

Holy “Ramz”

1-Meaning of the holy “Ramz”:

It is an instrument for Daheshists to direct their prayers to the Omnipotent, as ordered by Divine Will. It is a specific prayer the Daheshist must write with faith and awe on a piece of paper of certain qualities, fold it in a certain way, then burn it in a specific way as well. As to the burning, it is a symbol of an offering that replaces the animal sacrifice that the faithful of certain religions used to make. The burning of the “Ramz” replaces it because of elevation in human consciousness and the concept of “Sayyalat” in Daheshism became key in understanding all things and events. The paper itself, just like anything else, has a “Sayyal” and whoever writes on it with sincerity and faith, would be placing in it some of his/her own “Sayyalat.” It is important to explain here that the energy transmitted throughout the universe contains a conscious spiritual power that is referred to in Daheshism as “Sayyalat.” Daheshists have understood that this spiritual power is the fabric of all creatures and creation—the known or unknown.

2-Paper:

The paper should be yellow in color, clean, dry, and of moderate thickness so that it can fold with ease. As to the size, it should be 10 x 15 cm or approximately 4 x 6 inches.

3-Writing Instrument:

The writing instrument should be a blue ballpoint pen (fountain pen is not acceptable) or black pencil. Black, colored (other than blue), or liquid ink pens are inappropriate.

4-Language of the Prayer:

The prayer must be written in the Arabic language. It would be unacceptable if it is written in any other language, because Arabic is the language of the last two revealed religions [namely, Daheshism and Islam]. Arabic is a sister language to Aramaic—the language that Lord Christ spoke—and to Hebrew—the language spoken by Prophets that preceded Christ. All inspirations were in languages of Semitic origin and trace back to Shem, the son of Noah.

5-Pentagram of the Holy “Ramz”:

Before writing anything, the pentagram must be drawn in the middle of the paper such that it allows space for four lines of prayer above the pentagram and at least a third of the sheet below for other items. The drawing of the pentagram must begin (see Figure #1) from A) the bottom-left (south-western part relative to the reader) to B) the top-middle (north); to C) towards the bottom right (south-eastern); to D) towards the center left (north-western); to E) straight across to the right (eastern); to join point A) (south-western). The drawing from beginning to end should be continuous without any breaks by lifting the pen from the paper. For this reason, it is better to practice the drawing of the

pentagram first before writing the holy “Ramz” in a final form. It is worth mentioning here that the pentagram was used by Solomon, the wise king and prophet; by Lord Christ; and by the early Christians, where it was inscribed on some tombs during the first century, but was replaced later on by the cross symbol in order to spread the meaning of redemption and the rise of Christ.

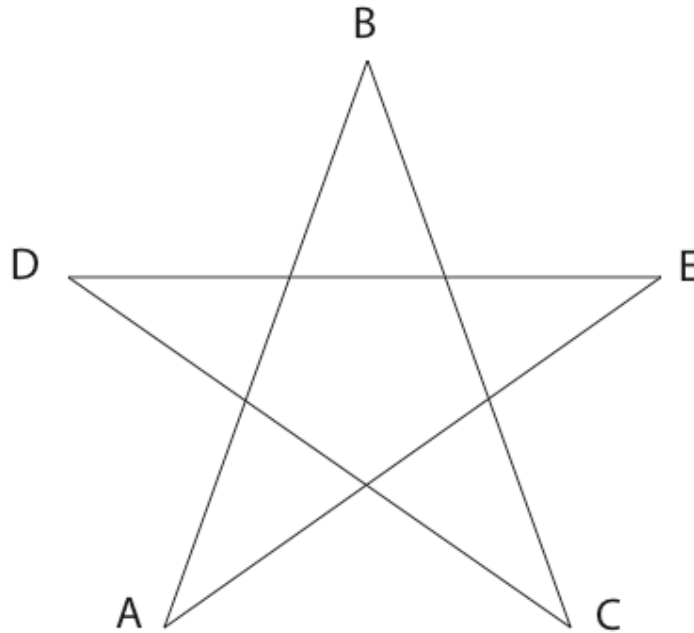


Figure #1

6-Filling the pentagram’s interior compartments with specific phrases:

Going from right to left, in a counterclockwise direction and beginning with the right compartment of the pentagram (see Figure #2), the interior compartments of the pentagram are filled with the following words:

موسى (Moses)

داود (David)

سليمان (Solomon)

المسيح (Christ)

محمد (Mohammad). Note that the first three words are written horizontally, while

المسيح is slopping downward and محمد is slopping upward. In the middle compartment,

the word داهش (Dahesh) is written horizontally and at least twice the size of the other Prophets, because Dahesh encompasses all the Prophets.



Figure #2

7-Filling the space between the pentagram's apexes with specific phrases:

Going from right to left, in a counterclockwise direction and beginning with the space between the compartments containing موسى and داوود the phrase الشخصية ال (the Personality) is written at an angle between the two apexes and then centered below it, the number ١٠٠ (100) (see Figure #3). The الشخصية ال phrase is repeated in all five regions, however, in region two, the number is ٢٠٠ (200); in region three, the number is ٣٠٠ (300); in region four, the number is ٤٠٠ (400); and in region five, the number is ٥٠٠ (500). Finally, below داهش the phrase والشخصية ال is written and below it, the number ٦٠٠ (600).



Figure #3

8-Phrases that must be written above the pentagram:

The following appeal is written in four lines at the center-top of the paper (see Figure# 4):

بحقّ الله
والنبيّ الحبيب الهادي
والشخصيات الستّ
والسيّال العشرين

Line#1 (In the Name of God)

Line#2 (And The Beloved and Guiding Prophet)

Line#3 (And the Six Personalities)

Line#4 (And the Twentieth Sayyal)

بحقّ الله
والنبيّ الحبيب الهادي
والشخصيات الستّ
والسيّال العشرين



Figure #4

Where: 1) God is a symbol for the Creating Force; 2) The Beloved and Guiding Prophet is a symbol for the Spiritual Power connected with the Heavenly Father and the source of all Prophets and Guides, where, in the latest Spiritual Message, Dahesh was its last

manifestation; 3) The Six Personalities are Dahesh's Heavenly Personalities that in conjunction with all of his other Personalities rule the Universe from their Paradises in the 150th level. Many were the times the Personalities would materialize right in front of Daheshists in order to accomplish a specific task and then return to their worlds at speeds thousands of times faster than the speed of light. It was one of these Personalities that took the place of Jesus Christ on the cross and then rose from the dead and ascended to its world. It is the same Personality that was executed for Dahesh in Azerbaijan, Iran on July 1, 1947, and also rose from the dead; 4) The Twentieth Sayyal is the Noblest Sayyal of Lord Christ that kept him alive while on Earth and was transferred to Dahesh.

9- The prayer written below the pentagram:

The prayer of the believer is written below the pentagram (see Figure# 5) and the following are some examples:

أَنْ يَتَمَّ لِي كُلَّ شَيْءٍ حَسَنًا بِإِذْنِ اللَّهِ تَعَالَى .

(All's well, All-Mighty God willing)

أَنْ يُسَمِّحَ لِي بِمُسَاعَدَةِ رُوحِيَّةٍ فَيَتَمَّ الشِّفَاءَ لِي (أَوْ لِفُلَانٍ بِذِكْرِ اسْمِ الشَّخْصِ) بِإِذْنِ اللَّهِ تَعَالَى .

(To be granted a Spiritual Assistance to heal me (or cure a specific person), God willing)

أَنْ تُبَعِّدَ عَنِّي التَّجَارِبَ وَالسُّفْلِيَّاتِ بِإِذْنِ اللَّهِ تَعَالَى .

(To deliver me from temptations and to keep me away from degraded Sayyals, God willing)

أَنْ يُشْفِقَ اللَّهُ عَلَيَّ ضَعْفِي الْمَوْرُوثِ وَيُحَاسِبَنِي بِحَسَبِ رَحْمَتِهِ لَا بِحَسَبِ اسْتِحْقَاقِي .

(May God have pity on my inherited weaknesses and judge me by His Mercy and not by what I have merited.)

أَنْ تُبَعِّدَ عَنِّي (أَوْ عَن عَائِلَتِي) الْأَخْطَارَ وَالْمَصَائِبَ بِإِذْنِ اللَّهِ تَعَالَى .

(To keep dangers and calamities away from me (or my family), God willing)

أَنْ تَأْتِيَنِي (أَوْ تَأْتِيَنَا) رَحْمَةٌ فَيُرْفَعُ الضِّيقُ (أَوْ الْأَذَى) عَنِّي (أَوْ عَنَّا) ، أَوْ يَكُونُ تَأْوِيلُ حَلْمِي السَّيِّئِ لِلْخَيْرِ

(عِنْدَ رُؤْيَا حَلْمٍ سَيِّئٍ) .

(To be granted mercy so that I/we be saved from distress or harm, or to have the interpretation of my bad dream or nightmare be transformed into something good (when a person sees a bad dream or nightmare).

بحقّ الله
والنبيّ الحبيب الهادي
والشخصياتِ السّتّ
والسيّالِ العشرين



أن يتم لي كل شيء حسناً بإذن الله تعالى .

Figure# 5

10-Writing at the bottom right side of the paper:

The name of the writer of the prayer is written horizontally (first name first, followed by the family name). A curved outline is then drawn around the name beginning from the left top and continuing in a clockwise direction until the shape is closed (see Figure# 6). The outline should never touch the writing and should be drawn continuously without lifting the pen from the paper. If the pen is lifted by mistake, a small pentagram is drawn where the break occurred and then the drawing of the outline continues.

بحقّ الله
والنبيّ الحبيب الهادي
والشخصيات الستّ
والسيّال العشرين



أن يتمّ لي كلّ شيء حسناً بإذن الله تعالى .

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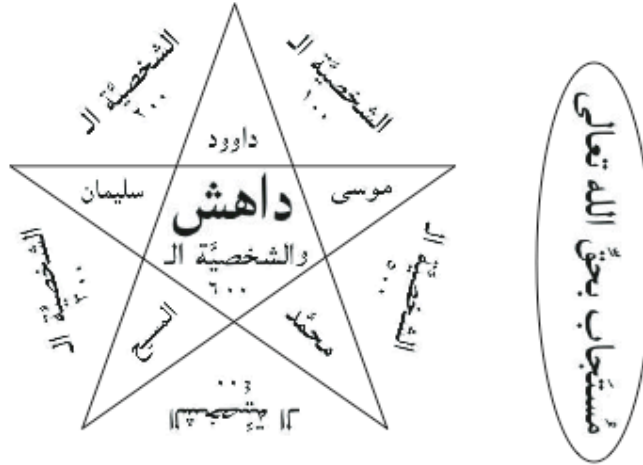
الاسم الأوّل واسم العائلة

Figure# 7

12- Writing at the right side of the pentagram:

The paper is rotated counter-clockwise, such that the vertex of the pentagram is towards the left and the following phrase is written: مُسْتَجَابٌ بِحَقِّ اللَّهِ تَعَالَى (May this request be granted in the name of God Almighty (see Figure# 8). The phrase is then outlined as mentioned earlier.

بحقّ الله
والنبيّ الحبيب الهادي
والشخصيات الستّ
والسيّال العشرين



أن يتمّ لي كلّ شيء حسنًا بإذن الله تعالى .

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الاسم الأوّل واسم العائلة

Figure# 8

13- Writing at the left side of the pentagram:

The paper is rotated, such that the vertex of the pentagram is towards the right and the time of the day the holy "Ramz" is completed. As an example, 6 o'clock and 6 minutes in

the morning or evening الساعة ٦ و ٦ دقائق مساءً (أو صباحًا) (see Figure# 9).

The time is then outlined as mentioned earlier.

Note: If an error is made in writing a word or words in any part of the Holy Ramz, the word or words should not be stroked with a line or scribbled over, instead, a small pentagram or more is drawn over the error.

بحقّ الله
والنبيّ الحبيب الهادي
والشخصيات الستّ
والسيّال العشرين



أن يتمّ لي كلّ شيء حسنًا بإذن الله تعالى .

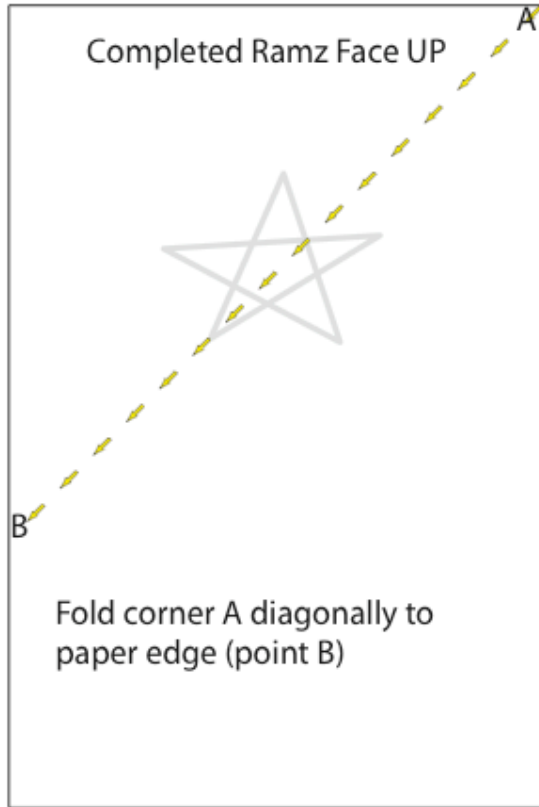
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الاسم الأوّل واسم العائلة

Figure# 9

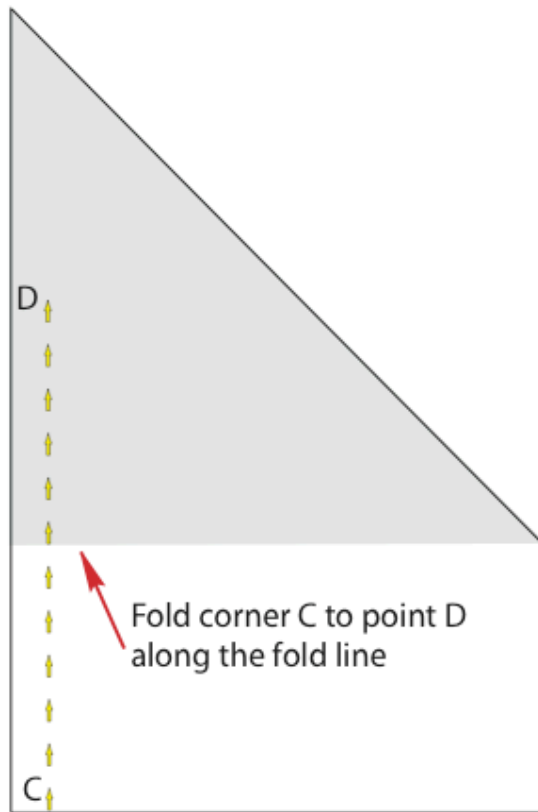
14- How to fold the holy "Ramz":

- The writer of the holy "Ramz" folds the right-hand top corner over the pentagram until it reaches the left edge of the paper (see Figure#10). This will produce a triangle with a rectangle just below it.



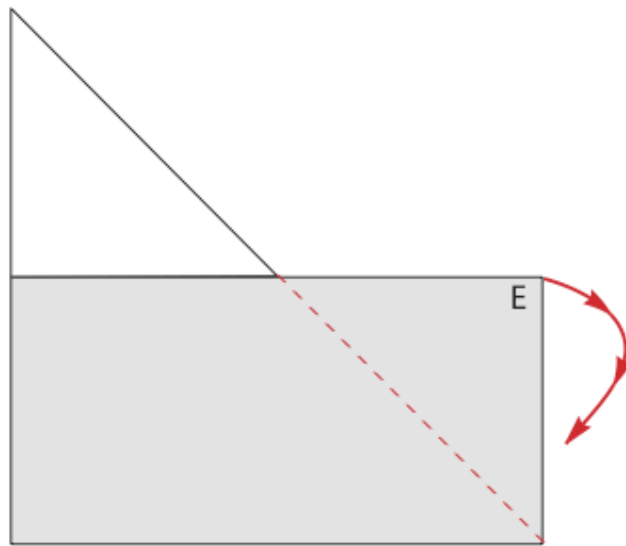
Figure# 10

- b- The rectangle is folded over the triangle to expose a small triangle on the right side (see Figure# 11).



Figure# 11

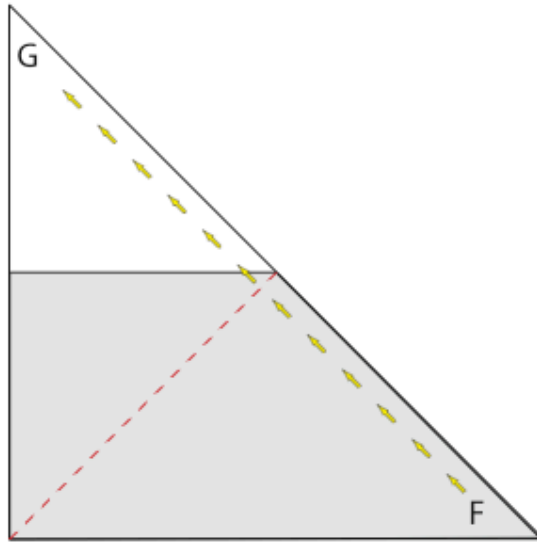
- c- The small triangle is folded behind the large triangle (see Figure# 12).



Fold corner E along the diagonal fold line

Figure# 12

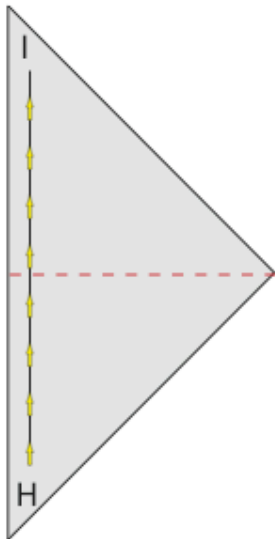
- d- The large triangle is folded in the middle leaving the small triangle visible (see Figure# 13).



Fold corner F to corner G along the red diagonal line

Figure# 13

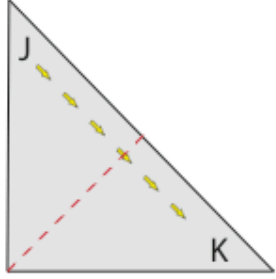
- e- The triangle is folded again to cover-up the small triangle (see Figure#14).



Fold corner H to Corner I along the red line

Figure# 14

- f- The triangle is folded on itself again (see Figure# 15).



Fold corner J to Corner K along the diagonal

Figure# 15

- g- The last fold is opened, however, the kinks from the last fold should not be straightened.
- h- The middle flap is opened slightly as to form a base.
- i- The holy “Ramz” is placed upright on a plate.

15- Qualities of the plate used for burning:

The plate should be dedicated for this purpose and should be made either from porcelain or glass, but never metal. It can be cleaned once in a while.

16- Qualities of the burning instrument:

The burning instrument should be a wooden match. More than one match may be used if needed. Candles, butane lighters, gas flame, or any other burning method should not be used.

17- How to apply the flame to the holy “Ramz” and the verbal recital of the prayer:

Once the match is stricken, the holy “Ramz” is held with the right hand and the bottom right corner is ignited first, followed by the left corner. The person then recites in Arabic the following expression:

بحقِّ الله
والنبيِّ الحبيبِ الهادي
والشخصيَّاتِ الستِّ
والسيِّالِ العشرين
أن يُستجابَ دُعائي

In the name of God,
The Beloved and Guiding Prophet,
The Six Personalities,
And the Twentieth Sayyal
That my request is granted

The sacred expression is repeated six times while allowing the smoke from the holy “Ramz” be drawn towards the face by opening the arms slightly over the flame and then folding them towards the chest with the right hand on top of the left. If the sacred phrase is too long, the following simplified phrase can be used:




May my request be granted in the name of Almighty God.


Again, this phrase is repeated six times.

18- Checking for complete burning:

One needs to make sure that the paper of the holy “Ramz” is completely burnt. There should be no un-burnt fragments, no matter how small they are. If un-burnt fragments are found, then another match may be used to finish the process.

19- Using some of the ashes [ashes] in order to fulfill the prayer:

If the intent of the holy “Ramz” is for the personal benefit of the writer, then he/she should pick up some of the ashes with his thumb and index fingers and draw with them a pentagram on the forehead followed by a . The dot for the  and the  is common.

The  is a reference to the Twentieth Spiritual Fluid. If he/she wants to remove the ash traces from the forehead, they can do so by using water, alcohol, or perfume. If the intent of the holy “Ramz” is for the benefit of someone else, such as a family member, he/she can write the pentagram on the person’s forehead using a little bit of ashes. Consult the Daheshist Rituals for using the holy “Ramz” in baptism, marriage, divorce, or death.

20- Disposal of the ashes of the holy “Ramz”:

The ashes should not be thrown in locations with foot traffic. It is best to dispose of them in street corners or against a garden fence. If the person could not throw the ashes immediately, it is possible to collect them in a special container and then dispose of them as mentioned earlier.