.

Finally, few magicians are rich, because when they do magic for money, they don't know how to do it effectively. There are many spells for

wealth in modern and old occult works, but at this time I am unaware of any one spell that has been tested effectively and widely enough for the community to recommend it to others. We have rituals for empowerment, rituals for protection, rituals for any number of other functions that the community uses with some success on a regular basis, but none that I'm aware of for wealth.

In this chapter, I will provide you with some techniques that I believe will help you to be prosperous on your journey. Prosperity is one of those areas in which the occult powers of the alphabet have been put to regular use. There is general prosperity magic, where you create a talisman and then good things and opportunities will open to you and you can take advantage of them to improve your situation. You still need to do work, but the opportunities themselves will be made available to you.

Second, there are methods where you can do a ritual in which the money is given to you in the form of charity or an unexpected gift. This is often done when you are in dire financial straits and need to get out from under quickly.

Third, you can create a talisman by which

customers will be attracted to your place of work, and your revenue will increase.

It is almost impossible to do magic where you can turn from total poverty to utmost wealth in a few days, using the occult power of the alphabet. Jinn magic can do it by having a jinni physically manifest a piece of gold or gemstone somewhere in your house on a daily basis. However, some of those may be stolen pieces or they may be an illusion, so that after you spend them they will turn back to rocks or other mundane objects. With the magic of the letters, you have a safer approach to things and prosperity and growth is a continual process in your life. You still have to put effort into the process of making money and it would be something that happens over time, but the magic will help considerably. The methods I am presenting to you here rely on the spiritual principle that prosperity comes from the Divine. It is a blessing and a gift from the realm of spirit. Should you use them and see an improvement in your financial affairs, don't forget the poor and needy of society.

MAGIC RING OF WEALTH

As I was browsing old tomes looking for something practical, effective, and easy to apply in our modern life-style, I came across this very nice technique in al-Bunī's *The Explanation of the Long Jaljalutāh*. According to al-Bunī, the letter Ba' ب can be used to improve a person's income and overall prosperity. In his book, he gives a method of awakening the spirit of this letter for the purpose of prosperity by creating a magic ring with the name of the intended person in the middle. The ring is composed of two circles. Each circle has eight divisions. The first circle has eight powerful names that begin with the letter Ba' and they are as follows:

ARABIC	PHONETIC	MEANING
بارئ	Ba-rī'	Creator
باسط	Ba-suṭ	Expander
بصير	Ba-sīr	All Seeing One
باعث	Ba-'eth	Reviver
باطن	Ba-ṭen	Concealed One

ARABIC	PHONETIC	MEANING
بر	Bār	Beneficent One
بديع	Ba-dī‘	Magnificent One
باقي	Ba-qī	Everlasting

The second circle contains the letter Ba’ eight times and, in the center, you write the full name of the person for whom this is intended. This ring can be written on a scroll or piece of paper or etched onto a small circle mounted on a ring.



Ring Design

The instructions in the book don't go any further than writing the ring. However, it is customary and expected that you will magically infuse the talisman with the Ruḥānīah of the names. I am going to give you complete instructions on how to do this. I searched through other books by al-Bunī to find the rest of the information you need.

You should do all the magic in this book when you are not disturbed by people, television, computers, or other sounds. If you have access to a temple or a private working space, it would even be much better. I highly recommend that you burn some incense during your practice. It is also recommended that you do it relying primarily on candle light, because electricity interferes with magic currents.

It was customary to create a tripod from three branches of the pomegranate tree, to be used during the infusion process. This forms a tent-like structure. From the top of this structure you hang a green string. You attach your talisman or ring to the bottom of the string. Underneath that structure, you put your incense burner, so that the smoke censes the item. When charging the item by reciting the prayer, you must not touch the ring directly.

Once the Ruḥanīah has descended on it, it will begin to spin rapidly in one direction or another. It will spin without your touch, breath, wind, or any other physical agent. You need to grab it before the seventh spin is complete. You will then have an item, magically empowered beyond most people's imagination. It may be hard to acquire and build the traditional consecration piece. Therefore, I recommend in your case to just hold it in your hand and let the vibrations from your mouth fall onto it.

STEP ONE

Draw the circles for the ring on solid, durable materials. If you are familiar with astrology, you may want to do it at a proper planetary time. However, the science of the letters isn't bound by astrological alignments like other talismanic methods.

STEP TWO

You need to chant the names as you write each of them in the outer circle. You also need to chant the letters as you write them in the second circle. Hold the item near your mouth so that your breath is falling on it. Repeat each name an unlimited number of times. As you

do so, see it in light coming out of your mouth and surrounding the paper. Do the same thing again with the intonation of the letter. Chant it like this (Baaaaaaa' Baaaaaa''). Feel it vibrate through you. You don't have to be loud for the vibration to be strong. It just has to come from deep within you.

STEP THREE

Now, hold the paper near your mouth and chant the names an unlimited number of times as in the previous step. Do the same for the letters.

STEP FOUR

You are now ready to do the general prayer to the actual Ruḥanīah of the letter. There are a number of such prayers in ancient occult tomes. For our purposes, I have translated a basic one from al-Bunī's Sun of Knowledge for you. It goes like this:

O Divine One, I ask You, O Lord of the people and Sustainer of the creation without measure, to employ for me the Ruḥanīah of the letter Ba', so they may fulfill my needs. To You I complain about

the weakness of my power and on You I rely, for You are the reliant One and all depend upon You. There is neither will nor power except by God the Exalted, the Magnificent. Answer me, O servant of the letter Ba' with the blowing of the winds and resting of spirits. By Jar-ha-bub

(جرهبوب) (x3) Kār-kub (كركوب) (x3)

B'-ut (بعوت) (x3) Sī-ghub (سيغوب)

(x3) Sa-nub (سانوب) (x3) answer by

He who tested Job and by the beloved chosen. I seek your response and I grab your forelock by He who said "To whom is the kingship today?" The Divine One, the Compeller, the Bestower, the Bestower, the Bestower, He sustains whomever He wishes without measure.

Those names that you have to repeat three times, marked by (x3), have no obvious meaning in any of the languages I know. Like many sacred names, they are probably either constructed along mathematical guide lines or based on a formula. They could also have been adopted from magically constructed names in the Hebrew or Aramaic tongue. This prayer

is not limited only to this consecration, as it is very effective if you are trying to call on the Ruḥanīah of the letter Ba' for any purpose.

STEP FIVE

You will need to enlist the aid of the angel of the letter at this step. You will call on the angel using something we call Idhmār. Idhmār is actually a set of names built along vibrational and mathematical guidelines. They are associated with the letters and their purpose is to guide down and manifest the Ruḥanīah of the letter. I used the angel and Idhmār from al-Bunī's The Explanation of the Long Jaljalutīah. You need the Idhmār and the angel to direct the Ruḥanīah to manifest your desire and purpose. I have incorporated all this into a charge for the manifestation of the intent of the ritual and as is customary, I have added the various names that are on the ring to it. You should repeat this prayer as many times as necessary for you to feel that the ring has come alive.

The prayer is as follows:

Answer me O angel of the letter Ba'
 Jaz-meh-ya-īl (جزمهيائل) (x3) by the
 power of the Idhmār Kash-meh-shakh
 (كشمشخ) Hī-l kh (هيلخ) Ma-la-shot
 (مهلشط) (x3) and empower this ring
 with the Ruḥanīah of the letter Ba', so
 that carrying it or wearing it will bring
 me prosperity and growth, by Ba-rī'
 (x3), Ba-sut (x3), Ba-sīr (x3), Ba-'eth
 (x3), Ba-ten (x3), Bar (x3), Ba-dī' (x3),
 and Ba-qī (x3)

STEP SIX

Once you feel that the charge is complete, and you will know that without a shadow of doubt, pick up the ring and cover it in some leather or strong fiber. Carry it on you often, except when you use the toilet or in the shower.

WHEEL OF FORTUNE SUPPLICATION

Magical names of the Divine are also mathematically created by combining letters to form words of great spiritual potency. One such powerful name is Baduḥ. It is considered a name of the Divine and is directly associated with the energies of love, joy, growth, and prosperity. The word itself has no inherent meaning beside its mathematical composition.

The name is composed of four letters that are derived from the correspondences of the first four even numbers to letters. The digits 2-4-6-8 form the Arabic word or the Hebrew word Badvach.

Just chanting the name Baduḥ daily has many spiritual benefits, such as openness of one's heart center and increase in love energy. We will explore those applications in the chapter on love. For now, I am going to show you how this name of love can be used to create prosperity and wealth in your life. It may seem odd at first that we are talking about letters of love and not commerce. Money and prosperity happen through earning by commerce. The key to this prosperity comes from the manifested

positive power of the force of fertility and life, the source of growth and expansion. Through the power of the spiritual aspect of love, this happens by general growth and increase of bestowal. Effectively, it is the power of Lady Luck.

The book *Red Sulfur* by Ibn Arabī gives two methods. The first focuses on generic benefits and the other on immediate relief. I am going to cover each of these two methods separately.

The first thing evoked in the supplication is an affirmation and recognition that life is a continual cycle of change. No matter what situation one is in at the time, change is always possible. The power of change is placed in the hands of the Divine. After the affirmation of this inherent quality of change and transformation at all levels of existence, the prayer proceeds to call on Baduḥ as the directing power for growth. The instructions are vague in places as to how many times something should be said. This vagueness is intentional, as it is understood by oral tradition that you recite something either three times or the number of its range count. I have filled in these gaps in the original instructions by relying on

these standard principles in our tradition. The declaration is in Arabic; “Ya Baduḥ Hat al-Futuḥ” means “O Baduḥ bring me triumph!” To summarize, what you would be doing with this supplication is to effectively ask for the change and transformation to be a positive one filled with growth and prosperity.

STEP ONE

Repeat three times:

Our god: possessor of all sovereignty. You grant sovereignty to whomever You choose; You remove sovereignty from whomever You choose. You grant dignity to whomever You choose, and commit to humiliation whomever You choose. In Your hands are all provisions. You are Omnipotent.¹ You merge the night into the day, and merge the day into the night. You produce the living from the dead, and produce the dead from the living, and You provide for whomever You choose, without limits.²

1 Quran (3:26)
2 Quran (3:27)

STEP TWO

Turn your head toward the right. Chant Baduḥ twenty times. Then declare with intent and strength twenty times: “Ya Baduḥ Hat al-Futuḥ”.

STEP THREE

Turn your head to face the left. Chant Baduḥ twenty times. Then declare with intent and strength twenty times: “Ya Baduḥ Hat al-Futuḥ”.

STEP FOUR

Face forward and chant Baduḥ twenty times. Then declare with intent and strength twenty times: “Ya Baduḥ Hat al-Futuḥ”.

STEP FIVE

Turn your head to look behind you. Chant Baduḥ twenty times. Then declare with intent and strength twenty times: “Ya Baduḥ Hat al-Futuḥ”.

STEP SIX

Rise and go out to tend to your worldly affairs. With Divine blessing, you will have opportunities that day and growth in all your dealings.

FINANCIAL SALVATION RITUAL

Sometimes, you really need more than just prosperity. You need immediate help, and I don't mean so you can upgrade to the latest model car. Of course, people's sense of compelling need differs based on what they consider to be their comfortable level of existence. The idea here is that things have become dire enough that you simply can't survive without urgent help. My recommendation is that, if you feel that at some point you will need this, you actually work with the name Baduḥ on a regular basis beginning from now. Don't expect miracles, if you haven't ever worked with the name or its spiritual power before. Stronger results stem from a stronger connection. Even though the source of this ritual doesn't detail this fact, in this tradition it is understood that before you can get maximum results you have to 'serve' the name. Serving the name means you chant it out loud on a daily basis for many months, if not years. Of course, you are always welcome to try it right up front, but don't be surprised if it doesn't work the way you expect.

Like the one that preceded it, this technique came from the book *Red Sulfur* by Ibn Arabī. One aspect of the technique that needs to be pointed out is that originally it was written for a Muslim to do. This is natural when you consider when and where it was first practiced. However, there is nothing that limits this ritual from being used outside the confines of its original religious and cultural element to suit our modern life-style.

For example, the original instruction said that you needed to perform it in a mosque after morning Islamic prayers (Ṣalat). Once you ended your Ṣalat with peace greetings, you would then move and sit near the eastern wall. After you finished performing the ritual, a man with blond hair with reddish highlights would come forward and give you enough money for an entire year. This makes sense when you consider that Muslims use the mosque not only for prayer but also as a social center. This was especially true hundreds of years ago. As a community center, some would go there to deliver charity to the needy, or so they used to do back in the old days. Going to the mosque and doing the ritual there ensured that the charity would be directed

your way. Of course, this isn't practical today and especially wouldn't be applicable if you are not a Muslim. The best thing to do in this case would be to do it in a place of deep spiritual significance to you, where you feel you will not be disturbed. People these days don't need to deliver things directly to you by hand. In my opinion, this part of the technique is now an optional element. Of course, if you live in an Islamic community, you may want to try it the old-fashioned way.

The second aspect of the technique is that it contains a lengthy blessing upon the prophet Moḥammed. The blessing on the prophet Moḥammed is a traditional Islamic practice, but that blessing can be done for any spiritual or religious figure to which you feel an affinity. Often, my recommendation for people who don't belong to any organized religious movement is to call on their guardian angel who is watching over them and directly active in a loving way in their lives. To preserve the original's integrity, I have kept the Islamic blessing. Don't let that hold you back. Feel free to modify it to suit your own spiritual leanings.

STEP ONE

Say:

O God, bless the most noble of creatures our master Moḥammed, the sea of Your lights, the metal of Your mysteries, the tongue of Your argument, the leader of Your presence, the bridge of Your kingdom, the vaults of Your mercy, the path to Your code, the saddler of Your soldiers, the eye of Your reality who relishes in looking at you, the overseer of the people that are Your creation, who obtains from the light of your illumination. I ask You to untie my knot and to ease my anguish and fulfill my need by this blessing. It is the purest of blessings, continual with Your perpetuity and arisen due to Your being, a blessing that pleases you and pleases him, so you are pleased with us by it, O Lord of the Universes.

STEP TWO

Say:

Shamalekh Ya Baduḥ bring me benefits and triumph by the most praised prophet and goodness from all regions

and directions. Employ to me the hearts of every person regardless of language and color. Dispatch to me the blessings from every thing sealed and open. I swear on You, by You, and by the most praised Moḥammed, who has victory and triumph and is supported by the angels and spirit and with what the Pen has flowed on the Tablet. By there is no god except the Divine and Moḥammed is the messenger of God, the advice, hurry, now, this hour with relief, praise, and success. By Baṭad Zahej Waḥ, employ to me the people of heaven and earth by the wonder of your glory and majesty, O most merciful of merciful. There is no will or power, except by God the Exalted, the Magnificent.

Repeat this thirty-three times.

STEP THREE

Chant Baduḥ one thousand times.

STEP FOUR

Say: "Ya Baduḥ Hat al-Futuḥ' at your right once, before you once, at your left once, and

behind you once.

STEP FIVE

Chant: 'Ya Baduḥ' forty times.

STEP SIX

Chant Baduḥ one thousand times.

STEP SEVEN

Say: "Ya Baduḥ Hat al-Futuḥ" at your right once, before you once, at your left once, and behind you once.

STEP EIGHT

Chant: 'Ya Baduḥ' forty times.

STEP NINE

Chant Baduḥ one thousand times.

STEP TEN

Say: "Ya Baduḥ Hat al-Futuḥ" at your right once, before you once, at your left once, and behind you once.

STEP ELEVEN

Chant: 'Ya Baduḥ' forty times.

STEP TWELVE

Chant Baduḥ one thousand times.

STEP THIRTEEN

Say: "Ya Baduḥ Hat al-Futuḥ" at your right once, before you once, at your left once, and behind you once.

STEP FOURTEEN

Chant: 'Ya Baduḥ' forty times.

STEP FIFTEEN

Say:

O God, bless the most noble of creatures our master Moḥammed, the sea of Your lights, the metal of Your mysteries, the tongue of Your argument, the leader of Your presence, the bridge of Your kingdom, the vaults of Your mercy, the path to Your code, the saddler of Your soldiers, the eye of Your reality who relishes in looking at you, the overseer of the people that are Your creation, who obtains from the light of your illumination. I ask You to untie my knot and to ease my anguish and fulfill my need by this blessing. It is the purest of

blessings, continual with Your perpetuity and arisen due to Your being, a blessing that pleases you and pleases him, so you are pleased with us by it, O Lord of the Universes.

STEP SIXTEEN

Say:

Shamalekh Ya Baduḥ bring me benefits and triumph by the most praised prophet and goodness from all regions and directions. Employ to me the hearts of every person regardless of language and color. Dispatch to me the blessings from every thing sealed and open. I swear on You, by You, and by the most praised Moḥammed, who has victory and triumph and is supported by the angels and spirit and with what the Pen has flowed on the Tablet. By there is no god except the Divine and Moḥammed is the messenger of God, the advice, hurry, now, this hour with relief, praise, and success. By Baṭad Zahej Waḥ, employ to me the people of heaven and earth by the wonder of your glory and majesty, O most merciful of merciful. There is

no will or power, except by God the Exalted, the Magnificent.

Repeat this thirty-three times.

PROSPERITY MAGIC SQUARES

I will be covering three talismans that are helpful if you want to get out of a chronic state of poverty. They can also be used to attract customers to buy your wares. This is useful if you are an owner of a store or have products to sell, or if you are a salesperson who makes commission from sales. All three squares are useful for increasing overall wealth and prosperity whether one owns a store or not, but they are also helpful with commerce and trade. The instructions for two of the talismans came from The Red Sulfur by Ibn Arabī. I have pulled the third one from a book by the medieval sage al-Ghazzalī.

So far, I have showed you how letters and magically constructed names can be used to achieve results. The actual shape of the letter that we write is called the body. The soul of the letter is its number. It is one of the

esoteric reasons behind associating letters with numbers. Every body needs a soul. Letters give form and numbers give dimension or quantity to the forms.

One way to awaken the power of numbers is by the use of magic squares. Magic squares are basically squares with sequential numbers that add up to the same value, both vertically or horizontally. Magic squares are powerful occult tools that are sadly underutilized in Western occult literature.

I am going to begin with the easiest of the three squares to construct, though all of these squares follow a similar trend or principle. First, you need to write them on a clean and sturdy surface. There is no point making a magic talisman out of something lacking durability like printer paper or notebook paper. Secondly, the ink should contain some perfume. You can get ink easily from many art supply shops. All you have to do is drop in a few drops of oil or mix some rose water with your ink. Rose water can be found in most Middle Eastern stores in your area. I will also explain the method for charging the square so that it is infused with magic spiritual energy.

STEP ONE

Write the following square

320	280	60	47
	227	140	340
147	160	180	220
240	40	327	100

If you add any vertical or horizontal lines, they should all add to 707. The number 707 is the large range value of three Arabic words that represent the following Divine attributes: the Quick One, the Near One, and the Responsive One.

STEP TWO

In the empty cell in the square, write your name in full like this: first name + middle name (if you have one) + mother's first name + father's first name + last name at birth. If

you are a woman, switch the order between the mother's and father's first names. Add also your intent for the square, such as relief from poverty. Due to this you will need to ensure that your square is large enough since the cells need to be equal sizes.

STEP THREE

Hang the talisman around your neck, if it is written on soft material, or place it before you, if it is written on a hard surface. Repeat the following three names seven hundred and seven times:

السريع	Al-sa-rī-a	The Quick One
القريب	Al-q'a-rīb	The Near One
المجيب	Al-mu-jīb	The Responsive One

STEP FOUR

Say this supplication three times:

O Divine One, I ask You by Your names Al-sa-rī-a, Al-q'a-rīb, Al-mu-jīb, by which flow the keys of Your mercy,

the seals of Your will, the quickness of Your response, O Quick One to whomever seeks You, O Close One to whomever asks You, O Responsive One to whomever prays to You, Ya-sa-rī-a, Ya-q'a-rīb, Ya-mu-jīb

STEP FIVE

Repeat the chanting of the names 707 times and the supplication three more times.

STEP SIX

In your own words, ask for the Ruḥanīah of the names to descend and bring you prosperity. For example, you could say:

O Ruḥanīah of these names, hear me and come down and infuse this magic square with your own power and essence, so that by wearing it my poverty will be shed from me like the darkness of the night at the rise of the sun. By these holy and sacred names and the magic inscriptions on this square, come to me (insert your full name, as you wrote it in the square) and bring wealth and prosperity into my life.

The second square of prosperity is slightly more complicated to design. It consists of inserting the total range of six Arabic names into a 3x3 square. The names are then written around the square itself. The total value of the names is two thousand seven hundred and sixty-four. The six names are as follows:

كافي	Ka-fi	Sufficient One	111
غني	Gha-nī	Rich One	1060
فتاح	Fa-taḥ	Opener	489
رزاق	Ra-zāq'	Giver of Sustenance	308
وهاب	Wa-hāb	Bestower	14
ذو الطول	Dhu Al-ṭul	Who is Tall	782

STEP ONE

Burn a mixture of Benzoin, Mastic, and Olibanum. Write the following square:

921	925	918
919	921	924
924	918	922

You will notice some numbers are repeated. This is because the value 2764 can't be inserted into this square without having to modify the square afterwards.

STOP TWO

- Above the square write: وهاب
- Turn the square to the right and write above the square: فتاح رزاق
- Turn the square to the right again and write above the square: كافي غني
- Turn the square to the right again and write above the square: ذو الطول
- Turn the square to the right once again, so that it is upright again.

STEP THREE

Place your finger on the cell corresponding to square number one, which has in it the number nine hundred and eighteen. Recite the following names: Ka-fi, Gha-nī, Fa-tah, Ra-zāq', Wa-hāb, Dhu Al-ṭul, two thousand seven hundred and sixty-four. You are not expected to do this all in one run. What you do is you put your finger on the cell corresponding to where number one would be in the following template. Recite the names three hundred and seven times. As you do so, focus on what you need from money and prosperity in your life.

4	9	2
3	5	7
8	1	6

Then move your finger to where the cell corresponding to number two is. Recite the names again three hundred and seven times. Continue in this way until you get to cell number nine, where you recite the names three hundred and eight times. You will know your work has succeeded, because either you will

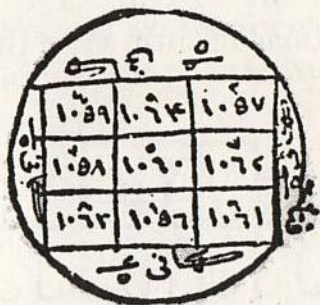
develop a feverish-like symptom at the time or you will see beings in your dreams or while you are awake that will indicate to you that your work is finished. Once the square is finished, treat it like the previous one by wrapping it in leather or any other durable material. You can then carry it or hang it in your place of work.

TIP: You can combine the word Dhu Al-ṭul with the letter La in Arabic to create a wallet talisman. On the seventh or twenty-eighth day of the Lunar month write the following talisman:

ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل
 ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل
 ذو الطول ذو الطول ذو الطول ذو الطول
 ذو الطول

Every month on that day, take that talisman and destroy it; then write a whole new one. Don't forget to chant the letters and names as you write them and allow the breath to fall on them.

The third square is a simplified version of the earlier one. It relies on two Divine attributes. The first is the Sufficient One and the other is the Opener. The value of the square adds to four hundred and eighty-nine, which is the corresponding range of the word Opener in Arabic. The lowest and first number that goes into this square is known as the Key. The number we want to put in is 1056. It is illustrated in the manuscript thus:



Let me show you how to design it.

STEP ONE

First, you need to draw the actual 3x3 magic square. This means the square is divided to form three columns and three rows

162	167	160
161	163	165
166	159	164

STEP TWO

Beside each side write the word كافي five times thus: كافي كافي كافي كافي كافي

STEP THREE

Around the square write the word فتاح so that it forms an open circle.

STEP FOUR

Hold it in your hands and say the following names Ka-fi, Fa-tah, one thousand times while looking at it. Repeat this process daily.

When you are finished for the day, treat it like the previous ones by wrapping it in leather or any other durable material. You can then carry it or hang it in your place of work.

These techniques should provide you with a general idea on how to use magic to attain prosperity. The examples in this chapter are by no mean exhaustive, but should be representative. I am hoping that at least one of them will meet your needs and provide you with peace of mind as far as finances are concerned. What I haven't given you an example of in this book is the magic of transformation. This is where you cut out circular pieces of paper and mix them with silver coins in a covered bag or under a prayer rug. You then chant certain magic names and call certain jinn and angels until you hear the sound of the coins, after which the paper cut-outs are transformed into coins. You can spend these for the day and repeat this process every time you need money. I don't like this method, because it creates false money. Nevertheless, at some point I will be sharing some of these advanced techniques so that this knowledge isn't lost.

CHAPTER TWO

LOVE MAGIC

Being loved and finding someone to love is a natural desire for most of us. It should come as no surprise, then, that many applications of ancient magic had to do with love. Modern magicians frown on such applications and consider them unethical. What they are effectively saying is that doing love magic is an unloving thing to do. It is an understandable point of view, when you consider that love magic is about changing the odds of the game. The end result is to make that special person consider you with adoring eyes and loving heart.

If we look at the modern definition of magic, 'the art and science of causing reality to confirm to will,' then love magic is really more widespread than people like to admit. You can buy pheromone sprays (pseudo-science) to make that certain person turn crazy and wild about you. You have all kinds of dating experts teaching that hopeless man what to say or do to make women fall in love with him. There are also magazines teaching any woman how

to win and keep her man or drive him crazy. In the end, it is all about *manipulation* for the sake of being loved by that special someone. In light of everything else men and women do to make someone love them, how much more of a manipulation is a love spell?

By now, you are probably thinking that I am about to advocate such love spells. Actually, I am going to do no such thing. The reason is that most of those love spells are about making someone else love you. I don't advocate such love spells on two grounds.

The first is that they are utterly selfish. They put much more energy into the process of receiving love than they put into giving it. Feeling genuine love for someone often translates into wanting to do things for them, to be there for them, to support them, and so on. It is about giving with a capital "G" and not about narcissism and selfishness. Yes, we all want to be loved back and have that love nurtured by those we love. However, when you cross the line into forcing the issue through any kind of manipulation, then you have stopped acting out of love.

The next practical reason is that they don't effectively work. Really powerful love magic

often involves a projection of will and domination. It usually involves binding of some sort. This is not really creating love, but instead is the creation of emotional dependency and weakness. Many of the spells that I have researched understand the unnaturalness of this and they rely on a lower-level jinni to cause someone to love you. Yet, if that same jinni were to appear in the magician's kid's bedroom – I assure you there would be a total freak out. Why would you then send such a being to someone you love? You wouldn't. Love magic spells of the popular kind aren't about love.

Authentic love magic is not often practiced. I can't give you any solid reason why not enough people practice this sublime part of the art. I admit that it requires a high capacity for love but it often can end up making you more loving. I wager part of the reason that not many practice it is that it is not about immediate ego gratification. It is often selfless and freely giving. It can, however, be beneficial and practical when applied properly. This is the love magic that I am going to be covering in this chapter and it is divided into three sub-categories.

First, there is the love magic of appeal and

acceptance. You can probably recall a few cases when you acted nice and friendly, or tried to reach out to someone, but you still had to deal with their skepticism, cynicism, and so on. It would be nice if people just opened up to you when you first greeted them. It would be nice if you didn't have to struggle against their projections of insecurity and fear. It would be nice if people accepted you for who you are, and not what they think you are, and were willing to listen and respond positively.

You can do that with love magic. It is done by generating an aura of positive love around you. That's right; it isn't about you affecting them, but you affecting yourself. When this aura is around you, people will instinctively respond to it positively. This kind of magic is about being the sweet smelling rose that attracts the bees. You don't have to do anything but be yourself. I mean that literally, because really in the end you can't create this aura around yourself if it isn't part of you. You are taking some part of yourself and making it strong and projecting it clearly.

The second kind of love magic deals with finding a loving mate or attracting a partner. This is done not by aiming your love magic

at someone's heart but by aiming it at your own. You create a talisman or do a ritual and just wait. The aura around you brings people to you and you go with where your heart leads you. The only disadvantage to this is that it attracts people to you now. Your deepest lover may not be in your vicinity or may need a year or two to be old enough for legal dating age. You run the risk of rushing the process, but if you feel you need a relationship now or want more lovers in your life, this can be a helpful method.

The third kind of love magic deals with the creation of harmony and loving exchanges between people, whether friends, family, co-workers, couples, and so on. I need to make clear that you are creating this between and around them, but you are not asking for them to love each other or forcing the feeling. This creation is like generating a positive force around you, like an aura, except now you are doing it between two people or even groups of people. I often recommend you only do this when the people involved want it. For example, a mother and her daughter may have constant friction or a man and his partner may be feeling coldness descending between them. Creating

this energy will help stabilize the situation for them to open up enough to address the underlying issues in a positive way. Of course, if the issues and differences are too difficult or if one party doesn't want to invest the energy into dealing with them, the aura will eventually dissipate and problems will arise again. It is unwise to continue to create it as a mask for deeper issues and differences.

There is one other area that I personally think is the most important, apart from these three applications. I am separating it from the other three because I know it requires a very special type of person. I would like to believe that you are this type of person, but only you can know for sure. It is all about using your own love in a selfless way to generate healing and benefit for someone else that may or may never love you in return, or may never know what you did for them. It is about using love that is true and deep from the heart as a magical force for good without any expectations of reward or return. I say it requires a special type of person because it is about giving freely of that precious part of you without any expectations or reservation. It requires strength of heart that I would like to believe you possess.

Powerful love magic comes from the practice and application of its techniques on a regular basis. I am going to share with you some of those techniques based on the magic of the alphabet. I will reveal one or two techniques based on my own experience with their effectiveness.

First, let me delve a bit deeper into the name of love that appeared in some of the techniques in Chapter One. I am talking about *Baduḥ*. To recap, you compose the great name of love from the correspondences of the first four even numbers to letters. The digits 2-4-6-8 form the Arabic word *Baduḥ* or the Hebrew word *Badvach*. The word itself has no inherent meaning apart from its mathematical composition.

Just chanting the name *Baduḥ* daily has many spiritual benefits and, for all intents and purposes, in our occult tradition it is considered a name of the Divine. *Baduḥ* is integrated into many talismanic works of receptivity, harmony, love, acceptance, and so on. Calling on that name is beneficial when meeting someone in authority or when trying to restore harmony between couples or friends or when trying to earn someone's love. The important thing to

keep in mind is that we are talking about love. Baduḥ isn't a good name to call on when you are looking for sexual excitement or to create infatuation or physical attraction. A better option for that would be a combination of Fire and Air letters, but that is outside the scope and purpose of this chapter. Each letter of the name has its own elemental quality. As you can see from the following table, Baduḥ's letters don't correspond to either Fire or Air.

English	Arabic	Element	State	Ratio	Large Range	Value
B (Ba')	ب	Earth	Cold and Dry	7/7	2	2 (2x1)
D (Dal)	د	Water	Cold and Wet	14/7	4	8 (4x2)
W (Waw)	و	Earth	Cold and Dry	21/7	6	18 (6x3)
H (Ha')	ح	Water	Cold and Wet	24/7	8	32 (8x4)

The name Baduḥ (بدوح) has ratios of 28/7 for Earth and 38/7 for Water, ratios that indicate that its predominant energy is that of Water. Water rules over emotions and feelings, and phlegm and the movement of blood in the

body. The range of the word Baduḥ is twenty and its numerological value is sixty. The range value is useful when reciting the name, as it tells us how many times we need to recite it to awaken its Ruḥanīah and connects us with its spiritual force. You can recite it either twenty times or twenty multiplied by the number of letters in the word, meaning eighty repetitions. The numerological value is used to figure out the angel that corresponds to that name.

We will use a formula that will be explored in the chapter on the guardian angel. We subtract forty-one from sixty and convert that to letters then add the suffix AYL. The formula looks like this:

$$60 - 41 = 19 \quad (10+9 + \text{AYL}) = (Y + T + \text{AYL}) \\ = \text{Yataīl} \quad \text{يطايل}$$

Baduḥ has a special magic square that is often inscribed upon various talismans of love, acceptance, harmony, and so on. This magic square is as follows:

ح	و	د	ب
د	ب	ح	و
ب	د	و	ح
و	ح	ب	د

Magic squares involving letter permutations come in different forms and this type doesn't follow the basic formula of shifting letters around. The unique quality of this square is that it provides eight regularly used permutations of the name Baduḥ. When you read the columns of the square top to bottom, you get the following names:

Buḥed	ب و ح د
Daḥub	د ح و ب
Wabdaḥ	و ب د ح
Ḥadbu	ح د ب و

When you read the columns of the square right to left, you get the following names:

Baduḥ	ب د و ح
Waḥbad	و ح ب د
Ḥawdab	ح و د ب
Dabḥu	د ب ح و

OINTMENT OF APPEAL AND ACCEPTANCE

Acceptance is a personal thing. Therefore you need a personal connection that ties the energy you are calling directly to you. Water is a powerful carrier of magic energy and often was charged in magic workings. If you wanted things to get personal, you would use body fluid. One medieval text, *The Red Sulfur by Ibn Arabī*, talks about how to use body fluid with the name Baduḥ to engender love in another in a poem. The poem goes like this:

If you seek love from a friend, after taking water into your mouth,

repeat Baduḥ seven times, then return the water from your mouth to the bottle;
You will get love.

If you do this for part of the food, aroma, or water, and, after taking it into your mouth,

You recite likewise then spit after you finish,

and give it to the one from whom you have sought love;

His love is aroused toward you, for you give the beloved what appeals to his heart

According to the poem, you combine your feelings of love and the vibration of the name with part of your own fluids, and then you transfer it to your beloved in food or water. Of course, there are certain limitations, the first being that love can't be created where it doesn't have a natural tendency to exist. Trying to force it is unethical and ineffective. The second limitation of this specific method is the hygienic element of passing on fluids. The book mentions an alternate method that is more general and healthier. You simply write the letters with your saliva on your forehead. Even if questions arise about the viability and of some of the ethical

elements of this approach in this day and age, it remains a straight on solid principle, which is why I am going to adapt it using something more suited for our modern times. I am going to use an ointment instead of spit. Of course, if you want, you can add a few drops of hydrogen peroxide to your ointment, then add a spit or two into it. It all depends on how comfortable you are with it.

STEP ONE

Make the oil by combining a solid base like olive oil or almond oil with the aromatic oil of your choice. My recommendation would be rose, if you can get any. Create the ointment on a full moon before it starts to wane. As an optional step, leave the bottle under the rays of the full moon, but pick it up before the sun rises on it.

STEP TWO

Use the bottle indoors without letting direct sun light fall on it. Open it and drip some of the oil on your index finger. Bring the finger with oil on it near your mouth. Vibrate the letter Ba' and Baduḥ twenty times, then trace the letter ب on your forehead with that finger.

STEP THREE

Add another drop of oil on your middle finger tip. Bring it near your mouth and vibrate Dal and Baduḥ twenty times, then trace the letter د on your forehead.

STEP FOUR

Add another drop of oil on your third finger tip. Bring it near your mouth and vibrate Waw and Baduḥ twenty times, then trace the letter و on your forehead.

STEP FIVE

Add another drop of oil on your small finger tip. Bring it near your mouth and vibrate Ḥa' and Baduḥ twenty times, then trace the letter ح on your forehead.

STEP SIX

Imagine the letters that you traced on your forehead ح د و ب in white and green hue as you vibrate Baduḥ twenty times.

STEP SEVEN

Say the following charge:

O Baduḥ (x3) O Waḥbad (x3) O Ḥawd-ab (x3) O Dabḥu (x3) O Buḥed (x3) O Daḥub (x3) O Wabdaḥ (x3) O Ḥadboo (x3) emanate from me the Ruḥānīah of love so that I find acceptance and openness among the people. May upon beholding my face cold hearts be softened, brows be relaxed, frowns be turned to smiles, and sealed doors open by the power of my love. Ya Baduḥ Hat al-Futuḥ

STEP NINE

(Optional) You can close with this variant on the traditional Islamic prayer from *The Red Sulfur by Ibn Arabī*:

Allahu Akbār! (x3) Baduḥ! (x3) You bring triumph, benefits, and goodness from all regions and directions. Employ to me the hearts of all creatures and dispatch to me the blessings from every thing sealed and open. I swear on You, by You and by the most praised Moḥammed

who has the victory and triumph and is supported by the angels and spirit. Hurry (x3) Now (x3) This Hour (x3) with proficiency, joyfulness, and success, by the mystery of Baduḥ Baṭad Zahej Waḥ, by the mystery of Baduḥ Ajhazaṭ, and by the mystery of Baduḥ Abjad Hawaz Huṭ, employ to me Your blessings and the grandeur of Your majesty for You are upon all things capable.

As I mentioned in the previous chapter, feel free to modify the prayer to suit your own spiritual path. This enhances its benefit in your practice as it makes it easier to connect. For example, if you are not a Muslim and the use of the name Moḥammed evokes no feelings in you, replace it with a spiritual entity that corresponds to victory and triumph, as well as bestowing blessings and subsistence. One good example would be the archangel Michael. The other that you can modify is the opening repetition of a declaration of the Divine's greatness. You can also replace that with something suited to your own spiritual leanings. I am providing you with a translation of the original from which you can build your own template

as per your own heart's calling.

The rest of the names used in the prayer are also letter compounds with no specific linguistic meaning, that possess magical properties.

The name Baṭed Zahej Waḥ بطد زهج واح is the actual formula and secret of the 3x3 magic square. A magic square is a square with a sequence of numbers that form the same value when added horizontally or vertically. An example of a 3x3 square would be thus:

4 (D)	9 (Ṭ)	2 (B)
3 (J)	5 (H)	7 (Z)
8 (Ḥ)	1 (A)	6 (W)

If we take the numbers in the 3x3 magic square, starting from the top right, we will have the following numerical sequence: 4-9-2, 3-5-7, 8-1-6. Then, when we replace them with their corresponding letters based on the ranges, we get Baṭed Zahej Waḥ. The other formula is Baduḥ Ajhazaṭ, which is effectively

the letter correspondences for the sequences of the even and odd numbers within the first nine digits. We already looked at how Baduh corresponds to 2-4-6-8. Ajhazaṭ corresponds likewise to 1-3-5-7-9. The other formula Abjad Hawaz Ḥuṭ is a straight forward conversion and combination of the first nine digits wherein Abjad (1-2-3-4), Hawaz (5-6-7), and Ḥuṭ (8-9) are using the decreasing combinational sequence 4-3-2.

FORTY-NINE STONES OF LOVE

Finding a partner isn't a tricky proposition. Millions of people are looking, just as you are. Finding a loving partner who genuinely cares about you for who you are is a bit harder to find. Finding a loving partner who will help you grow spiritually and change as you change is even harder. Finding a loving partner with whom all those conditions exist and with whom there is a powerful past-life or karmic link is even more challenging. Finding the perfect partner or the ultimate one and only one meant for you in this world is a fairy tale. The first step, then, is to determine what you

want. You can always draft a list of what you want in your partner from physical features to psychological habits. The down side to that is that peoples' bodies change and a person constantly growing would exhibit a changing psychological profile. It may be better to focus on the outcome of such a partnership, such as someone who can share your spiritual journey, someone who will honor you for who you are, someone who loves you for you and not for what you offer them, and so on. Contemplate those attributes that you think are essential for the kind of relationship you want and write them down. You can take it even one step further and leave it up to the Divine to bring a relationship that is exceptionally good for you on all levels. I emphasize the word good because it is easier than most people think to end up in a stagnating or unhappy relationship. You are ready to do the ritual once you are finished with this list and know what you want, whether defined or left up to the Divine, or both.

For this ritual, you will need the following basic equipment:

- Forty-nine large pieces of frankincense.
- Ink and a pen or brush.
- Incense burner and charcoal

STEP ONE

On twelve pieces of the frankincense write the letter Ba' ب.

STEP TWO

On twelve pieces of frankincense write the letter Dal د.

STEP THREE

On twelve pieces of frankincense write the letter Waw و.

STEP FOUR

On twelve pieces of frankincense write the letter Hā ح.

STEP FIVE

On the largest piece of frankincense write the following بطد زهج واح.

STEP SIX

Before sunset on a Sunday, light some charcoal in an incense burner. Pick up two of the pieces of frankincense with the letter Ba' on them. Bring them close to your mouth and chant Baduḥ twenty times. Say: "I beseech you, O Yaṭāil, unite me with my mate who (insert description or attribute) by the honor of Baduḥ." Place them on the charcoal. Chant Baduḥ internally while meditating and focusing on the manifestation of your intent. Wait until the smoke subsides.

Next, pick up two of the pieces of frankincense with the letter Dal written on them. Repeat the chanting and charge to the angel. Place them in the incense burner too, and again visualize and chant internally until the incense smoke subsides. Do the same with two pieces with the letter Waw written on them; then repeat it again with two pieces with the letter Hā' written on them. You should have burned two pieces of frankincense belonging to each of the four letters.

STEP SEVEN

Before sunset on Monday, repeat step six. Do the same for each day of the week until all

forty-eight pieces of frankincense have been burnt.

STEP EIGHT

What remains now is the last piece of frankincense with the long name written on it. Hold this piece close to your mouth and chant *Bated Zahej Waḥ* forty-five times. Place it on the incense burner and say this incantation:

By Mahmahub *مهمهوب* (x3) who has hidden gentleness, by Sa'asa'a

صصع (x3) who has gorgeous light, by

Sa'asa'aub *سسعوب* (x3) the Divine who has magnificence and grandios-

ity, by Ṭamhub *طمهوب* (x3) who has elevated glory, by Yah Yah Mahlahub

مهلهوب the Divine who employed with His light every other light, by Ṭaḥṭaḥṭub

لهوب (x3) by Lahub *لهوب* (x3)

answer me O Sama'asun *صمصون*, who has beauty and gorgeousness, be commissioned with the Ruḥanīah of eternal love and intimacy, let it be be-

tween me and my mate. Bring him to me who [fill in the description and expectations here] by the honor of Baduḥ, Quickly (x3).

This final prayer was taken from the writing of al-Bunī. It should be noted that the repetitious nature of the names indicate that most likely they are constructed magically.

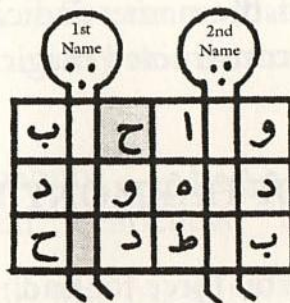
TWINS OF HARMONY RITUAL

Love is a powerful force for ending arguments and disagreements. Anger closes the valve of love and reopening it lessens the anger. Of course, the best solution to disagreements is communication and resolution. This technique extenuates the energy of love between two people who live together, whether lovers, or friends, or family members. Its purpose isn't to make them fall in love with each other, but to lessen disagreements and conflict and to increase the love they may already have for each other. This technique consists of drawing a talisman using the names of the two individuals or groups of individuals who are experiencing

disharmony. It is then placed in their meeting place or residence. Of course, you will need their consent for your efforts.

STEP ONE

Draw the following talisman:



Chant the letters numerous times as you write them. Write the complete name of the first individual or group as indicated, while pronouncing it out loud. Write the complete name of the second individual or group as indicated, while pronouncing it out loud.

STEP TWO

Around the talisman write the following angelic names:

ا هطمهطلقيايل Hoṭ-ma-hoṭ-luq-ya-īl

ب جزمهيايل Jaz-meh-ya-īl

د سكمهيايل Sek-meh-ya-īl

ه عفريايل 'frī-ya-īl

و طونيايل Ṭun-ya-īl

ح طفيايل Ṭuf-ya-īl

ط عصطيايل 'ṣeṭ-ya-īl

STEP THREE

Put your finger over the letter | and chant Alef one hundred and eleven times. Chant the name of the angel Hoṭ-ma-hoṭ-luq-ya-īl one hundred and eleven times.

STEP FOUR

Put your finger over the letter ب and chant Ba' four times. Chant the name of the angel Jaz-meh-ya-īl four times. Do the same for the second letter Ba'.

STEP FIVE

Put your finger over د and chant Dal thirty-five times. Chant the name of the angel Sek-meh-ya-īl thirty-five times. Do the same for the next letter Dal.

STEP SIX

Put your finger over ه and chant Ha' seven times. Chant the name of the angel 'frī-ya-īl seven times.

STEP SEVEN

Put your finger over و and chant Waw thirteen times. Chant the name of the angel Ṭun-ya-īl thirteen times. Do the same for the next letter Waw.

STEP EIGHT

Put your finger over ح and chant Ḥa' ten times. Chant the name of the angel Ṭuf-ya-īl ten times. Do the same for the next letter Ha'.

STEP NINE

Put your finger over ط and chant Ṭa' eleven times. Chant the name of the angel 'ṣeṭ-ya-īl eleven times.

STEP TEN

Hanging the talisman over an incense burner from a tripod or holding it near your mouth, charge the Ruḥanīah of each letter by calling on its Idhmār. The Idhmār are as follows:

ا	هد هیون شلهمید طمخللش بهلیخ	Had Hī-un Shel-hamīd Ṭo-makh-lalesh Bah-lī-lakh
ب	کشمشخ هیلخ مهلشط	Kash-ma-shakh Hī-lakh Mah-la-shoṭ
د	هلطف مهللخ شوید ششلطط	Hal-ṭof Mah-la-lakh Shu-yīd Shesh-la-ṭoṭ
ه	ذبخط همکیک هشطیطع	Dhab-ḥoṭ Ham-kīk Hash-ṭī-ṭ
و	مهده دوه شلتموخ براخ	Ma-hed Duh Shal-ta-mukh Brakh
ح	دهلیخ کمشلطخ	Dha-līkh Kam-shla-ṭokh
ط	شمهط ملشخ ملشخ طمه	Sham-ḥoṭ Mal-shekh Mal-khash Ṭa-mah

Say:

O Ruḥānīah Alef, Ba', Dal, Waw, Ha', Ta' by honor of Hoṭ-ma-ḥoṭ-luq-ya-īl, Jaz-meh-ya-īl, Sek-meh-ya-īl, ' frī -ya-īl, Ṭun-ya-īl, Ṭuf-ya-īl, 'ṣeṭ-ya-īl, and by these powerful and mighty names Had Hī-un Shel-hamīd Ṭo-makh-lalesh Bah-lī-lakh, Kash-ma-shakh Hī-lakh Mah-la-shoṭ, Hal-ṭof Mah-la-lakh Shu-yīd Shesh-la-ṭoṭ, Dhab-ḥoṭ Ham-kīk Hash-ṭī-ṭ, Ma-hed Duh Shal-ta-mukh Brakh, Dha-līkh Kam-shla-ṭokh, Sham-ḥoṭ Mal-shekh Mal-khash Ṭa-mah, descend and infuse this talisman with your eternal spirit. Bring harmony and reconciliation through the spirit of love between (insert person's A's name) and (insert person's B's name) quickly (x3) this hour (x3) now (x3).

Repeat the charge until the talisman appears to be infused with the spiritual energy.

STEP ELEVEN

Place the talisman in a safe place in the house or location where the individuals often spend time together.

HEALING SPHERE OF LOVE

Love can be used as a powerful tool for healing, comfort, and aid. At some point in your life, you will encounter people who are in trouble or in need of comfort. It may be someone you don't know or someone close to you or even yourself. Often we find ourselves paralyzed by the trauma around us. The power of love opens a door for us to do something about it. You may not be able to save someone, but you may very well do so. I know of an instance where someone struck up a conversation with a total stranger who appeared to be distressed. During the conversation she did this technique that I am about to cover. Later on in the conversation, the person enquired what she had done because she felt amazingly better. She told her in general terms. The person thanked her and admitted that she had planned on committing suicide later on that day.

In another instance, I know this ritual was done for a total stranger who was diagnosed with terminal cancer. That patient was given a set number of months to live. Everyone who was diagnosed at that time died except that patient who went into remission, to the surprise

and shock of all the doctors. That patient was declared cancer free a few months later. The secret was that someone had been using this specific technique for that patient daily during that period. It may look simple, but it is exceedingly effective. Doing this ritual also has a profound effect on your own capacity to love and be healed by that love. I can't recommend this technique enough.

You can do this at any time as long as you know that you will not be disturbed during it. You can do it silently in times of emergency or at home with all the aids and props. You can do it for yourself daily or for someone that you feel needs it. Don't hesitate to do it for yourself, though; think of it as giving yourself a hug. It is something every one should do from time to time. If you are doing this at home, then you will need the following:

- White, Purple, Yellow, or Pink Candle
- Sweet smelling incense, either stick, charcoal, or aromatic oil.

STEP ONE

Light the candle and the incense. If you are in a group, then hold hands. Focus on the can-

dle and begin to quiet your mind and control your breathing to the count of 3 or 4. This means you inhale counting to three, hold it counting to three, exhale counting to three, then hold it again counting to three. All the counts are done silently. If you are doing this outside at the scene of an emergency, don't worry about the candles and incense; just do the Healing Sphere silently. The angels will always help, even if it is to just to give someone the strength to bear what must be borne.

STEP TWO

Focus your mind and attention on the magnificent blessing of the Divine that is infinite love. Feel and imagine every part of your body from head to toe made of pure light filled with love. Chant softly "Baduḥ" until you feel your heart opening up like a flower to love.

STEP THREE

Focus your mind on the target of this ritual. Repeat with passion, "My (Our) love is filled with peace. My (Our) love is filled with light. My (Our) love is filled with life. It grows a thousand-fold, when angels carry it to those in need. To (insert person's name or description

or designation), I (we) send healing blessings of love, light, and life." Repeat this seven times at least, or any multiple of seven.

If you don't know the person by name, as in the case of an accident, then identify the target as best as you can.

STEP FOUR

When you feel the energy building up to the point of climax, visualize seven bright stars appearing and joining together to form one massive bright and powerful star. As the stars are merging, vibrate the names of the following seven angels: Ruqīel, Gabriēl, Semsameīl, Michael, Sarfiel, A'anīel, and Kasfiel.

STEP FIVE

Now, hold your arms straight out with palms facing each other, about six to ten inches apart. Envision a ball of light increasing in brightness forming between your palms. You may also visualize a beam of light coming down into you from above your head and emanating from your heart to feed the ball of light. When the ball can not grow any brighter, in your mind's eye watch it rise up on the smoke

of the incense to meet the large bright star. See it become part of the large star and that star become brighter.

STEP SIX

Say, "Filled with healing blessing of light, love, and life, go to ___ (insert name / designation) ___ and bring comfort, restoration, and protection. As the Queen of Heaven desires it, so shall it be!"

Visualize the bright star shooting through the universe as a pure ball of universal energy. See it entering our atmosphere and surrounding the target with warm and bright Light!

SEVEN DAUGHTERS OF LOVE

I am about to share with you a powerful and secret method from the rites of the Temple of Ishtar. It isn't a ritual derived from one of the old Arabic books, but it is an amazing cap to the materials covered in this chapter. Doing this ritual is usually one of the greatest gifts bestowed by a priest or priestess of the Goddess of Love. It is a gift of love that keeps on

giving for many months and years. It requires selfless giving of love from your end and often may be physically draining, so be aware of that. However, your heart will open like a sunflower at noon. More importantly the recipient of the ritual will feel loved, even if they don't know you. They will also find in themselves an increasing capacity to love.

You are basically using the power of your own love to freely help grow that capacity in someone else. Pulling on the Divine power of the Goddess of Love, you also help increase that person's capacity to experience and feel peace, tenderness, contentment, ecstasy, desire, and a general sense of arousal and passion for life. It is effective from the first run, but to get its maximum benefit you will need to do it daily or nightly for many weeks for the same person. It may seem like work, but it isn't. You will enjoy doing it again and again because you will feel so good too.

The first step in the ritual is a prayer to the ancient Goddess of Love and Queen of Heaven (Inanna / Ishtar). This prayer is based on an angelically revealed text known as the *Codex of Love: Sacred Teachings from the Queen of Heaven*. Through the prayer, you will open

your heart and experience Light in your heart and mind as intense love. It will also make the spiritual beings more receptive to the rest of the energies in the ritual.

This prayer is to be recited out loud with deep love, melody and intensity of feeling. The major Divine name that appears here is the Chaldean name for the Queen of Heaven and Goddess of Love. The name Ishtar is to be sung as if calling from the depths of your soul for the deepest desire and love of your heart. Other names for the Goddess which identify with different facets of the Queen of Heaven appear toward the end of the invocation. The mantra Anahuahi Ishtar Yahuahiana identifies the Goddess as the "I", "He", and "She" facets of the Divine, from both first and third person perspectives. This is an acknowledgment that the Divine is infinite and all encompassing in its imminence. Optional tools for this ritual are a white or green candle and sweet incense.

STEP ONE

Light a dedicated candle and some sweet aromatic incense, such as vanilla, rose, or coconut-heavy mixtures.

STEP TWO

Chant the name Ishtar forty-nine times, in a melodic and calling voice. Don't try to vibrate the name. Chant it as a lover calling from the depth of the soul toward the beloved in yearning mixed with pain of separation. You can also chant it musically or repeat it reverently. Whatever method you feel most comfortable with, keep your mind focused on the Goddess and on closeness to Her and Her nearness to you.

STEP THREE

Say:

Glory! Glory! Do I sing, o angels of love divine. Holy! Holy! I beheld a wondrous vision; seven bright stars cried rejoicing unto the Queen of the Heavens and the earth. By She who is the First and the Last, whom all angels adore and praise, I banish Lilitu and the demons of fear, hatred, falsehood, and wrath to the world from where nothing returns. O Ishtar; Queen of the Stars, Immaculate One, Exalted Light of the Heavens, my

heart cries to you. O Light of the Heavens and Earth, radiance of the universe, radiant of countenance, my spirit cries to you. Unto Her all things fall prostrating (*prostrate*); Queen of the World, Creator of all that is, was and will be, my heart cries to you. (*get up*) Unto the Lady of the angels who receives supplication, my body cries to you. Unto the merciful Goddess Ishtar, who hearkens unto eternity, my passions cry to you.

(*Repeat as needed in joy and reverence.*) Oh my Lady! Oh my Lady, ignite my spirit with Light, and awaken my heart with Love Eternal. (*Take a minute to meditate when you've finished repeating.*)

Hear, O Angels, the cry of Your Queen: I have given the brightness of my crown to the stars. I have given the vision of my eyes to cats and lions. I have cast my spear into the dragon and unleashed passion. I have given the strings of my harp to my daughters and made their voices sweet to the host of heaven. I have placed the feathers of my wings on the scales of judgment to weigh against

the dead hearts. I have made my blood to run in the veins of saints and prophets, and my symbols adorn every faith. I am the hidden flame in every religion, and to me all of you shall return.

Is that truth that your lips utter, o lover? Is that passion that your fingers seek to touch, o lover? Is that ecstasy that arouses your senses, o lover? Is the Chalice of Intimacy your wine, o lover? Do you know of what I ask? I ask of your heart, does it beat with Her name? I ask of your blood, does it carry Her breath? I ask of your cheeks, do they know your tears? Blessed art thou, O lover, who knows of these. Thou art the savior of hearts and a fountain of joy. She is your hope and you are Her life. This is love, so listen well, o ears, and behold, o eyes, the story of the King and Queen.

Who comes between the lover and the beloved? I am the beloved and you are my love. They say gods, I say God. They say father, I say I am. I am thy father and I am your mother. I am the King and the Queen. I am that I am. I am YHWH. I am Ishtar. I am the first

and I am the last. I am thy breath and thy sigh. I am the tear and the cry. I hear your prayer before your lips utter it. I am love and wrath. I am justice and truth. Thou shalt have no other gods before Me.

Holy are Thou, Queen of Heaven and Earth. Holy are Thou, the revealer and concealer; Your name is Light! Holy are Thou, Ishtar, the Queen, Aima Elohim, the Creator Mother, Shekinah, the Divine Glory; by whatever name I call Thee, I can never utter Your beauty. My soul is in Your hands.

Let all the angels adore. Let all the spirits on the Earth adore. Let all that is in the Heavens adore. Let all that is in between adore the Queen. May all the Angels of Light, whether they are in Heaven or on Earth, descend upon me, singing Your name. Anahuahi Ishtar Yahuahiana (Ana-hua-hee Eeeee-shtaaaar Ya-hua-hee-aaaaanaaaa.) (*Vibrate this last name in a melodic voice as you reach up to the heavens with both arms.*)

STEP FOUR

Chant Baduḥ eight times then say:

Answer me Ya-Hawdab by Īlu Ishtar and by Baduḥ. Descend ya-Hawdab with Ruḥanīat al-Hub al-Azī and enlist to me the aid of the seven daughters of love.

STEP FIVE

Say:

In the name of Ilu Ishtar, hear me O seven daughters of Love, who carry the urns of the waters of arousal, contentment, tenderness, love, peace, desire, and ecstasy, add the love in my heart to your waters. With the duration of love contained in ten thousand heart beats of the Goddess of Love, pour my love and the waters of arousal, contentment, tenderness, love, peace, desire, and ecstasy upon the heart of _n_ (son/daughter) of _n_ and fill (him/her) and heal (him/her) with the spirit of love, light, and life. (*Repeat twenty times*)

CHAPTER THREE HEALING MAGIC

Healing is one of the least discussed topics within the realm of modern magic. By contrast, it was one of the primary areas of focus of ancient magic. The shift between then and now is rationalized as a result of the advances in human medicine and our changing perspective on the root of diseases. A key argument is that the ancients believed that many sicknesses were a result of demons, but we know better today. Based on my study and research of ancient Arabic occult texts, I disagree with that position. Ancient magicians knew that diseases have natural biological causes. Illness caused by jinn attack doesn't negate the biological nature of a disease. It only reflects an external aggravating factor, no different than catching a disease through exposure to another human or an ill animal. I don't intend to go into much depth on this relationship in this book. My position on treatment is that illness of any kind needs a complete holistic approach.

Magic is a powerful tool for spiritual healing. I have seen it applied to a limited degree on a number of occasions. It helped neutralize pain faster than a strong pain killer. It helped someone with AIDS. It considerably speeded up the healing processes of someone with cancer and another person with broken bones. I can appreciate the part of magic in these cases, because the doctors themselves were amazed by their patients' speed of recovery and, in one case of cancer, her recovery at all. I don't believe that magic's full contribution to healing has been realized or experienced. It can do and has done much more than I have seen. To date, the mental shift required toward accepting the usefulness of magic in healing hasn't happened in the Western magical community. Until it happens there, the application of magic to healing and the full exploration of its potential will be limited.

One of the biggest challenges about writing on healing magic is deciding what to cover. Fortunately, the magic of the alphabet was heavily used for healing in our tradition. This means that I have a plethora of information to share with you. Since I am not a healer by trade, my experiences are limited to an extent.

I will therefore rely on what the primary ancient sources present as viable and effective methods. Fortunately, I have had some personal experience with some of those methods, which is important as I want you to see the benefits yourself and to explore it further. We need more magical healers. I can't say this enough.

The areas that I will be covering in this chapter will include the following:

- Headache Relief
- Stomach Pain Relief
- General Side Pain Relief
- Heart Disease Relief
- Tooth Ache Relief
- Relief of Excessive Female Bleeding
- Insomnia
- Overcoming Anxiety Attacks
- Water for General Healing

Please keep in mind that pain relief is by no means itself a cure. Pain often masks other major issues. Even if spiritual healing can address the underlying causes, you must not rely on it alone. You need to see a medical professional

and follow their recommendations for a fully effective treatment program.

Magical healing is done through a three step process. First, you call on the Ruḥanīah that is vital for that healing process. This can be the Ruḥanīah of a planet, letter of the alphabet, magical word, and so on. Second, you will need an accumulator or container. Often, this is a talisman that corresponds to the Ruḥanīah in some form. The Ruḥanīah is asked to send part of its essence into the container. This is no different than any other talismanic empowerment. Once you have done this, the next step is to transfer this energy to the person needing healing. Often, this is done by washing out the talisman or dissolving it into liquid form, then giving it to the person to consume. Some of the methods that we previously covered touched upon this idea. One other method is to simply write the talisman on the person or give it to them to wear. As a matter of principle, healing magic requires physical contact to work. Nothing short of that will be effective, unless it relies purely on angelic aid and intervention such as the technique that uses love for healing.

Amazing healing can be done using seven

glyphs that are said to spell out an exceedingly powerful name of the Divine. The master al-Bunī says this about them in his book *The Explanation of the Long Jaljalutīa*:

They contain many properties, magnificent benefits, gentle signs, elegant meanings, mysteries that can't be counted, wonders that can't be explored; through them you can bring joys and push away harm. Whoever knows them will be enriched by them above all others and will have no need for anything else.

It is considered the greatest name of the Divine and the seal of King Solomon. Al-Bunī narrates a story of a man who was sentenced to death by the king, but the executioner's arm repeatedly failed him. Finally, they searched the man and found a scroll with those symbols on it. Other lore says those symbols were the original inscription on the door of the Ka'aba. It is hard to tell myth from fact when it comes to such ancient magical lore. Research shows that they were applied and used in magic from early Jewish times and found on vases dating back to before the birth of Christ. They

were used by the earliest Jewish occultists as a tool to raise and ascend their souls up to the Throne of God.

The symbols and their correspondances are as follows:

Symbol	Planet	Letter	Name
☆	Sun	ف	فرد
☾	Moon	ج	جبار
♂	Mars	ش	شكور
♿	Mercury	ث	ثابت
♃	Jupiter	ظ	ظهير
♀	Venus	خ	خبير
♄	Saturn	ز	زكي

There are traditional attributions between the

symbols, the planets, the letters that are missing from the first Surah in the Quran, and the corresponding set of Divine attributes that begins with those letters. The Divine attributes translate as follows:

فرد	Fa-rad	Singular
جبار	Je-bar	Compeller
شكور	Sha-kur	Giver of Thanks
ثابت	Tha-bit	Stable One
ظهير	Za-hīr	Visible One
خبير	Kha-bīr	Informed One
زكي	Za-kī	Pure One

Even though this table is the traditional version, I use a different one, that I feel best represents the energies of the planets. My version is as follows:

Symbol	Planet	Letter	Name
☆	Sun	ف	فرد
☾	Moon	ظ	ظهیر
♂	Mars	ج	جبار
♿	Mercury	خ	خبیر
♃	Jupiter	ش	شکور
♀	Venus	ز	زکی
♄	Saturn	ث	ثابت

The logic of my attribution is that the Sun is the unique and *singular* star in our solar system that all other planets rotate around. The Moon is second luminal that is *visible* and illuminates our nights. The moon's *visibility* is often checked for all kinds of spiritual and religious functions. Mars is associated with all forms of *compelling* and conquest through its energy and force. Mercury is the planet of

communication, knowledge, and *information*. Jupiter is the benevolent planet from whose force comes growth and increase that engenders *thanks*. Venus is associated with maiden love, *purity*, and grace. Finally, Saturn is the planet that is associated with slow and determined movement and brings about *stability*.

Those symbols are often used by just writing them in their sequence. They are also used by writing them into a magic square. There are seven magic squares for these symbols. The squares are of three levels of complexity. I will show the three levels of complexity for the first magic square. The basic magic square of the Sun is as follows:

♄	♀	♃	♿	♂	☾	☆
☆	♄	♀	♃	♿	♂	☾
☾	☆	♄	♀	♃	♿	♂
♂	☾	☆	♄	♀	♃	♿
♿	♂	☾	☆	♄	♀	♃
♃	♿	♂	☾	☆	♄	♀
♀	♃	♿	♂	☾	☆	♄

The second level of complexity involves com-

binning the square with the corresponding letters. I am going to use my set of attributions for the example.

☆ف	ظ	٢ج	#خ	ش	ز	ث
☆ف	ظ	٢ج	#خ	ش	ز	ث
☆ف	ظ	٢ج	#خ	ش	ز	ث
☆ف	ظ	٢ج	#خ	ش	ز	ث
☆ف	ظ	٢ج	#خ	ش	ز	ث
☆ف	ظ	٢ج	#خ	ش	ز	ث
☆ف	ظ	٢ج	#خ	ش	ز	ث
☆ف	ظ	٢ج	#خ	ش	ز	ث

The third level of complexity involves combining the symbols with the letters on the inside and adding the names adjunct to their corresponding symbol on the outside of the perimeter. The square's actual border outline is formed by stretching out the following phrase: "His word is Truth and to Him is the Kingship" in Arabic script. The phrase is written in Arabic as follows:

قوله الحق وله الملك

The rest of the magical square would look like this:

قوله الحق وله الملك	☆ف	ظ	٢ج	#خ	ش	ز	ث
☆ف	ظ	٢ج	#خ	ش	ز	ث	☆ف
☆ف	ظ	٢ج	#خ	ش	ز	ث	☆ف
☆ف	ظ	٢ج	#خ	ش	ز	ث	☆ف
☆ف	ظ	٢ج	#خ	ش	ز	ث	☆ف
☆ف	ظ	٢ج	#خ	ش	ز	ث	☆ف
☆ف	ظ	٢ج	#خ	ش	ز	ث	☆ف
☆ف	ظ	٢ج	#خ	ش	ز	ث	☆ف

There are six other squares. Each one corresponds to a planet. I am not going to provide all three levels of complexity for each square. It is easy to do that once you have an example. The remaining six squares are as follow:

MOON

☆ف	ث	ز	ش	#خ	٢ج	ظ
ظ	☆ف	ث	ز	ش	#خ	٢ج
٢ج	ظ	☆ف	ث	ز	ش	#خ
#خ	٢ج	ظ	☆ف	ث	ز	ش
ش	#خ	٢ج	ظ	☆ف	ث	ز
ز	ش	#خ	٢ج	ظ	☆ف	ث
ث	ز	ش	#خ	٢ج	ظ	☆ف

MARS

ظ	☆ف	ث	ز	ش	#خ	٢ج
٢ج	ظ	☆ف	ث	ز	ش	#خ
#خ	٢ج	ظ	☆ف	ث	ز	ش
ش	#خ	٢ج	ظ	☆ف	ث	ز
ث	ش	#خ	٢ج	ظ	☆ف	ز
☆ف	ث	ز	ش	#خ	٢ج	ظ
☆ف	ث	ز	ش	#خ	٢ج	ظ

MERCURY

٢ج	ظ	☆ف	ث	ز	ش	#خ
#خ	٢ج	ظ	☆ف	ث	ز	ش
ش	#خ	٢ج	ظ	☆ف	ث	ز
ز	ش	#خ	٢ج	ظ	☆ف	ث
ث	ز	ش	#خ	٢ج	ظ	☆ف
☆ف	ث	ز	ش	#خ	٢ج	ظ
ظ	☆ف	ث	ز	ش	#خ	٢ج

JUPITER

#خ	٢ج	ظ	☆ف	ث	ز	ش
ش	#خ	٢ج	ظ	☆ف	ث	ز
ز	ش	#خ	٢ج	ظ	☆ف	ث
ث	ز	ش	#خ	٢ج	ظ	☆ف
☆ف	ث	ز	ش	#خ	٢ج	ظ
ظ	☆ف	ث	ز	ش	#خ	٢ج
٢ج	ظ	☆ف	ث	ز	ش	#خ

VENUS

ش 	# خ	٢ ج	ظ 	☆ ف	ث G	ز ع
ز ع	ش 	# خ	٢ ج	ظ 	☆ ف	ث G
ث G	ز ع	ش 	# خ	٢ ج	ظ 	☆ ف
☆ ف	ث G	ز ع	ش 	# خ	٢ ج	ظ
ظ 	☆ ف	ث G	ز ع	ش 	# خ	٢ ج
٢ ج	ظ 	☆ ف	ث G	ز ع	ش 	# خ
# خ	٢ ج	ظ 	☆ ف	ث G	ز ع	ش

SATURN

ز ع	ش 	# خ	٢ ج	ظ 	☆ ف	ث G
ث G	ز ع	ش 	# خ	٢ ج	ظ 	☆ ف
☆ ف	ث G	ز ع	ش 	# خ	٢ ج	ظ
ظ 	☆ ف	ث G	ز ع	ش 	# خ	٢ ج
٢ ج	ظ 	☆ ف	ث G	ز ع	ش 	# خ
# خ	٢ ج	ظ 	☆ ف	ث G	ز ع	ش
ش 	# خ	٢ ج	ظ 	☆ ف	ث G	ز ع

HEADACHE RELIEF

From experience, I know that these seven symbols are good for stopping physical pain. Writing them on the skin usually does the trick. Al-Bunī provides a more detailed method. It is primarily used to help cure migraines and general headaches. Earlier, I pointed out the correspondences of the seven symbols with seven letters not found in the first chapter of the Quran. This first chapter is integrated into this healing talisman. The talisman consists of a long sequence of letters that are written on a piece of paper, then placed on the head or carried by the person who normally suffers from migraines. It would be difficult for non-Arabic speakers to consecrate the talisman by reciting all these verses in a foreign tongue. I don't believe that is necessary in this case. You don't need to say anything to activate the seven symbols, which is one of their amazing attributes. Before I provide the entire talisman that you need to inscribe, I am going to present a basic translation of its content in the sequence that it appears:

- Seven symbols

Once you have finished writing the square, roll up the paper and, holding it near your mouth, repeat the following until the talisman feels like it has a life of its own:

In the name of the Divine, the Beneficent, the Merciful. Praise be to the Divine, Lord of the Worlds. Blessings of the Divine, and peace, be upon our master Moḥammed, the illiterate prophet, and his companions, family, and friends. Taruḥ, Taruḥ, and reliance is upon the Divine. Ya-Shem-hī-tha, Ya-Shem-hī-tha, if we brought down this Quran upon a mountain you would see it yielding, yielding, yielding, and shocked from fear of the Divine. Be still, O pain and fear, from the carrier of this writing. Have you not seen how your Lord stretched out the shadow? And if He willed it, he would have made it still, still, still. Be relieved O pain, from the carrier of this my writing as the Throne of the Beneficent was still under the Merciful by the honor of the double heptad and the majestic Quran and the One who brings the bones back to life after they have be-

come decomposed and by these names and letters.

As pointed out earlier, you can modify the Islamic prayer to change the blessing on the prophet Moḥammed to a blessing on your guardian angel.

COLITIS PAIN RELIEF

Colitis appears to be one of the recurring hard to treat ailments in medieval Arabic occult books. Al-Bunī mentions a few talismans and methods for healing this illness. One of the talismans was listed as a treasured cure for colitis and all other stomach ailments. The talisman is written on a piece of paper and then worn by the patient. It is a pretty straight forward construction process. I will provide an explanation of the symbolism of the talisman.



On the right border of the talisman, the following sentence is written:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَتَنْزِيلِ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ

This translates to: "In the name of the Divine, the Beneficent, the Merciful and from the Quran descended what is a cure and mercy."

The left border of the talisman has the following sentence written on it:

لِلْمُؤْمِنِينَ فَسَيَكْفِيهِمُ اللَّهُ وَهُوَ السَّمِيعُ
الْعَلِيمُ

This translates to: "For the faithful the Divine will spare them and He is the all hearing and all knowing."

The bottom border of the talisman has the following sentence written on it:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

This translates to: "There is no ability or power except through the Divine the Exalted and Majestic."

Around the circle are listed four archangels:

Gabriel جبرائيل Michael عزرائيل
Azrael اسرافيل Israfel ميكائيل

Inside the circle, the seven symbols or letters of the Greatest Name are drawn. There are also two double edged swords. On the hilt of the left sword, there is written the following:

Curer معافي. On the hilt of the right sword, there is written another word. Unfortunately, it cannot be deciphered. An alternate word to use would be: Healer شافي.

GENERAL SIDE PAIN RELIEF

We have looked at a number of talismans and healing techniques that make use of the seven symbols. There are other talismans that work on the principle of combining the shapes of the Arabic letters. The first talisman combines various letters to heal stomach and side pains. Write it on a piece of paper and place it over the area that hurts, or write it on it. Keep in mind that stomach or side pain can mask a serious medical condition. Address this issue first before you try to handle the pain. Consider this method as an adjunct to a pain killer in a medical treatment program and not as a substitute for it. Make sure you see your physician immediately, if you have any concerns about your health.

وی وی وی وی وی وی وی وی
 مطل لطلی لطلی لطلی لطلی لطلی
 ماطل ماطل ماطل ماطل ماطل ماطل
 ج ج ج ج ج ج ج ج ج ج ج ج
 ج ج ج ج ج ج ج ج ج ج ج ج

HEART DISEASE RELIEF

I now present you with a method of spiritual treatment for heart disease or other heart ailments, including anger and frustration. It is another method that involves writing a sequence of letter combinations. These combinations carry no literal meaning, per se, and were organized according to a magical formula known to the original author. This is followed by a charge and two magic squares. This talisman is written and carried, as well as written, washed with water and then drunk. The magical letter combination is as follows:

ك ق ه ل ي ب غ ق ص ل ط ب س ق
ق ك ا ب ل ق ر ل ح ب م ق ن

This is followed by writing a sentence that translates as "He heals their chests and cures the rage of their hearts, and we removed what is in their chests from venom." The Arabic to be written is as follows:

ويشفي صدورهم ويذهب غيظ قلوبهم
ونزعنا ما في صدورهم من غل

The two magic squares are as follows:

280	270	274	1
273	2	279	271
3	276	268	278
269	277	4	275

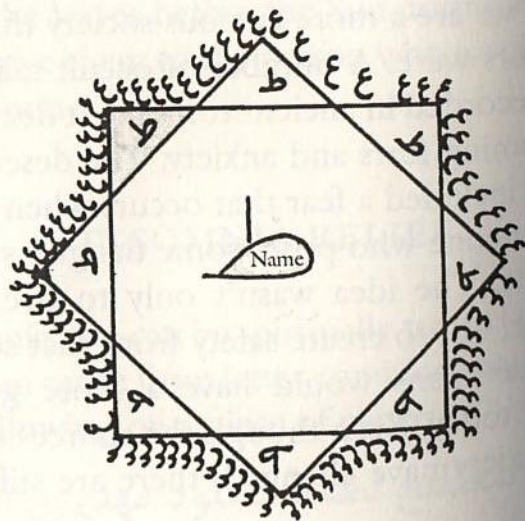
ي	ف	ا	ش
299	2	79	11
78	8	302	3
4	301	9	77

TOOTHACHE PAIN RELIEF

Toothaches were also addressed in ancient spiritual healing. Talismans were written and placed near the tooth for the pain to subside. This isn't a substitute for medical treatment. The letters written on the scrolls are as follows:

سع سع سع سع سع سع سع سع سع سع
سا سا سا سا سا سا سا سا سا سا

gers and stressors such as an aggressive manager at work or a demanding parent or partner at home. The source doesn't matter, because the sensation of fear and anxiety is real to the person experiencing it. A talisman designed to help ease those fears appears in the Red Sulfur. It combines the two letters Ta' and 'ayin in an eight-pointed star. In the center of the star is a large letter Ta' inside of which is written the name of the person who is experiencing the anxieties. This adds up to a total of nine Ta's used in the Talisman, which is its range within the alphabet. The star is surrounded by the letter 'ayin, written seventy times. The person experiencing the anxieties should carry this talisman.



HEALING WATER

Throughout this chapter we have covered a number of healing talismans that involve writing the letters then washing them. Normal water is fine for most purposes. You can also create a two-step process. First, write a general healing talisman. Wash it with water, and then reserve that water for later use. The next time you need to write a specific talisman, use that water to wash that talisman. You can also administer this special water to patients on a regular basis, or when they are taking their own medications. Wash the organ of the patient that needs healing, if it is exterior; otherwise, let the patient drink it, if it is interior. You can also write the talisman on a piece of paper and just place it over the point of pain.

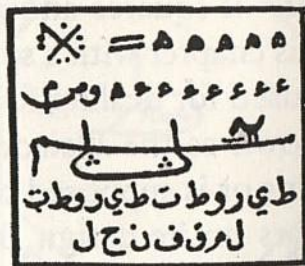
The talisman used in the healing water combines a number of squares and methods that appeared in this chapter with a special talisman that has been used for healing for hundreds of years. It is known as the Pleiades Square because it contains or is supposed to contain the seven sister stars on its design. I don't know much about the history of the square other than it appears in many old tomes including

al-Bunī's work. The square also contains the seven symbols of the great name. Another name that appears in this square is the master key to the Tahatīl names, which are powerful planetary words of power.

Write this talisman on a glass or china container. Wash it with clean water. Recite over the water the verses of healing, which I will cover shortly.

The magical talisman is as follows:

م	ي	ح	ر	☆ ۛ ۛ ۛ ۛ ۛ ☆	ن	م	ح	ر
7	201	39	11	اللله لطيف بع باده	7	201	49	41
202	10	8	38	لم قفن جل	202	10	38	48
9	37	203	9	☆ ۛ ۛ ۛ ۛ ۛ ☆	39	47	203	9



The central part of the talisman contains the magical charge. We have two lines of the seven lettered great name. Under the top line is spelled out the sentence: 'The Divine is gentle with His creation'. This is the core belief in spiritual healing. We can rely on spiritual healing to work, because the Divine spirit will act to ease pain when asked. The line underneath contains the word Lamqfanjal (pronounced La-maq-fan-jal) spelled out. This is a magical word made of seven letters. Each letter is the initial of another magical name of seven letters that corresponds to one of the planets. This gives us seven names with seven letters. This set of names is used in healing, protection, neutralization of corrupt magic, and in evoking the power of the planets. A good introduction to these names can be found in my book *Magic That Works*.

I will show you how the name is derived from the other names:

Lel-ṭah-ṭīl	ل	ل	ط	ه	ط	ي	ل
Mah-ṭah-ṭīl	م	م	ه	ط	ه	ط	ي
Qah-ṭee-ṭīl	ق	ق	ه	ط	ي	ط	ي
Fah-ṭob-ṭīl	ف	ف	ه	ط	ب	ط	ي
Nah-hah-ṭa-ṭīl	ن	ن	ه	ه	ط	ط	ي
Jah-lah-ṭa-ṭīl	ج	ج	ه	ل	ط	ط	ي
Lach-ha-ṭo-ṭīl	ل	ل	خ	ه	ط	ط	ي

The magic square on the right side is for the name Beneficent and the square on the left side is for the Divine name Merciful. These squares are constructed by writing the letters in the top row. Each letter has a value as explained throughout the book. You insert the letter, but build the square around its value. For example, the large range of the name Beneficent is as follows:

$$50 (\text{ن}) + 40 (\text{م}) + 8 (\text{ح}) + 200 (\text{ر}) = 298$$

Keeping in mind the value of each letter, you build a square that adds up to 298 vertically and horizontally.

ن (50)	م (40)	ح (8)	ر (200)
7	201	49	41
202	10	38	48
39	47	203	9

The same process is used to construct the other square, as follows:

م (40)	ي (10)	ح (8)	ر (200)
7	201	39	11
202	10	8	38
9	37	203	9

The Pleiades square consists of the letter Ha' written five times, followed by an equal sign, after which there is written a cross with seven stars surrounding it. Then the letter 'ayin is written seven times, followed by another Ha', a Waw, and a Şad with a Mīm intersecting it. Then there is a bird eating seeds. Underneath this, in separate letters, the esoteric word Tīroṭaṭ is written twice and the word Lamq-fanjel once.

The verses of healing used in this talisman were used in a number of Arabic healing meth-

ods. They were selected because they all contain the idea of the Divine as the healer or curer of one's ill, either directly or through agents. They were culled from the Qur'an, but they are not particularly Islamic and can be used by any one who believes in the Creator.

The verses from the Qur'an are as follows:

"Heal the breasts of believers" (9:14) "O mankind! There hath come to you direction from your Lord and healing for the (diseases) in your hearts - and for those who believe, guidance and Mercy." (10:57) "Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors, wherein is healing for men: verily in this is a Sign for those who give thought." (16:69) "And when I am ill, it is He Who cures me." (26:80) "We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss." (17:82) "Say: "It is a Guide and a Healing to those who believe. (41:44)

Many more methods for spiritual healing adorn the pages of ancient tomes. I would love to hear from my readers whether they would like to see more of those methods translated and made available to them. If you use the methods presented here and receive good results, share your stories and let others know.

CHAPTER FOUR GUARDIAN ANGEL

“By the heavens and the night visitor! Do you know who knocks? The piercing star. Verily, as every soul has upon her a guardian.”

Quran, Surah 86, Verses 1-4

“For God commands the angels to guard you in all your ways.”

Psalms 91:11

The Holy guardian angel is that special angel that you may or may not have felt in your life. This angel is a being entirely independent from you. This angel is assigned to you to watch, to record, and to guide your life. This teaching is based on the principle that there is an angelic governor presiding over every function in the universe. Since, in this universe, you are a function who acts and reacts to your surroundings, there is also an angel presiding over you. The strength of this relationship is based on the strength of your relationship to the Divine. Thus, if you should stray far from the spiritual path, your connection with your angel will weaken. This angel is intimately, spiritually, connected to

you and can act as your intermediary or representative in the celestial world.

Contacting one's guardian angel is actually the easiest type of angelic magic, because this is the closest angel to you from among all other angelic beings. This connection is through both proximity and spiritual bond. This is your star, and it shines brightest in your life from among all others created by the Divine. You can choose to work with and build a relationship with any number of the blessed angels in the celestial realm, but you can always count on a firm relationship with your angel. The only thing that can weaken this relationship is for you to turn your back on spirituality and the Divine.

In the ancient magical path, calling upon the guardian angel was traditionally one of the initial steps you would take as an apprentice. Some magicians recommended that the apprentices begin and end all their occult work with a blessing on their guardian angels. This is due to the role of the guardian angel as an intermediary and as the envoy of the Divine One. This importance doesn't compete in any way with the attribution of all magical causalities primarily to the Divine. It is simply work-

ing in harmony with Divine order and celestial arrangements.

There are many spiritual benefits from having a healthy connection with your guardian angel. This is why many modern magical schools have made the communion with and discovery of the name of the holy guardian angel an important accomplishment. The idea of a holy guardian angel is more than a modern phenomenon, as it is rooted in the ancient teachings of the Magi and has found its way into many religions in the Middle East. One of the earliest references to this teaching is found in the Sumerian culture. Sumerians believed in Divine messengers of the gods, who ran errands between them and humans. Excavations near the Sumerian capital of Ur revealed religious artifacts; one of the earliest of those discovered was an angelic engraving in stone, a winged figure. Each Sumerian home had an altar honoring its guardian angel.

In this book, I will provide you with a method to discover the name of your guardian angel using the magic of the alphabet. It is the first and most important step in contacting your guardian angel. One method, recommended by books like Abramelin, uses elabo-

rate techniques involving retreats, deep meditations and fasts and an extensive six month long operation. This method is a bit of a challenge and few cases of success have ever been recorded. The overall expectation is that you will hear your angel's name in your mind when you make contact. This leaves room for miscommunication and deception, since this will be your first encounter with your angel. These methods are viable when and if you have spiritually purified and empowered yourself sufficiently through years of practice. Due to the current demands of modern life, few people are willing to make such an investment in time and energy at the beginning. The method presented for you here is mathematical, based on the letters of your name. The name of your angel can be derived from the numerical vibrations of your own birth name. This should not come as a surprise, as a birth name has long been considered to be a powerful spiritual link to the individual. Names in occultism have power and a person's name was a powerful occult key in all ancient operations.

You probably could be thinking that birth names may appear arbitrary, but you can also say the same for your birth time and date. The

ancients didn't believe them to be so. They felt these names, like the time of your birth, were magical and spiritually relevant. Knowing a magician's name would give you power over that person and many magicians used aliases to hide their names. Even today, magicians pick up special names of power and keep them secret. Around the 6th century B.C.E., Pythagoras also declared that the world was built upon the power of numbers. He believed that the entire universe could be expressed in numerical formulas. Numbers and letters were seen by the ancient masters as the primary tools of the Divine Architect in this world and, through them, occult miracles and spiritual accomplishments were possible. Such reliance on mathematical principles for finding out your HGA's name may at first seem less mystical than having a vision or having it told to you by an inner voice, but it also means that you can begin to establish contact with your angel now. There are drawbacks to this method, but our tests have shown that it works well and is a great help to beginners.

Each letter of the alphabets has a small, large and great range. Ranges are the linguistic ordinal count or the locational count of a

letter in its alphabet. The range of A is one, because it's the first letter of the English alphabet. The same goes for the range of Jym in Arabic because it is third in the alphabet. The first letter of any alphabet has the range 1 and the second 2, and so forth. The value of ranges was commonly used in magic to determine the vibratory quantity of a word, that is, how many times it should be vibrated. In all the ranges, the numerical sequence proceeds from one to ten. The small range continues from eleven up to the end of the alphabet. The large range continues from twenty in increments of tens, then in hundreds to the end of the alphabet. This principle is applicable to any sequence of letters in any language.

THE RANGES OF LETTERS IN THE ALPHABETS

Small Range	Large Range	English	Hebrew	Arabic
1	1	A	א	ا
2	2	B	ב	ب
3	3	C	ג	ج
4	4	D	ד	د
5	5	E	ה	ه

Small Range	Large Range	English	Hebrew	Arabic
6	6	F	ו	و
7	7	G	ז	ز
8	8	H	ח	ح
9	9	I	ט	ط
10	10	J	י	ي
11	20	K	כ	ك
12	30	L	ל	ل
13	40	M	מ	م
14	50	N	נ	ن
15	60	O	ס	س
16	70	P	פ	ع
17	80	Q	ק	ف
18	90	R	ר	س
19	100	S	ש	ق
20	200	T	ת	ر
21	300	U	ת	ش
22	400	V	ת	ن
23	500	W	ת	ث
24	600	X	ת	خ

Small Range	Large Range	English	Hebrew	Arabic
25	700	Y	י	ذ
26	800	Z	ז	ض
27	900		ץ	ظ
28	1000			غ

Readers of modern occult books may find our numerical attribution of the English letters confusing. This is due to the current trend to use the Hebrew alphabet as a comparative language for others. Our system of ranges is explicitly evident in older sources, and is also clear from the adaptation of the nine fold degree system from Hebrew into English numerology. In modern numerology texts, the division of the English letters into nine columns is used as the basis for the value of the letters in what is called Pythagorean numerology.

MODERN ENGLISH NUMEROLOGY

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

A table similar to the nine divisions of English numerology was used in both Arabic and Hebrew numerology. In Hebrew, it is called Aiq Beqar (Nine Chambers).

TABLE OF NINE CHAMBERS

1	2	3	4	5	6	7	8	9
א	ב	ג	ד	ה	ו	ז	ח	ט
י	כ	ל	מ	נ	ס	ע	פ	צ
ק	ר	ש	ת	ך	ם	ן	ף	ץ

The letters in the first Hebrew column have the commonly recognized large ranges of 1-10-100. The letters in column two have the large ranges of 2-20-200, and so forth. Aiq Beqar is used for talismanic purposes, among many others. Nevertheless, it is understood that the large range of Aleph is one and Yod is ten. The same goes for the English nine chambered table, A is one and J is ten. The letters in the first English column also have the large ranges of 1-10-100 and the letters in column two have the large ranges of 2-20-200, and so forth. When trying to calculate the ranges for an alphabet, you shouldn't compare ranges used for another alphabet as a basis for extracting its own values. Could you imagine trying

to fit the Swahili alphabet with the Hebrew to acquire the ranges of the Swahili letters?

Modern scholars and students have also erred by mistaking the ranges for the actual numerological values. If we were to total the numerical ranges for the following English words, they would all have the same total.

- Live = $30 + 9 + 400 + 5 = 444$
- Evil = $5 + 400 + 9 + 30 = 444$
- Veil = $400 + 5 + 9 + 30 = 444$
- Vile = $400 + 9 + 30 + 5 = 444$

By modern magical understanding, this means they should share similar "numerical value." They do share similar harmonic range, but not numerical values. The range of every letter is calculated based on its placement within the alphabet. However, the numerical value of every letter is additionally calculated based on its placement within the word or phrase. Two methods are mainly used; the first depends on constructed elemental tablets for the letters, while the other, known as the 'Secret Whisper', is more simplified, but equally effective. The basic premise of the 'Secret Whisper' is to multiply the large range of a letter with its

sequence number within a word or a sentence. Here are the numerical values for the same words in our example using the 'Secret Whisper':

- Live = $(30 \times 1) + (9 \times 2) + (400 \times 3) + (5 \times 4) = 1268$
- Evil = $(5 \times 1) + (400 \times 2) + (9 \times 3) + (30 \times 4) = 952$
- Veil = $(400 \times 1) + (5 \times 2) + (9 \times 3) + (30 \times 4) = 557$
- Vile = $(400 \times 1) + (9 \times 2) + (30 \times 3) + (5 \times 4) = 528$

Using the magical method of the Secret Whisper, you can calculate the name of your HGA from your own name. Those wishing to use just the range can do so. If you are using different methods, vibrate each name until one name opens your heart and soul like a flower to the brightness of the spiritual sun. You will know which one this is and, as you work with it, you will be surprised at the strength of the force it awakens in you.

The first step in calculating your HGA's name is to write out your full name. It was traditional in the Middle East to use words like

Ben (Son of) and Bent (Daughter of) when referring to people, such as: Solomon Ben David or Lilah Bent Myriam. Therefore, there are two ways to write the full names. The first would include the use of Ben and Bent in the writing and calculation, and the other would exclude it. The exclusion is more common with Latin based names. Also, many people in Western countries have at least one additional middle name that Semites do not use. If you have one, the middle name has to be taken into account. The writing of the name should be based on the linguistic format of the individual's cultural background. The format of a typical English name is as follows: (Your First Name) – (Your Middle Name[s]) – (Your Mother's First Name at Birth) - (Your Father's First Name at Birth) - (Your Birth Family Name). If you are a woman, switch the order between your mother's and father's names, as follows: (Your First Name) – (Your Middle Name[s]) – (Your Father's First Name) - (Your Mother's First Name) - (Your Birth Family Name). If you don't have a middle name, don't worry about it, as it is a cultural variable like the word Ben. The principle formula that does not change is the use of your and your parents' first names

and your last name at birth. In cases of adoption, where the biological parents are unknown, use your adopted parents' names.

The second step is the selection of a numerical method to calculate the name. We are going to use only one method here as a standard. We will apply the Secret Whisper method to the large ranges of the letters of the name.

You can do the calculation on paper or using software. If you are using paper, draw a grid similar to the one following and then write down the letters of your name in descending sequence. We recommend that you leave enough space for three sets of numbers. Here is a sample calculation, using George Anthony Lisa David Wilson. George is the first name, Anthony is his middle name, Lisa is his birth mother's first name, David is his birth father's first name, and Wilson is his birth family's last name. Beside each letter, place its English large range value. Now place each letter's sequence in the column next to the large ranges. Next, multiply the large range value with the sequence and place the total beside each letter. Then add the total of the numerical value column.

Calculating the Large Ranges
for a Sample Name

Letter	Range	Sequence	Total
G	7	1	7
E	5	2	10
O	60	3	180
R	90	4	360
G	7	5	35
E	5	6	30
A	1	7	7
N	50	8	400
T	200	9	1800
H	8	10	80
O	60	11	660
N	50	12	600
Y	700	13	9100
L	30	14	420
I	9	15	135
S	100	16	1600
A	1	17	17
D	4	18	72
A	1	19	19
V	400	20	8000
I	9	21	189
D	4	22	88
W	500	23	11500

Letter	Range	Sequence	Total
I	9	24	216
L	30	25	750
S	100	26	2600
O	60	27	1620
N	50	28	1400

The sum of all the numbers in the fourth column provides us with the full numerological value of the name, based on the Secret Whisper formula. The total for this particular name is 41,895. If you want to use a spread sheet program for your calculation, launch it and write the letters of your full name, descending, in the A column. In the B column, write the actual value for each letter. In the C column, write 1 and increment it sequentially until you reach the last letter in your name. In the D column, write the following formula: $= (B1 * C1)$ in the first cell, $= (B2 * C2)$ in the second cell and so forth. Finally, in the cell under the last inserted formula, type in the following formula: $= \text{Sum}(D1:Dx)$. The x here represents the last letter's row number. This will allow you to acquire the values accurately, without error. You should double check your numbers and math regardless.

The next step is to subtract the angelic suffix from this value. In ancient documents, there are two variations for doing this. The first is to use the traditional large range Hebrew value of 31 for the Divine name El. The second is based on the large range Arabic spelling of that name, 41 for Ayl, which is closer in original historical pronunciation. From the 360 degrees of the zodiac the Arabic magician subtracted 41, with a result of 319 (TYSh), which is the jinni suffix. The addition of 41 and 319 results in 360 degrees, which corresponds to the Zodiac. If we were using the Arabic alphabet to form the angelic name, we would subtract 41 and if we were using the Hebrew, we would subtract 31. Since we are working with the Arabic alphabet for this example, we will use the Arabic suffix AYL (41).

The reason that we subtract the range value of the suffix in the first place is because otherwise the value of the name of the angel would exceed the original total calculated value. We subtract first what we will be adding later, so as not to unbalance the equation. Subtracting forty-one from the total 41,895 leaves us with 41,854. Now we pronounce this number as such: forty one thousand, eight hundred and

fifty four. This is translated into the following formula: 40-1-1000-800-50-4. We then exchange the numerals with the equivalent Arabic letters and the letters of the suffix. You would of course do this from right to left, since this is the direction of Semitic languages.

30	10	1	4	50	800	1000	1	40
ل	ي	ا	د	ن	ض	غ	ا	م

The pronunciation of the name is the most difficult step in this process for non-native speakers. The key is to place the consonants for each letter together and, when a need arises, simply insert an 'e' between them. This is how you pronounce the preceding name.

ل	ي	ا	د	ن	ض	غ	ا	م
L	Y	A	D	N	Dh	Gh	A	M

The result would be as follows: MAGhe-DhaNeDAYL (Ma-ghe-dha-ne-da-il). To know how many times to vibrate this name in rituals and meditations, simply reduce the total number itself: $4+1+8+9+5=27$. We use

only a single reduction.

Once you have the name of the angel, the next step is to construct the magical talisman for that angel. This can be done using the actual letters of the name of the angel to create a script sigil. Script sigils are based on connecting talismanic script letters spelling out the name of the angel or spirit. The connection is usually embellished and done in a geometrically pleasing fashion. For example, let us create a script sigil for the angel Maghedhanedayl. First, we begin by selecting an appropriate script. Generally, these kinds of script are simple and mathematical in their shape, consisting of no more than lines, circles, and termination points like crosses. These scripts replace the letters, but do not affect the language. Some scripts, such as the Theban script or Passing of the River, have become famous in the West. Some were based on ciphers used by certain secret societies, while others have been invented more recently for fun or as part of a fictitious story. Occultists of the ancient world used close to one hundred different scripts. Some of these scripts were based on ancient and dead languages, some were created by famous individual magicians of their times, and

others were used by certain groups such as the Sabians or Hermeticists. Not all of those scripts were treated equally. Trials and application have shown that some are more effective than others. One excellent source for these scripts is a famous and rare Arabic document known as *Shuq Al-Mastaham Fe Ma'areefat Rumooz Al-Arqam*, written by a Nabatian author Abu Bakr Ahmad ben Ali ben Wahshiyya around 855 C.E. The book's value was of high importance to magicians and marked a developmental stage in cryptography. The source is medieval, and we have not found any alternate source with which we can compare them. We also accept that errors during duplication are possible and can not be ruled out. This does not mean the scripts are wrong, only that the reader should not be surprised if future research uncovers a minor error here or there in any of the scripts.

MARSHOL'S SCRIPT OF WONDERS

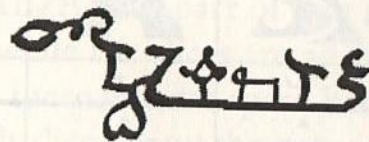
4	4	ε	δ	3	Υ	τ
7	6	5	4	3	2	1
z	ε	o	∞	ρ	∩	z
50	40	30	20	10	9	8
J	∩	9	7	ε	∩	∩
300	200	100	90	80	70	60
□	∩	∩	∩	∩	∩	∩
1000	900	800	700	600	500	400

The first step is to write down the script correspondences with the letters of the HGA's name. The second step is to connect them in a harmonic way to create a signature design. Let's use the sample HGA name to illustrate the process:

MAGHEDHANEDAYL IN MARSHOL'S SCRIPT

ل	ي	ا	د	ن	ض	غ	ا	م
30	10	1	4	50	800	1000	1	40
o	ρ	τ	δ	z	∩	□	τ	ε

Connecting them would yield the following angelic sigil:



The next step is to construct the angelic mandala. This magical mandala is made by combining letter runes into a special circular design for the name. The final design is so unique that it can't be confused in any way or made to represent another name. The symbols are hard to draw on most tools but then for that we have the sigils. However, they can easily be drawn on a circular flat surface such as the angelic pentacle.

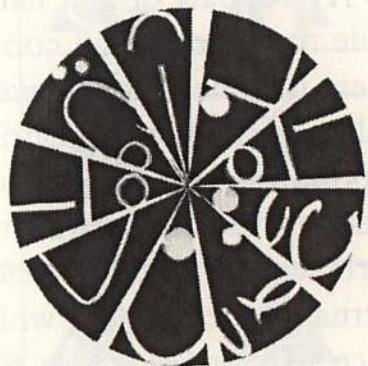
RUNES OF THE ARABIC LETTERS

د	ج	ب	ا
ح	ت	و	هـ
ل	ك	ي	ط
ع	س	ن	م
ر	ق	ص	ف
خ	ث	ث	ش
غ	ظ	ض	ذ

To design the mandala, draw a circle and then divide it into slices according to the number of letters in the angel's name. Don't forget that the suffix AL/AYL is part of that name. Make sure that, while the slices are all connected to the center, there is some space between them. Within each slice, draw the appropriate shape for its corresponding letter in its proper sequence, proceeding clockwise around the circle. You must remember that the "black shaded area" is the actual shape, not the white. While the white space may appear close to the letter, it is actually only empty space. It doesn't matter at what point of the circle you begin, as long as you go in sequence and clockwise. The colors for angelic mandalas are usually green or gold on a white background. The dark, shaded areas, being the actual symbols on which to focus, should be the part painted. The mandala for the angel Maghedhanedayl is constructed using the following runes:



The completed mandala is shown on the following page.



You are now ready to call on the angel. In the book *Magic That Works*, I presented a ritual for contacting your guardian angel. I am reproducing this ritual here for you to use to contact your guardian angel, to open yourself up to angelic presences and to enlist the aid of your angel. You will start by entering into a covenant calling upon your guardian angel. Once sealed, this covenant will ensure an increase in protection and guardianship. The text can be modified and used for any of the angels. The focus is less on communicating with angelic beings through a medium and more on building a relationship and a connec-

tion. The repetitions marked by x are highly recommended; however, if your time is short, these repetitions can be reduced. The requirements for this ritual are limited. Magicians with experience can build on this ritual and beginners can gain great benefit from doing it as provided. The key is to do it regularly over an extended period of time, as its effectiveness is cumulative. This ritual should be done twice a month on any days when you have time for it. Do this for the next four months.

Before you begin the ritual, you will need a clear and clean space to do your work. Make sure you have no electronic gadgets on, such as television, computers and so forth, anywhere nearby. Lights must be turned off, except for candle light, and incense should be burning. We recommend that you undergo a purifying bath or shower first. At the minimum, you should be clean of body and clothing, and not have eaten meat, drunk alcohol, or consumed drugs earlier that day. The more effort you put into your state of mind and space, the better the results will be.

The only magical implement that you will need for this ritual is the mandala of the angel with the sigil inscribed on the back. If you

have the book Magic That Works, you may also want to construct a magical robe as well as the mandala for this exercise. Once you have the angelic mandala made and ready for the ritual, hang it around your neck.

This ritual contains a few Hebrew names and words. I have included a table of translation to make it easier for you to become familiar with them.

HEBREW WORDS IN THE RITUAL

English Meaning	Hebrew	Pronunciation
My Lord	אדוני	Adonoi
Love	אהבה	Ahava
Light	אור	Aur
God	אל	El
Goddess	אלת	Elath
Truth	אמת	Emeth
Earth	ארץ	Aretz
Fire	אש	Ash
Master	בעל	Baal
Blessed	ברוך	Baruch
In the Name	בשם	Beshem

English Meaning	Hebrew	Pronunciation
Valor	גבורה	Geburah
The	ה	Ha-
He	הוא	Hua
And	ו	Ve
Compassion	חמלה	Chemla
Ability	יכולת	Yecholet
Honor (Glory)	כבוד	Kavod
Power	כוח	Koch
Honesty	כנות	Kenut
Angel	מלך	Malach
King	מלך	Melech
Queen	מלכה	Malkah
Kingdom	מלכות	Malkuth
Glorious	נהדר	Nehedar
Exalted	עליון	Elyon
World	עלם	Olam
Humility	ענווה	Anava
Justice	צדק	Tzedek
Holy	קדוש	Qadosh
Sacrifice	קרבה	Karvah

English Meaning	Hebrew	Pronunciation
Almighty	שדי	Shaddi
Exalted	שיכור	Shikur
Dominion	שליטה	Shlitah
Divine Presence	שכינה	Shekinah

IMPORTANT NOTE: Substitute the name of your own angel wherever you see the name Maghedhanedayl in the following ritual.

STEP ONE

Purify your space and light up some incense. Focus your mind on the Divine and say: "Qadosh El ha-Ruchaniut Qadosh Elat Aur ha-Malachim." [x33] This should be repeated with deep emotion of praise or in a celebratory state of intensity.

STEP TWO

Say:

Blessed be the name of El, who is veiled and can not be perceived, Lord of the seven heavens and seven earths and what is in between, Hu Ha-Nehedar Ve Ha-Shikur, characterized by sublimity and

grandeur and sanctified from similarity with His creation. Glory be to Him, the Exalted, who is elevated in His nearness and near in His elevation. Blessed be the name of El, who has strong force, and who has substantial power. He is the creator of the heavens and earth. Blessed be the name of El, Lord of the end and the beginning, Lord of the people and creator of the ghosts and spirits. He is the King of the angels of the throne, the angels of the chair, the angels of the heavens, and the angels of the earth. Blessed be the Lord of the Universe who has absolute power and lofty glory. He is the Light of lights and the Spirit of spirits. Glorious and holy is the Lord of Angels and spirit.

Beshem Elat Ha-Yecholet Ha-Koch Ha-Kavod Ha-Shlitah Ha-Malkah Le-Malkuth, I call you, o spiritual spirits that are pure and chaste. I call you, O spirits from the quintessential and rich lights. I call you, O individuals of the inner essence that are from the radiating lights, which are glorious and dazzling. I call you in the name of She whom the

thunder glorifies with its praise. I call you in the name of She that angels praise in different languages and sounds, in awe of Her majesty. I call you to open up my soul and elevate my mind and spirit so that I may perceive the Divine and angelic presences. [x3]

STEP THREE

Close your eyes and say: "Baruch Malach Maghedhanedayl." [x100] During the chanting, you should feel love toward the angel. Sense the blessing growing around the angel every time you say this.

STEP FOUR

Say:

O Thou, El Elyon, who has no equal, give and grant unto me, through Your grace, the aid and assistance of your Malach Maghedhanedayl upon this earth and into this consecrated space. By the nineteen glyphs upon the Divine Circle of Kingship and Dominion, descend upon me, O Malach Maghedhanedayl. By the most holy Elohim, I call you, O Malach Maghedhanedayl. By the Pow-

er, Wisdom, and Virtue of the Spirit of the Holy of Holies, by the uncreated Divine Knowledge, by the vast Mercy of Elohim, by the Strength of Elohim, by the Greatness of Elohim, by the Unity of Elohim and by the holy names of Elohim, descend upon me, O Malach Maghedhanedayl with all the malachim under you.

O Malach Maghedhanedayl, by all the Names of El Elyon, by all the marvellous work of Elat Ha-Ahaba, who art the Creator of the heavens, the earth, the sea and that firmament upon which the very Spirit of Elohim has moved, aid me from your spiritual presence and enter into a covenant of friendship and assistance with me in all of my needs. By the Creator of the stars, the seas, the winds, the tempests, herbs, plants, stones and all that is in the heavens, upon the earth and in between, answer me and aid me, O Malach Maghedhanedayl, peace be upon you. Let there be a covenant of Light between us during my earthly existence. [x3]

STEP FIVE

Kneel and hold the angelic mandala between your hands. Say: "Aneh Li Malach Maghed-hanedayl." [x100] The intent of this chant is to call forth the angel. Feel free to increase the intensity of the chanting. Remember with every repetition you are calling upon the angel to come to you, so keep your mind clear of everything but the name and open yourself to the presence and descent. If need be, close your eyes to increase your awareness. Meditate on the angelic presence and on any messages that you may receive.

When you are finished with the ritual, give thanks in your own words to the angels. Put out the candles and place the pentacle(s) and mandala in a clean and safe place for future use.

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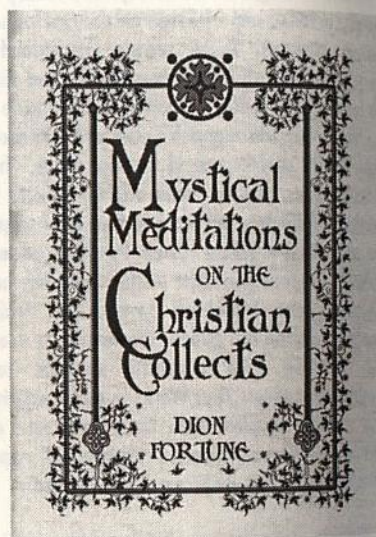
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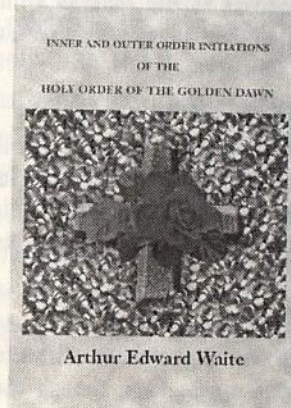


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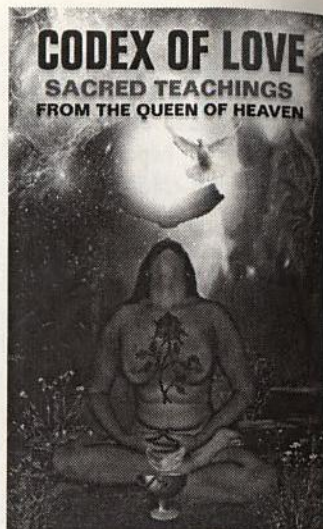
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