

The Occult Art of Acquiring and Directing Spirit Servant

ILMU KHODAM



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ILMU KHODAM--ITS PURPOSE

One of the most interesting occult arts to be found in Islamic occultism is what the local practitioners here in Indonesia call "Ilmu Khodam" The word *ilmu* (pron. "eel-moo") literally means "knowledge." In Indonesian shamanism, ilmu particularly refers to a specific occult art--its theory, practice, and the resultant power or ability--emphasis is especially placed on *power*.

Khodam (pron. "kho-dum") or Khadam, an Arabic word as is "ilmu," may be translated as "servant." In *al-Hikmah*, one of the terms for occult science in Islam, the word khodam refers to an acquired familiar spirit, unlike *Qarin*, which is a companion spirit one is born with. These khodam familiars, are not animal spirits, or at least, they do not normally appear in animal form, unlike the familiars of wicca and shamanism.

Generally speaking, the khodams are said to be specialized spirits of the angelic/jinn class, though some occult practitioners explain that khodams are specifically the angelic servants embodied and guarding the letters of the Arabic alphabet, and even the *Asma ul-Husna*--the 99 Beautiful Names of Allah. A minority of practitioners believe them to be intermediate spirits between angels and jinns.

From the foregoing information, we may define "Ilmu Khodam" to be the occult art of conjuring and acquiring invisible helpers to assist in one's magickal operations. The nature and spiritual level of the khodams that the occult practitioner acquire is dependent upon his/her own spiritual attainment. Not all khodams have the same powers or to the same degree. The master of a khodam would have to inquire the spirit familiar regarding its speciality, nature, class, origin, and other pertinent matters.

Khodams are said to be charismatic, have powerful presences, with strong personalities and revealing identities. They are also highly intelligent and communicative. They have a calm nature and their words are filled with wisdom. Khodams normally appear in robes.

Several years ago, the writer of this article was initiated into the methods of Ilmu Khodam by one of its modern pioneers here in Indonesia. Eventhough this transmission was not completed because circumstances at that time did not permit it, enough of the basic knowledge was conveyed and later applied.

After conducting the initial experiment of the conjuration with satisfactory results, we had hoped to meet our initiator for a thanks-giving ritual, but failed to do so as he had left town for good. Years passed, and in the interim, many other occult practitioners of al-Hikmah began teaching Ilmu Khodam--most of them students of the pioneer mentioned above.

Acknowledging that the above specific explanation regarding khodams are correct, in addition, these spirits, according to our initiator, are actually one of the earliest created (emanated?) beings and are a class of their own--they do not belong to either groups of angels and jinns. Their have a benign nature and have sworn to serve only for good purposes so that they might acquire merit and evolve further, perhaps allowing them to attain a higher spiritual status permitting them to approach closer to the Throne.

These khodams were "created" to be the guardians and helpers of humanity. They possess wonderful powers, although circumscribed by cosmic law. They are programmed to assist those who would first take the initiative to help themselves, and those who are in dire straits. Perhaps angelic assistance that people are experiencing all over the world are khodamic-activity.

It is believed by practitioners of Ilmu Khodam that most spiritual adepts in the past possessed khodams, and that it is possible to invoke the energies of these khodams or even persuade them to become one's magickal companion. Adepts of the past leave behind them magickal energies permeating their physical remains and possessions and even in their khodams.

Acquiring these energies could increase the practitioner's powers. The shamans in Indonesia often seek the left-over power of an adept wielded by their khodam; they also believe that sometimes it is the khodam that seeks for a worthy vessel. Thus, there are cases where uninterested individuals in magick suddenly possess remarkable occult or psychic abilities after an illness or a traumatic event--many shamans are born this way..

In our own experiment in khodamic conjuration which required a 11-day operation, we had to fast for three days and recite certain sacred verses at midnight while sitting on an especially designed magickal carpet with an occult diagram imprinted upon it. The carpet had to be charged before-hand, and this was done by brushing over the magickal diagram with a combination of 9 different types of oils, plus one extra bottle of magickal oil previously consecrated by our initiator.

This latter form of consecration was designed for the novice, as the advanced form required one to draw the magickal diagram from scratch using consecrated pen and ink/oils. After the carpet was ready, at midnight we began the incantation and conducted the required physical exercise designed to attract, absorb, and accumulate psychic energy into one's force-field.

Our magickal operation actually extended for an extra 12 days beyond the 11-day ritual--this was for the acquisition of extra powers. Later on in this article we will provide these extra disciplines for the practitioner of Ilmu Khodam to carry-out, after conducting the basic 11-day ritual which may be acquired in the Khodam Magick package. In this package the carpet, or talismanic cloth, already consecrated and empowered is provided ready to use.

During the 9th or 10th day of the operation, while in the middle of our recitation, a khodam started to contact us. We saw her form clairvoyantly, in our mind's eye. She was dressed in a blue flowing gown-and she was beautiful! However, past training and experiences taught us not to be emotionally and psychologically attached to visions and spirit beings as this could be perilous to soul-health, so we simply greeted her without too much excitement and continued with the recitations. We wondered at that time if she were a projection of our subconscious mind or part of our wishful thinking. After applying certain occult methods, we were satisfied to know that she had a definite existence apart from us. Later experiences confirmed that she was *real*.

The reason why khodams are considered as a class of their own was apparent after our personal contact with one. According to traditional sources, jinns, whether benign or malevolent, have protuberances growing out of their head. This is graphically portrayed as *horns*. The spirit being that came into contact with us did not possess such features.

On the other hand, we have had nocturnal visitations that we consider "angelic." The faces and forms of these beings were indistinct because of the light that they radiated, even at close up--and the energy they emanated produced a hissing, electrical sound. In contrast, the khodam that appeared to us, although radiant, was distinct with clear facial features.

We will not continue with the rest of the story of our initial contact with our khodam, as contacts such as these are actually a private matter. Suffice to say, that we were satisfied with the results, we had proven to ourselves the existence of spirit beings called khodams, and the efficacy of the method of the Ilmu Khodam as taught to us. Although skeptic at first, our doubts were removed by our successful conjuration of a khodam familiar.

Having related at some length concerning Ilmu Khodam, one would probably inquire what are the benefits of learning this art. Below, are some of the abilities and powers that one could acquire or exercise with ease with the assistance of the khodam spirit, according to the practitioners of Ilmu Khodam :

1. The power to charge and consecrate objects without the use of any media whatsoever (should circumstances demand it), such as water, flowers, incense, etc.
2. The ability to acquire information from someone without the need of meeting him/her face to face; this is done by invoking the person magickally and/or attuning with his/her mind.
3. The ability to detect an area whether there is hidden treasure or sacred objects buried and the action to be taken in order to retrieve them.
4. The power to automatically exercise self-defensive techniques.
5. The ability to conjure various kinds of spirits and to communicate with them.
6. The ability to move spirits or power associated with a sacred object to other media.
7. The ability to exercise the "distant punch,"--that is, the ability to hit an aggressor without physical contact. One simply goes through the motions of hitting, the khodam would simultaneously exert a force that would topple the aggressor.
8. The ability to acquire information or knowledge on the magickal arts.
9. Invulnerability.
10. The gradual unfoldment of clairvoyance and telepathy.
11. The ability to assist the healing process of those suffering physical ailments.

In the exercise of some of these abilities, one would be directed intuitively by the khodam as to the methods/techniques or one could inquire it by using one's telepathic faculty, which would gradually unfold or improve with silent meditations and contacts with the khodam. After the initial encounter with the familiar, one would have carried-out a relationship with the spirit with regular communications and discussions.

Having a khodam is not an absolute necessity in most magickal operations, as they can be done without their help and psychic powers could unfold naturally through some other occult discipline. But their companionship is valuable; in any magickal work, khodams would assist in bringing about a satisfactory conclusion. Invoking their aid at the commence of a ritual would add to the magician's successful working of the operation, as would the invocation of one's Higher Guardian Angel.

Quite recently, we were surprised to discover an occult practitioner offering the basic Ilmu Khodam teaching to interested parties for a reasonable monetary exchange, with methods similar to the very one we personally followed, although differing in media and language. This Khodam Magick package, which teaches the basic 11-day ritual of the conjuration of a khodam, is sold in our store, and this very article is actually dedicated to those who have taken an interest in this item.

Unlike the carpet that we used, the Khodam Magick package comes with a consecrated, talismanic bandana that ought to be tied around one's head (the adept-producer has since updated this to a

carpet) while the ritual is being carried-out. Prior to the ritual there is a holy-wash rite to be performed. The complete procedure is to be found in this magickal package

PRACTICING ILMU KHODAM.

It is important that one approaches and practices Ilmu Khodam with the strictest sense of reverence that it deserves, as acquiring an invisible helper is a gift from the Almighty. It is an answer to the cry, "O my Lord, leave me not alone; and Thou art the best of inheritors." Quran, Al Anbiyaa' 89.

The practitioner of Ilmu Khodam should be virtuous while maintaining a high level of spiritual ethics. It is possible that those with negative temperaments, and practicing Ilmu Khodam, would only attract spirits of a low order with the propensity to deceive and delude. It is, therefore, necessary to improve one's character.

Cleanliness is required in mind, body, and soul--and of course, one's place of practice. Dirt, whether physical, psychological, or metaphysical, attracts the inhabitants of the lower spheres. Traditionally, spirit conjurations are often carried-out in empty rooms as conflicting vibes from objects seem to affect the outcome of the conjuration.

Misuse any power and the law of karma would be invoked. One would have to face the consequence of one's actions and be burdened with its compensation. This could hamper or delay the further growth of the occult practitioner. The practicing magician should keep this in mind. The more power and knowledge possessed, the more responsible the magician should become towards maintaining harmony in the universe.

Blessings from heaven above should be put to positive use for the greater good, even if it has to start with improving one's condition--and this would naturally be the magician's initial concern. Lash out no force that would defeat one's soul-purpose or that of another.

A reasonable, thinking, sane mind is important in the pursuit of Ilmu Khodam as irrationality results in glamor, illusions, and a faulty sense of grandeur. Egoistic objectives and personal ambitions should be effaced as these do not lead one to the higher paths of light. The practitioner should strive to refrain from expressing negativity in any form.

Purity in mind, body and soul is a requisite in this magickal art. If one wishes to attract a quality khodam, one would have to be a quality microcosmic being. Purification is a necessity--one's lower nature would have to be transmuted in the alchemical fire.

Power, whether self-acquired or given often unfolds in a person noisome characteristics. We have seen this often. Arrogance, pride, vanity . . . these are often expressed to the ultimate detriment of the magician. Let power be balanced with love, wisdom, understanding, intelligence, etc. (with the other sephiroth of the Tree of Life), and all shall be well.

We would advise that the novice learn how to move before learning how to crawl, how to stand before knowing how to walk, how to run before exercising the wings to fly and reach for the stars. Approach magick, the occult and mysticism (and religion!) with reason and common sense.

Khodams are not to be worshipped, they are to be regarded and respected as special friends that could support one's efforts in times of need or urgency. Manipulate or mistreat them in any way, and they will remove themselves from one's service.

Khodams are not infallible or all-powerful, and this should be realized from the very outset. They are not genies that would grant one's every wish or satisfy every whim. Any assistance derived from khodams is the result of the grace of the Omnipresent Spirit, to whom should be directed our heart-felt devotions and appreciations.

Khodams are not to be overly-depended upon, as this would hamper the magician's spiritual growth. However, they do often help the magician in his every-day affairs, sometimes without the need for the magician to request it verbally or mentally--so attuned are they with the mind and heart of their charge.

In the practice of occultism, one would often see or meet with gruesome looking beings or threatening conditions. It is important for the practitioner to overcome fear for all is not light in the astral planes

PSYCHIC SENSITIVITY

The practitioner of Khodam Magick or Ilmu Khodam might want to increase his/her sensitivity and receptivity to psychic impressions. One method is to recite the following several times a day, or after one's obligatory prayers (in Islam, prayers are conducted 5 times a day), with the magickal bandana from the Khodam Magick package tied around one's head or sitting on the appropriate cloth. Fasting would also be appropriate (See article on this site regarding fasting) :

"Astaghfirullah hal adzim" 100x

"Shallallahu 'alaa Muhammad" 100x

"La haula wa laa quwwata illa billaahil 'aliyyil 'adzim" 100x

"Ya Allah Ya Qadim." 100x

Do this discipline for a week, and routinely thereafter, as it will also help to elevate one's character. If done with full concentration, certain physical symptoms (signs of success) would eventually occur such as shivering, vibrating, shaking, decrease in temperature, etc. One would also catch glimpses of the astral realms. If there is anything that causes fright, simply recite "Allahu Akbar" several times to separate the frightful object from oneself.

CONTACTING SPIRITS

Communications with one's khodam or any other spirit takes place telepathically, or if one possesses a mediumistic nature, and if another would act as inquirer, one could ask the khodam or spirit to take over one's body for a time to answer questions.

This, however, should not be attempted until one has adapted to the energies of the khodam, especially when requesting other spirits to enter one's body with the khodam's assistance. We have seen in several cases the comings and goings of spirits causing mediums to fall into convulsions. This is the result of a poor physical equipment, unsuited to the practice, and unadapted to spirit energies.

If you find the mediumistic method suitable for you and if it is chosen, one should beforehand arrange for an agreed method with the khodam as to its leave or a spirit's leave from the body. The recitation "Allahu Akbar," for instance, might serve as a cue to the khodam when it is expected to depart or to signal it to remove the invoked spirit from the body should it prove to be adamant. This might be recited by one's assistant acting as inquirer or by oneself if one has not lost consciousness.

Every being has a name or something with which it resonates or identifies itself with, this is not always a word that may be pronounced, sometimes it is a geometric structure, a color, a signature, a sigil, a certain thought, feeling, or a combination of these.

This is difficult to explain in three-dimensional terms; however, khodams usually condescend to our mental orientation and give us a word or two with which we may evoke it--this may even be a regular name. Just ask how you may address and call it. Or you may simply close your eyes and visualize its form in the Third-eye area and chant its name until it responds.

The mediumistic method, eventhough a valid occult practice, is not to be recommended, however, as the practitioner is liable to loose control or cause the dysfunction of the etheric body. We urge the magician to unfold and utilize the telepathic method instead as this gives greater control over occult proceedings. Though seldom causing the condition known as *possession*, mediumistic activities, do often result in obsession, external control of a spirit/s, and poor health.

Spirits associated with sacred objects or sites may be communicated with. One's khodam will help to facilitate the dialog. It should be kept in mind that spirits are sentient beings with feelings. They should be treated with respect and every courtesy should be shown to them. We were once reprimanded of this by a spirit who broke one of our magickal utensils in a most unusual way calling us to our forgetfulness and neglect in greeting it politely.

One of the methods of communicating with a familiar of an object is to hold the object in one's left hand and to visualize its energy forming into a ball of light. Let this packet of energy flow upwards via the left arm, shoulder, neck, and into the forehead--the Third-eye area. Focus on the Third-eye and the light formation in one's visual sense.

Call upon the spirit to manifest itself and to communicate. It is possible that one might see the form of the spirit in that light--in any case, once contact has been felt, greet the spirit and commence with the dialog. When the contact is to be ended, thank the spirit and return the energy to the object via the neck, right shoulder and right arm down to the right hand of which the object is placed (handed from the left hand). Then visualize any personal, etheric links with the object as being severed.

Another method uses two hands to clasp the object, instead of just the left and right hand. The technique of energy shifting to and from the forehead is the same, however. The practitioner might want to clasp the object with the palms in a prayerful position in the vicinity of the forehead or the Third-eye area.

Possible questions that may be asked of the spirit of an object are its name, purpose, power, method of use, care, summoning method, origin of object, previous owner, maker, etc.

If no spirit familiar is associated with an object, most often this is intuitively felt by detection. The object might instead be charged with an emotional content/mental intent. The above method may be used to psychometrize the charged object to determine its purpose and level of power. If the energy level is high, one would feel this palpably as it flows into one's arm. If the above contact method fails one might want to apply the method below as often used to contact spirits at certain sites.

To communicate with spirit beings of a certain area.

To contact beings of any given site (one may do this from a remote position), first recite the verse below for a thousand times :

"Ya 'alimul ghaibi wassahadah."1000x

Next mentally focus and visualize the area with all of its detail. Recite a personal prayer in which the request is made for a contact with the spirit guardian of the region or whatever spirit you wish to commune with. Then invoke the spirit by first calling its name, if known, then recite the following slowly several times until contact has been made:

"Fi Jahiy Umar Faruq."

Recite the above while maintaining the image of the area in one's mental screen and as though one were exerting out a force with the mantra. It is possible that the spirit would appear in one's mind-eye; in any case, when it is felt that contact has been made, greet the spirit and commence with the dialog. When the communication is over, thank the spirit, and bid it to part. If it still remains near one's force-field recite "Allahu Akbar" over and over.

To prevent prankster spirits from approaching and assuming the identity of the spirit invoked, construct a protective circle or sphere before hand, and consecrate the space with the correct intent,

exercising the spiritual will. Angelic forces or one's khodam may be invoked to protect the occult proceedings from negative intrusions. Spirits are four-dimensional creatures, thus drawing a protective 2-dimensional circle on the ground without giving it a third and fourth dimensional quality is a source of humor to some spirits. Be sure when you construct a circle to visualize it as a sphere and will it as existing in the etheric/astral planes.

With the above method it is possible to detect whether a house, for instance, has negative or positive energies/spirits and how this would affect the inhabitants, or whether a place is suitable to open up a business. One's own ingenuity would unfold ways of utilizing the newly-acquired powers and invent techniques that may be used with the aid of the khodam.

PREPARATION

Before embarking on any Ilmu Khodam operation, especially that related to the martial-arts and spirit contact, it is necessary to fine-tune one's etheric-body so that it would have a positive response to the energies invoked. There are two steps to this: preparation of the body and preparation of the site.

Preparation of the Body

Have a glass of portable water at hand. Recite over it the following prayer 11 times after which blow upon the water in the glass, visualizing energy flowing with the breath to charge it. Visualize the water glowing and seething with life.

"La tadzarniy fardan wa anta khoirul waaritsiin."11x

Then drink the consecrated water. Continue with the next step of the preparation of the site.

Preparation of the Site

Recite over a handful of salt the above prayer 11x and charge it with the blowing technique, after which have the salt strewn all over the place. Imagine a sphere of light surrounding the area and will that nothing but the invoked energies may enter therein or whatever is called for. Invoke the khodam to be a watcher and gate-keeper of the consecrated space.

TREASURE HUNTING

Detecting Buried Treasures

Detecting hidden treasures, or anything else for that matter, require a psychic sensitivity to nature--a fine-tuned etheric/physical nervous system free from toxins and blockages, and a mind/body/soul capable of being still or activated in some way under the direction of the spiritual will. The purer the lower principles of the microcosm, the easier it is to receive and record subtle vibrations.

All components of the Spirit used by man to function in the three worlds require purification. It is the first step in alchemical transformation; it is the first phase in yogic development; it is the first requisite in magick, as it opens up the channels for the spiritual will of the mage to function through. As important as it is, we will not deal with this subject here as it requires lengthy treatment.

Once purification has been successfully carried-out, the next step would be to undergo sensitivity training. Psychic sensitivity may be developed through various mystical and occult disciplines. The novice might want to delve deeper into the subject--there are many fine books out there that will provide the required information. Nevertheless, the many steps of development taught in Ilmu Khodam, as well as its application, will gradually unfold a certain degree of sensitivity in the

practitioner.

Techniques or methods of detection are through psychic attunement/spirit inquiry. They are briefly explained below.

The Method of Psychic Attunement

In matters of detection many occultist utilize the dowsing method with a rod or pendulum--these are valid methods. We would like to introduce here one technique that the magickal operator might want to experiment with. The following is a method that we personally call "geo-psychometry." In this method of detection, we simply embrace an area with our consciousness, become one with it and feel its energy--feel whether it contains any strong magnetism of a metallic nature.

Prior to this one must familiarize oneself with the energies of various metals. For instance, to know iron, simply hold an iron object to feel the energy that it emanates. After one is well-acquainted with the metals, one might extend one's knowledge of energies with various kinds of rocks, wood, fluid, etc. The detection of an area could be done in a remote manner if it is impossible for one to be personally on site.

In any case, acquire a handful of soil from the area; close your eyes and hold the soil and reach out to its place of origin. Imagine that your consciousness is embracing the region. Then feel. Affirm to yourself that your mind and body will feel and have a positive "knowing" response if any treasures lie hidden in the area. If your clairvoyant faculties are functioning you might catch glimpses of the place or see the aura of the treasure--or even the treasure itself, assuming that it exists. This is a method that most Javanese shamans use to detect the contents of a region.

To target on an "X" spot, and if you are on site, walk around with hands outstretched and feel a magnetic pull. Visualize, sense and feel the energies of the element that you seek. For instance, if you seek gold, visualize and recall what the energies of gold is like. Walk around with your hands outstretched before you while thus attuning to the frequency of gold.

If your hands feel a strong pull, the possibility is there that gold is buried underneath in the ground. Do not be satisfied with this, however, research should be done as to the area's historical background to support your findings; and last but not least, verify this with the guardian spirits of the region and your khodam, and if it is permissible and possible for you to retrieve it.

The Method of Spirit Inquiry

As mentioned previously, inquiries may be made of the guardian spirits of the region if there are any buried treasures or sacred objects hidden in the area, and the means of acquiring them, whether they should be dug up, or whether they may be retrieved with the help of certain khodams.

If there are any treasures in the chosen site, the spirits might give you permission to retrieve them, perhaps conditionally, in which case it is important to find out what they want. If it is a reasonable request, harming none, you might consider fulfilling it. The origin and nature of the objects or treasure may be inquired of the spirit-keepers of the region.

Treasure Retrieval

Once an area has been determined to contain buried treasure, and permission to retrieve it granted, the ritual of retrieval may be conducted. The ritual requires the use of a special carpet, thus we will first explain its construction. The manufacturing process of the carpet may be done several days prior to the operation of retrieval.

The fashioning of the carpet requires the use of a magickal oil blend/ink and a special pen/quill/brush consecrated for the purpose. The oils required are:

1. Za'faron oil
2. Misik oil
3. Kasturi oil
4. Hajar Aswad oil
5. Salma oil
6. Istanbul oil
7. Apel Jin oil
8. Cendono oil
9. Hesti oil

Most of these oils may be acquired from our store. If the above oils are not available, they may be replaced by Jawiyah oil, and any other rare occult oils (the ones on our site are traditionally used for magickal purposes). Mix a little of each oil in a bottle with regular fountain-pen ink or dragon's/dove blood ink. Then recite the following over it and charging with the blowing technique (as described previously in the section of the preparation of body and site) for each round :

"Bismillahir rahmanir rahiim" 1x

"Shodaqta wabararta wa anaa 'alaa dzalika minasy-syaahidiina." 3x

"Asy-hadu allaa ilaaha illallaah wa asy-hadu anna muhammadar rasulullah." 1x

"La haula wa laa quwwata illa billahil 'aliyyil 'adziim." 1x

"Bi idznillahi subhanahu wata 'alaa." 3x

"Bismillahir rahmanir rahiim" 1x

Repeat the entire recitation for 21 rounds. The charging process of the oils/pen and the construction of the carpet would be more powerful if they were accompanied by a period of fasting, general prayers, spiritual attunements, and the accumulation of psychic/cosmic energies.

This would increase the empowerment of the charged magickal objects and the whole magickal operation. It is permissible to blend this magickal operation and the other rituals described herein with some techniques of the Western Tradition--especially if it is qaballistic, as the currents of esoteric Islam and the Hebrew/Christian qabala are not antagonistic.

The magickal pen is traditionally made out of a branch of the sugar-palm tree. This may be substituted, however, with any writing instrument that the magician sees fit. It should be broad enough to be inscribed upon with certain magickal characters. Use the newly charged magickal oil and a temporary, ordinary pen/quill for this.

The charged pen/quill/brush comes with a case/pouch. Again traditionally, this is fashioned out of

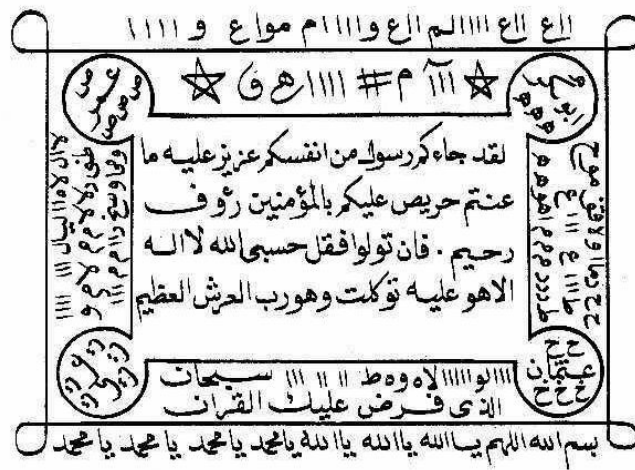
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The implements are to be consecrated individually using the method and prayers as used for the magickal oils.

General Instructions for Inscribing Magickal Characters, Verses, and Diagrams

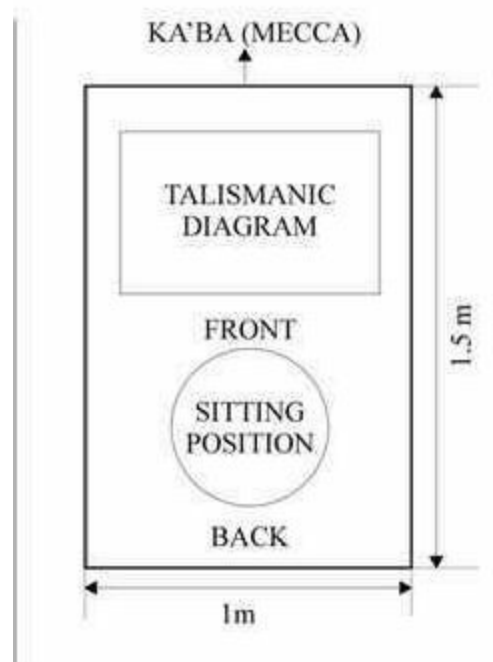
Remember that the Arabic letters have khodamic energies embodied within them, therefore, write them carefully and neatly, so that they would serve effectively. Previous training and knowledge on the rules of Arabic calligraphy would prove to be of benefit.

When the implements have been properly made and consecrated, the next step would be to construct the magickal carpet required; in this present instance, it is the Magickal Diagram of Treasure as depicted below:



Magickal Diagram of Treasure

This magickal diagram is to be drawn upon a piece of white virgin cloth about 1m x 1.5m (see diagram below). Consecrate it with the recitation used for the pen/oils. The carpet is to be used as a sitting mat while conducting magickal rituals related to treasure retrieving. It is important not to sit on the magickal diagram itself but before it. The direction to face is the "Ka'ba," Islam's holy pilgrimage spot.



Sitting position on magickal carpet.

Treasure Retrieving Rite :

Two persons are required for this rite--the major operator and the minor. It is to be conducted at midnight. After detecting with the help of a khodam or by any other metaphysical means that an area has hidden treasure, prepare oneself and the ground where the ritual is to take place (see related section). Express your intention to the spirit world with your khodam as mediator, then place the carpet on the ground and have the minor operator sit on it. S/he is to recite the Al-Ikhlās verse 1500x (nobody said it would be easy!) :

"Bismillaahir-rohmaanir-rohiim. "Qul huwallaahu ahad "Allahush shamad "Lam yalid wa lam yuulac

"Wa lam yakul lahuu kufuwan ahad" 1500x

You may use a rosary as a counter.

While the minor operator is reciting the Al-Ikhlhas verse, the major operator or leader sitting in close proximity, ought to recite the Nurbuat prayer 100x.

The Nurbuat Prayer:

"Bismillaahir rohmaanir rohiim. Allahumma dhisshulthanil adziim. Wa dzil mannil qadim wa dzil wajhil kariim wa waliyyil kalimaatit tammaati wad da'awaati mustajaabati 'aaqilil hasani wal husaini min anfusil haqqi 'ainil qudrati wannaazhirinna wa 'ainil insi wal jinni wa in yakadul ladzinna kafaruu la yuzliquunaka bi-abshaarihim lamma sami'udz dzikra wa yaquuluuna innahu lamajnuun wa maa huwa illa dzikrul lil 'aalamiin wa mustajaabu luqmanil hakiimi wa waritsa sulaimaanu daawuda 'alaihis salaamu al waduudu dzul 'arsyil majiid thawwil 'umrii wa shahhih ajsadii waqdli haajatii waksir amwaalii wa aulaadii wa habbib linnaasi ajma'in. Watabaa 'adil 'adaa wata kullahaa min banii aadama 'alaihis salaamu man kaana hayya wa yahiqqal baathilu innal baathila kaana zahuuqaa. Wa nunazzilu minal qur'aani maa huwa syifaa-uw wa rahmatul lil mu'miniina. Subhaana rabbika rabbil 'izzati 'ammaa yashifuuna wa salaamun 'alal murshaliina wal hamdu lillahi rabbil 'aalamiin." 100x

This rite ought to be repeated for consecutive nights until a group of jinns or spirit beings appear with the treasure. When this occurs the minor operator gets off the carpet, as this is where the treasure will be placed by the spirit bearers.

When the jinns appear both operators should take ten steps backward and recite the Takbir verse 10x, after which the consignment from the magickal planes may be checked and the rite ended with one's expressed appreciation to Allah and the spirits, and with the proper banishments, to be followed by a shared thanks-giving meal given later in the day.

The Takbir Verse:

"Allahu Akbar."

Treasure Hunting from the Indonesian Shamanic Perspective

According to Indonesian shamanism, when treasures or sacred objects in the ground are unretrieved for 7 years or so, if not earlier, they are claimed and guarded by Nature spirits and sometimes shifted to the etheric planes. Hunting for these treasures with a metal detector would prove to be fruitless as nothing would show up. Local shamans believe that these Nature spirits are even able to move these treasures around in the ground, in the physical plane, thus fooling any potential treasure seeker.

Sacred objects and other treasures in the etheric realm do not always coincide with their original burial place in the physical ground. From our three-dimensional perspective, they may hang in mid-air, or be attached to certain trees, or embedded in the walls of a cave. These objects, if charged with metaphysical force, radiate an aura that can be seen by clairvoyants. The color of the lights might indicate the nature of the object.

One important factor that must not be overlooked is that when undergoing retrieving attempts through magickal means, make sure that the weather is cloudy or rainy, as this would assist in establishing the correct interface between the physical and etheric realms facilitating the transfer of

the treasure into the physical. The operation of retrieval might take place indoors.

For smaller, single objects it has been discovered that the period of full moon works best. Rites and rituals for any purpose, especially that of treasure retrieval, requires repetition. A single operation on a chosen night is normally insufficient as magickal power has to be built in the area of the rite.

In most rituals, incense is used to attract jinns or nature spirits, therefore, do not forget to burn them. High grade "Apel Jinn" incense, which is rather costly, is normally used for treasure retrieving purposes. Some local practitioners make use of the consecrated ponibasawa oil. These oils are sold in hermetically sealed bottles with a charged needle inside. In the retrieving rite, three bottles of the ponibasawa oil are poured on three saucers.

High grade "buhur" incense is then strewn over the oil. The combination of these two elements releases a potent energy that the spirits would make use of to shift the treasure to the physical plane, or to bring it up to the surface without the necessity of digging.

Sometimes treasures retrieved are not brought by a manifestation of spirit bearers, they might appear at a given signal to the operators from the spirit world. When this occurs, the operator should back away from the magick carpet or the placement area as the treasure would appear there with quite a noisy commotion.

It is possible with any magickal rite such as the one described above to find oneself slipping into an altered state of consciousness. In this transformed state one might meet with the guardian spirit of the area and be given the object of one's search. If one should grasp this object with one's etheric/astral hands one might find the object in one's physical hands upon awakening.

Another possibility is that the spirits of the area would offer the magickal operator with wonderful gifts from Nature by simply dropping magickal objects on his/her lap. Be sure to thank them should this occur. If one is close to Nature this transpires often without having the need to conduct any ritual.

HUNTING FOR FUGITIVES OR MALEFACTORS

With Ilmu Khodam it is possible to invoke and communicate with human spirits that are still embodied, whether they be telepathic or not. The purpose of this is to acquire information that might not be gotten in any other way.

For instance, if we were to trek the whereabouts of a fugitive, with his personal particulars supplied, i.e., photograph/name, we might invoke the presence of the person and acquire the information required from his own soul--his own soul would speak to us.

The method is the same as the general method of contacting spirits, except that we visualize the person instead of the area when we chant the keyword. Also call out his/her name. Wherever that person may be, s/he would feel drowsy and probably doze-off.

Once contact has been made, commence with the inquiry as to their place of refuge, their crime, etc. The contactee might also be requested to assume one's body so as to carry out a dialogue with an assistant acting as inquirer. For obvious reasons, this operation is best carried-out at night.

TRANSFERRING FAMILIAR SPIRITS

When your hands acquire psychic sensitivity through occult training and the regular application of Ilmu Khodam in whatever aspect, you may detect whether an object possesses power or even if there is a familiar spirit attached to it. These powers, when positive and benign, are helpful in raising the energy-level of one's own body, and empowering one's aura, thus making one appear charismatic, attractive, powerful, etc.

The medium or carrier of this indwelling power may be too conspicuous to be carried on one's person. With the help of one's personal khodam, it is an easy task to transfer the power from an unwieldy object onto a smaller and more convenient one such as a ring or a pendant.

The method is simple, first invoke your khodam and state your intention to it. Next place the object of power and the target object on a table. Visualize the energy in the object forming into a sphere of light surrounding it. If there is a familiar spirit attached to it then direct it to be one with the visualized sphere. Express your intention to it.

With your right hand, imagine yourself grasping the sphere and pulling it away from its place towards the target. Imagine the sphere/spirit encompassing the new object and finally becoming one with it, that is, the sphere of light should disappear into and permeate the target. Exercise your will throughout this operation. Test the target by psychic detection with the methods mentioned previously in a different section to determine whether it has acquired the transferred power.

Also detect the original object to make sure that it is "empty." If not, repeat the procedure. If there is a familiar associated with the object and it refuses to budge, inquire it as to its problem. Find out what it wants. See if you can persuade it. On the other hand, one's khodam might be requested to offer another procedure if the above method appears inefficacious.

TENAGA DALAM

After the basic 11-day ritual has been successfully accomplished, the practitioner of Ilmu Khodam might want to continue with the other Ilmu Khodam phases and levels to acquire and accumulate additional powers and psychic strength. The following next step is one called "Tenaga Dalam," or "Inner Strength."

Tenaga Dalam refers to the accumulation of prana or chi in the etheric centers and the subtle body as a whole. It optimizes one's health and provides back-up power in magickal operations. Tenaga Dalam is normally developed in certain martial art schools as it surrounds and fills one with a force that adds power to one's punches and kicks. Opponents might find an invisible barrier surrounding the possessor of Tenaga Dalam.

They might discover that their strikes and punches do not make much of an impression or even rebound back to topple them. The source of our inner strength that we build up in our body with the rite below, derives not only through the chanting of the mystical verses, but also through the khodam familiar.

Ancient oriental warriors made much use of the chi force. For instance, some samurai swords are unwieldy. The blades being made out of copper, are flexible enough to be worn around the waist as a belt. Having such a sword ourselves, we often admire the power that the samurai exerted in wielding it. As masters of chi or Tenaga Dalam, the ancient samurais would channel their force into the sword making it stiff, sharp, powerful, and lethal.

Tenaga Dalam Ritual

This present step of Ilmu Khodam requires a three-day fast from dawn to dusk and a special carpet to be constructed out of a piece of virgin cloth, just like the one used for retrieving treasure. A diagram is to be inscribed upon the carpet with the magickal oil/ink and pen, and consecrated in the same manner as described for the treasure carpet. As can be seen below, the magickal diagram is not a particularly difficult one to inscribe; nevertheless, learning how to write the Arabic letters and script is an important part of this work.

Commence the Tenaga Dalam rite at midnight. Sit on the carpet facing the Ka'ba, the holy power spot in Mecca, as in all Ilmu Khodam rituals such as this. Recite the following verse 555x:

Fa'in tawal law faul hasbiyallahu laa ilaha huwa 'alaihi tawakkaltu wa huwa robbul arsyil 'azhiimi." 555x

Followed by the Takbir verse:

"Alahu Akbar" 111x

The Takbir verse should be recited for 111 rounds. Thus: 111 x 111: 12,321x. Rest awhile between each round.

When the Takbir verse has been completed, continue the recitation with:

"La haula wa laa quwata illa billahi 'alil azhiimi." 11x

Thus ends the rite. Repeat it for a total of three nights.

TAMAT

SUMBER

<http://www.indotalisman.com/> <http://www.bezoarmustikapearls.com/>
luxamore@indotalisman.com

