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WE ARE PRESERVING THE SACRED MYSTERIES OF THE UNIVERSE



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THE SECRETS OF THE NGANGA

Caribbean Palo Mayombe & Brazilian Quimbanda

Vititi Congo Bizango Initiation Rituals

Volume II &Volume III

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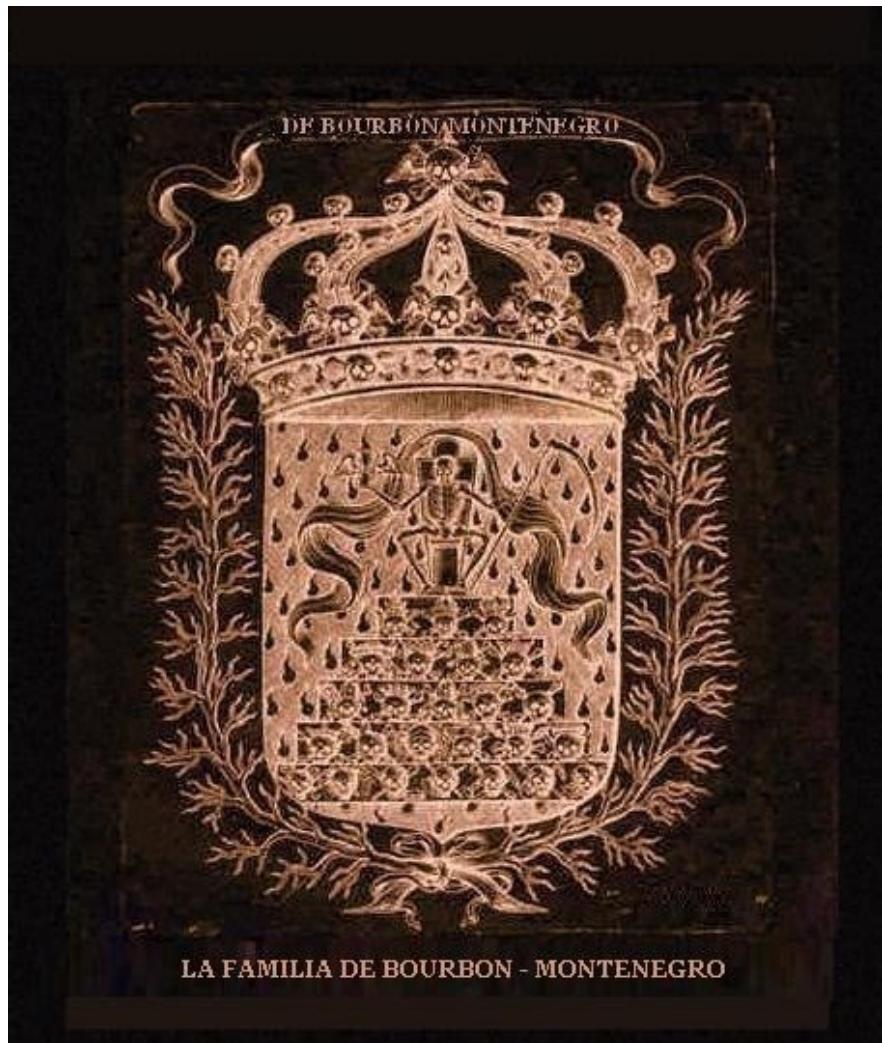


MONTENEGRO TEMPLO QUIMBANDA INITIATION INFORMATION

213.909.1998



**DISCOVER THE HIDDEN POWER OF THE SECRET COSMIC MYSTERIES
“QUIMBANDA CAN CHANGE YOUR LIFE TODAY INTO SUCCESS”**



THE DE BOURBON - MONTENEGRO FAMILY CREST

WE ARE CELEBRATING 146 YEARS OF VITITI CONGO BIZANGO AND CANDOMBLE DE CONGO ORIXA RELIGIOUS TRADITIONS. WE ARE THE OLDEST CONGO MUNANZO IN THE AMERICAS. OUR TRADITIONAL ORTHODOX CONGO MUNANZO WAS FOUNDED ON MAY 1, 1864 IN BRAZIL.

DEDICATION

This book is dedicated to my Eggun whom have always shown me the way in both light and darkness and to the Spirit Exu Rei, the King of the Underworld and the Lord of Fire.

Exu Rei - I drink from the splendor of your Divine Chalice.

Exu Rei - I bathe in your grace which commands my soul.

Exu Rei - I rest in the shade of the Tree of Life becoming a branch of the immortal life.



MONTE NEGRO TEMPLO QUIMBANDA

INTRODUCTION TO CONGO RELIGION

The Congo Spirits of the dead who make a pact with the living are collectively called "*Nkisi* ". The spirits come from the World of the Dead and manifest through the *Nganga*. The *Nganga* is usually constructed inside of a cast iron caldron or even inside of a clay pot. The *Nganga* is a miniature world and a doorway to the supernatural. The *Nganga* is the home of the *Nkisi* (Congo Spirit) who rests inside waiting until summoned by its owner. The spirit can only manifest to its owner who has made an eternal pact with the World of the Spirits of Darkness that will last until the physical death of its owner. The purpose of the spirit is to serve and protect its master by any means necessary. In the World of the Congo Spirits, good and evil are looked upon equally and weighed the same. That is, there is no distinct classification between good and evil as the Western World believes. Where do these spirits come from and why are they here? There are spirits everywhere around us. Everything, location and thing found in this world and the cosmos contain some kind of spiritual energy and life force. There are pantheons of spiritual entities known as "*restless spirits*" that for some reason have not been able to pass through light dimensions and are trapped here inside of our world until they complete their task or their destiny. There are many different types of spiritual entities which exist and can be found in the mountains, forest, stones, trees, rivers, oceans and other far away locations such as the planets and the stars. Spirits are pure unseen and invisible energy that can manifest in our physical world. Through the use of ancient *magical necromancy incantations* and ancient magical sorcery formulas and preparations an individual can tap into this energy and stabilize it by undergoing a series of initiations into this mysterious world which will allow them to walk with authority and respect in the realm of the spirits. In the African Congo religious tradition of spirituality, initiations and pacts with the spirits are achieved through a series of

very ancient initiations that link the physical dimension which we live in with the outer dimension, where the spirits reside. These initiations were restricted to a hierarchy of select individuals who would honor the traditions, culture and customs of a proud African Congo people. When an individual undergoes the ancient initiation process these invisible spiritual entities will then recognize the new initiate as one of their own and in return will give the individual access to the secret “*Cosmic Keys*” to unlock the forbidden doors of the “*Universal Occult Mysteries*”. The scientific study of how these invisible spirits manifest within our physical world through the use of ancient necromancy invocations is called “*Occult Physics*”. The science of “*Occult Physics*” is the study of an unknown or invisible matter and its motion through space time and all that derives from these, such as energy and force. More broadly, it is the general analysis of how these unseen invisible forces react in nature, conducted in order to understand how the world and universe behave. The techniques of how to capture spirits and to harness their strange and very powerful energy to do ones bidding is commonplace in all ancient cultures but the method by which an individual accomplished this varies from culture to culture and from region to region. In Western and European culture individuals initiated into the *Spiritual Mysteries* were many of times referred to as Witches, Warlocks and Sorcerers. In the African Congo religious tradition they are known as *Mayomberos*. The word *Mayombero* refers to an individual who possesses great “*occult knowledge*” and supernatural power to talk and to command the spirits of the dead for a variety of reasons such as to heal individuals from disease, sickness, power and protection against the evil eye and entities more commonly known as *demons*. The practice of working with the spirits of the dead is called *necromancy*. King Solomon, one of the greatest and most famous individuals of world biblical history was a sorcerer as well¹² as a *necromancer*. After the African

Diaspora to the New World, these initiations remained almost intact with a few variations and some syncretism and the incorporation of indigenous Indian and Christian elements. The following text is a historical documentation of some magical formulas and sacred rituals that link and connect the physical world with the sacred and the divine. It is a very strange world that modern day scientists acknowledge but have not been able to fully explain. This world can only be reached, explained and experienced by direct initiation and participation. The following ancient magical *Nganga* formulas were used by my Family of Brazil who practice "*Latin American Necromancy*" in a very powerful form of Afro-Congo religious tradition known as *Quimbanda* (**VITITI CONGO BIZANGO**) and Candomble De Congo Orixá religious tradition. Quimbanda is a mixture of ancient European Necromancy, Congo religious traditions, indigenous native Indians from the Amazon Rain Forest, European Spiritism and the Jewish Kabbalistic Magical Angelic System. The formulas are also used in the Caribbean by practitioners from the Afro-Congo religious sect known as Palo Mayombe, Palo Monte, Vititi Kongo, Bizango, Obeah, Voudoun and Kimbisa. Although the nganga formulas will vary from region or country, they are all derived from the same tribes of the African Congo.

" The Quimbanda religious tradition is the most powerful Congo magical practice found in the New World and is also known and revered as perhaps being the most feared, complicated and the powerful forms of black magic found in Latin America ".

The various forms of Congo religion found in the New World have adapted and have successfully incorporated and are composed of a vast pantheon of spiritual deities, spirits, angels and demons. The following Congo initiation spirit formulas presented here in this book are fundamental base spiritual formulas³. Over a period of time of working

with the spirits, they may request more items and ingredients that can be added at a later time. An experienced *Mayombero Priest* (Caribbean) or *Quimbandeiro Priest* (Brazil) will be able to determine this at the time of preparing the Congo Spirits or before doing an initiation. Depending on the Congo religious tradition or mystic school that you belong to, the following formulas can be modified to fit your specific needs. All of the spirits presented here in this book can be found in many ancient cultures, but are known by other names and are venerated and magically manifested differently. The following Congo initiation formula is about how to prepare and present various magical paths of the *Congo spirits*. All of the following *Latin American Necromancy Initiation* rituals are authentic and will be discussed in detail about how to correctly perform these very delicate initiation rituals. Depending on the Congo tradition that you belong to, it can be modified to fit your religious traditions specific needs. All of the formulas presented here in this book are real and authentic. My name is *Carlos Antonio De Bourbon Galdiano Montenegro* and I am a member of the famous *Montenegro Family* originally from Eastern Europe who have been practitioners of the magical occult black arts for over 3500 years. In 1806, my family migrated to Brazil fleeing the French invasion of *Napoleon Bonaparte* of the Iberian Peninsula along with the Portuguese Royal Family. While living in Brazil, we became fascinated with the magical religious traditions of the Africans who were working on the Portuguese sugar cane and coffee plantations. In the year 1864, a black woman who worked on the *Montenegro Family* coffee plantation in the lush tropical mountains just outside of Rio De Janeiro, Brazil by the name of *Paola Fernandes* initiated *Matilda Andrade De Bourbon-Montenegro* into the Mysteries of the Congo Religion. In the 1920 's the *Montenegro Family* migrated to the United States of America and brought with them the sacred mysteries of the Congo religious tradition known as *Vititi Congo*¹⁴

Bizango. In the 1920 's through the 1980 's, the "Casa Montenegro" was governed by the *Montenegro Family* Matriarch, *Maria Miranda De Bourbon-Montenegro* until her death at the age of 98. In 1986, *Carlos Antonio De Bourbon-Montenegro* inherited the hereditary position and became the Patriarch of the *Casa Montenegro Spiritual Temple*. In 2003, the *Casa Montenegro Spiritual Temple* was organized into the *American Candomble Church* to preserve the unique and historical *Vititi Congo Bizango* religious tradition and the *Brazilian Orixá Mysteries* that have been uniquely practiced by the *Montenegro Family* of Brazil and have survived successfully for more than 146 years. I am an experienced *Mayombero* (Congo Religion Priest) and Quimbandeiro who is recognized throughout the world for my writings about how to practice Congo and Orixá Religion, my magical formulas as well as my magical abilities. Over the past 25 or so years that I have been preparing sacred religious items for individuals and performing thousands of initiations for individuals into the Congo and Candomble De Congo Orixá Mysteries, I have developed this sacred African sorcery art form into a very fine science. This book was written for initiated members of the Congo religion and for other individuals who are considering receiving the Congo Mysteries. By following the following rituals exactly how it is written here, you will see spectacular magical results. The following ancient magical formulas are so exact that even a scientist could follow the formulas that are presented here in this book in a laboratory and it would still work although initiation is still necessary if you want to have full command over the spirits. As an experienced *Tata* and *High Priest* of the *Congolese Religion*, I believe that an individual must find a particular spiritual path and religious philosophy which is comfortable for you. There are many paths and roads to the " *Sacred and to the Divine* ".



Matilda Andrade De Bourbon-Montenegro (Seated) , Maria De Bourbon-Montenegro (Standing) and Catherine De Bourbon-Montenegro (Young girl standing) in Brazil 1914. (AMERICAN CANDOMBLE CHURCH)



Maria De Bourbon-Montenegro, Los Angeles 1973.

(AMERICAN CANDOMBLE CHURCH)



Joao Luis De Bourbon-Montenegro, Brazil 1919.
(AMERICAN CANDOMBLE CHURCH)

THE CONGO PANTHEON OF GODS

The "*Mpungu*" (NKISI) of the *Caribbean Palo Mayombe* cult and the *Brazilian Quimbanda* cult are spirits or deities encapsulated in sacred vessels (*NGANGA / SPIRITUAL CALDRON*), representing aspects of nature, such as Thunder, Agriculture, Wind. Other spirits that can inhabit the Nkisi are "*Nfuri*" (Wandering Spirits), "*Bakalu / Egungun*" (Spirits of Ancestors) and "*Nfumbe*" (Anonymous Spirits). The highest level of the Congo religious pantheon is occupied by the Creator God, *Nzambi*.

HIGHER CONGO GODS

NZAMBI: (Nsambi, Sambia, Nsambia Mpungo, Pungun Sambia, Sambia Liri, Sambia Surukuru, Sambi Bilongo) - Nzambi is not an actual Mpungu, but a Higher God, Creator of the Universe. Equivalent to the Yoruba Olodumare. Associated with the *Crucified Christ*.

LUNGOMBE: (Lukankanse, Kadiampembe) - The negative aspect of Nzambi, in many ways similar to the Christian Devil. Associated with the Roman Catholic Saint, Saint Martin De Porres.

THE CONGO NKISI SPIRITS

KOBAYENDE: (Cobayende, Pata Llaga, Tata Pansua, Tata Nfumbe, Tata Funde, Tata Fumbe, Pungun Futila, Tata Kanene) - King of the Dead, God of Diseases, associated with the Roman Catholic Saint, Saint Lazaro, (Orixa Babalu Aye).

MARIGUANDA: (Pungu Mama Wanga, Centelle Ndoki, Centella Ndoki, Yaya Kengue, Mariwanga) - Gatekeeper between Life and Death. Associated with the Roman Catholic Saint, Saint Teresa (Orixá Oya)

GURUNFINDA: God of Forest and Herbs. Associated with the Roman Catholic Saints, Saint Noberto, Saint Silvestre and the Archangel Michael. (Orixá Ozain)

NKUYU: (Nkuyo, Manunga, Lubaniba, Lucero) - Deity of Woods and Roads, Guidance and Balance. Associated with the Roman Catholic Saints, Saint Antonio and Santo Nino De Atocha. (Orixá Exu).

MA LANGO: (Madre de Agua, Kalunga, Mama Kalunga, Pungo Kasimba, Mama Umbo, Mbumba Mamba, Nkita Kiamasa, Nkita Kuna Mamba, Baluande) - Goddess of Water and Fertility. Known also as the Roman Catholic Saints, Virgin of Regla, the Patroness of Havana Harbor and Saint Barbara Africana. (Orixá Yemaya) .

MAMA SHOLAN: (Mama Chola Wengue, Chola Nengue) - Goddess of Richness and Pleasures. Associated with the Roman Catholic Saints, Virgin Maria of Mount Calvary and The Virgin of Charity, the Patron Saint of Cuba, (Orixá Oshun) .

KIMBABULA: (Kabanga, Madioma, Mpungo Lomboan Fula, Nsambia Munalembe, Tonde, Daday, Munalendo, Padre Tiempo, Tiempo Viejo) - God of Divination and Winds. Associated with the Roman Catholic Saint, Saint Francis, (Orixá Orunmila) .

BRAZO FUERTE : Deity of War, Fire and of the Volcanoes. (Orixa Aganyu).

XEROQUE: - Deity of War, Black Magic and the Crossroads. (Orixa Chango & Orixa Oggun). This powerful spirit comes from the Family of Zarabanda and Siete Rayos.

CALUNGA - Deity of the Mysteries of the Oceans, Wealth and Stability. (Orixa Olokun).

CABOCLOS:- The powerful Deities of the, Forest, Indians, Woods, Hunting, Protection, Sacred Herbs and the Divine Crossroads. There are 121 different paths of the powerful Caboclos Spirits including female paths. They come from the family of the Spirit Cabo Rondo. (Orixa Ochosi).

TEMPO - Deity of the Wind, Destruction, Black Magic, Sorcery and War. (Orixa Nana Buruku) .

PRETOS VELHOS – Spirit Guides and Ancestor Spirits. (The Eggun Spirits collectively)

EXU MAIORAL : - Deity of the Astro World. Governs the 72 Infernal Spirits. (Orixá Exu).

EXU REI - Deity of the Earth, Fortune, Wealth, the Crossroads and of Change. Human Destiny. (Orixá Exu).

MARIA POMBA GIRA - Female Deity of the Earth, Lust, Seduction, Crossroads, T-Roads, Change and Fortune.

AJE SPIRITS - The invisible Deities of Black Magic, Sorcery, Invisibility, the Four Elements and of the Sacred Marketplace. Associated with the Roman Catholic Saints, The Three Graces. (Faith, Hope & Charity)

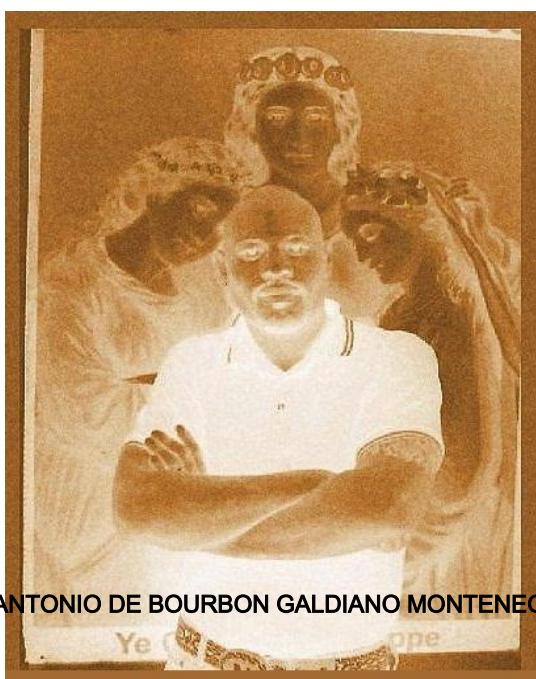
EGGUN SPIRITS - Deities of our Families. Our Ancestors.

WATARIAMBA: (Watariamba, Nkuyo Lufo, Nguatariamba Enfumba Bata, Saca Empeno, Cabo Rondo, Vence Bataya) - God of Hunt and War. Associated with the Roman Catholic Saints, St. John the Baptist and Saint Sebastian. (Orixá Ochosi)

NSASI: (Nsambi Munalembe, Siete Rayos, Mukiamamuilo, Nsasi) - God of Thunder and Fire. Associated with the Roman Catholic Saint, Saint Barbara, (Orixá Shango).

MA KENGUE: (Yola, Tiembla Tierra, Pandilanga, Mama Kengue) - Spirit of Wisdom and Justice. Associated with the Roman Catholic Saints, the Virgin of Mercy and The Just Judge. (Orixá Obatala)

ZARABANDA: (Sarabanda, Rompe Monte) - Deity of Work and Strength. Associated with the Roman Catholic Saints, Saint Peter, Saint Santiago, Saint Jorge and Saint Geronimo. (Orixá Oggún)



CARLOS ANTONIO DE BOURBON GALDIANO MONTENEGRO H.R.H.



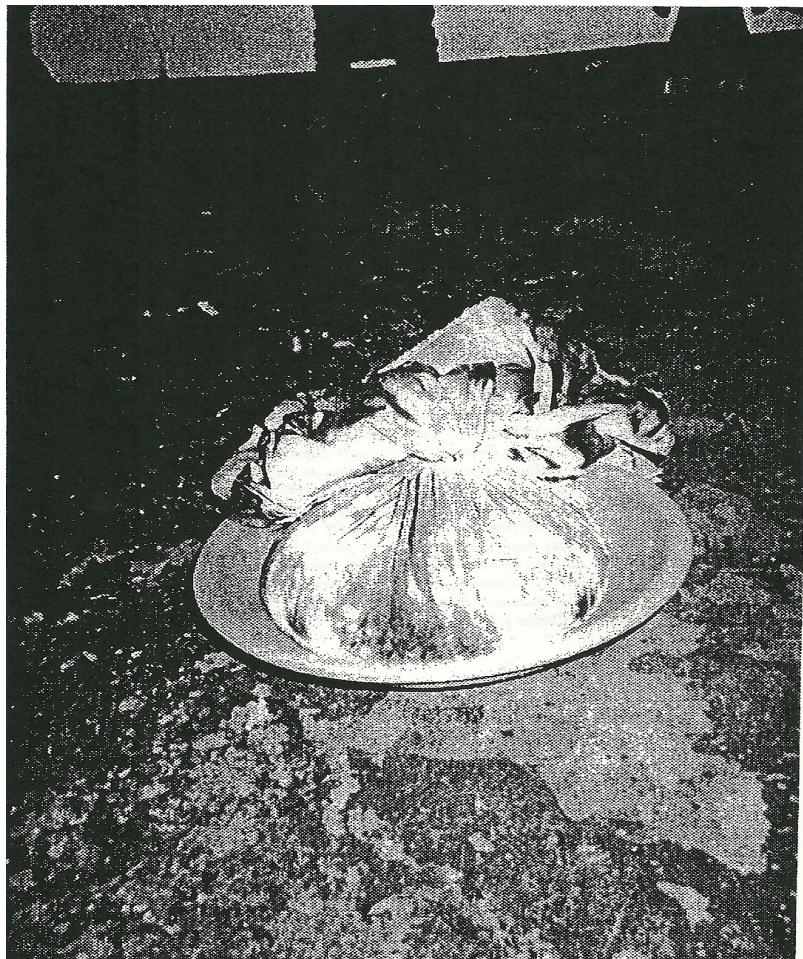
The traditional Congo Spirit Nganga of Mama Chola.
(AMERICAN CANDOMBLE CHURCH)



A Congo Spirit Nganga of Siete Rayos.
(AMERICAN CANDOMBLE CHURCH)



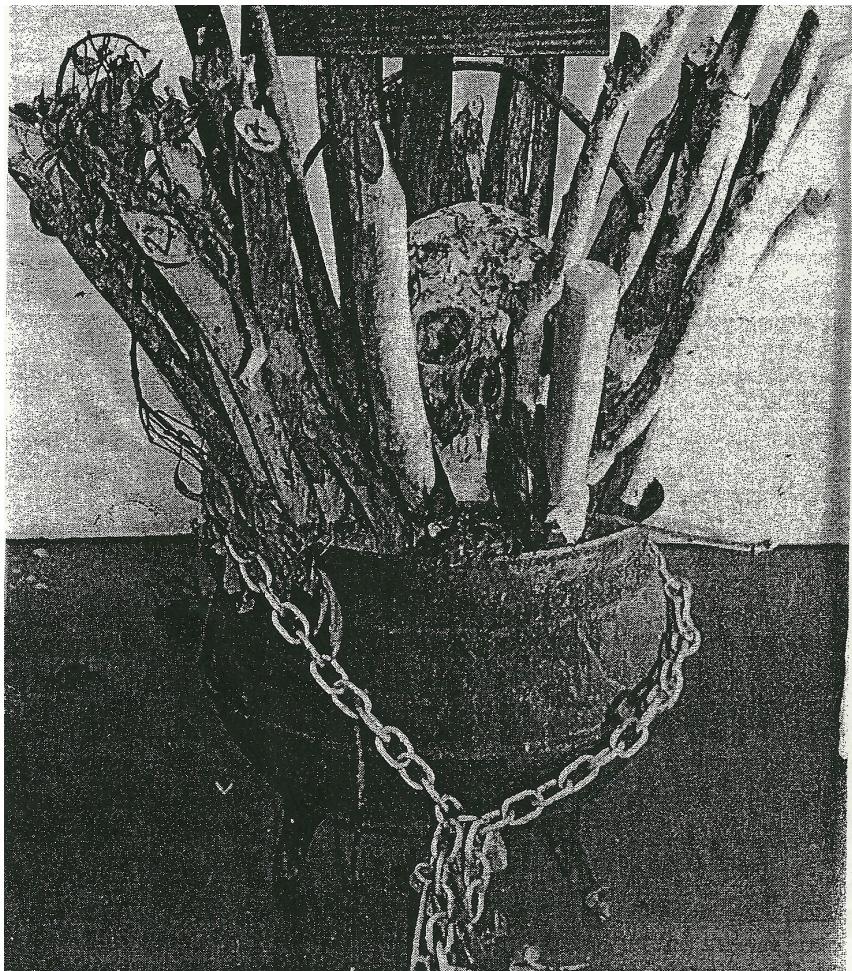
A traditional Congo Spirit Nganga of Cabo Rondo.
(AMERICAN CANDOMBLE CHURCH)



A traditional "Old World" Congo Nganga known as Bomba. This very rare traditional Congo Nganga was tied with a rope from the ceiling and then lowered directly on top of the Spirit Signature drawn on the ground beneath it. (AMERICAN CANDOMBLE CHURCH)



The traditional Congo Nganga of the Congo Spirit Ozain (Fundamento De Ozain) - AMERICAN CANDOMBLE CHURCH



A TRADITIONAL CONGO NGANGA OF THE SPIRIT ZARABANDA.

INITIATIONS IN A TRADITIONAL CONGO MUNANZO

All of the following ceremonies are important initiations that an individual will undergo if they are considering becoming a part of a formal Congo religious temple. A Congo Religious Temple is called in Spanish “**MUNANZO**”. A *Munanzo* is a place of worship and where initiated individuals come together as a “*family unit*” to venerate the vast pantheon of *Congo Spiritual Deities*. A *Munanzo* is a place where your journey to the mystical supernatural world of the Congo Spirits begins. A *Munanzo* is a place of religious learning and also a place where magic begins and ends. If you are seeking initiation into the Congo religious Mysteries there are two things that you should know right now and be prepared for before beginning your spiritual journey.

The *first* is that it requires a lot of time and personal dedication. When you become initiated it will require much of your time to be spent at your Congo *Munanzo* working with your Godfather if you want to learn. That means a lot of time away from your home, time away from your personal relationships and time away from having fun. To complete the various steps and levels of Congo initiations could take many years.

The *second* thing is that it will require a lot of money for your religious education. Remember, this religion can really only be learned and experienced by direct initiation and participation. Each level of initiation requires that the individual give a donation fee (*Derecho*) to the Congo Temple. The *Derecho* is used to maintain the Congo Temple and to purchase the required ritual offerings which many times are expensive for the spirits. If someone is charging you less than the following prices, more than likely you are getting “*ripped off*”. The reason that the initiation ceremonies are so expensive is because of the complicity of each sacred ritual. As an experienced Tata of the Congo religion for many years, I can honestly tell you that I have seen and heard some

real "horror stories" and the cost to redo or repair something that wasn't done correct the first time may even cost you more money then what you paid for the first time. That is of course, if you can find someone who is willing to do it for you !!! It is better to pay the real price to someone who really knows what they are doing and to get it done right the first time. There are many other minor initiations associated with a *Congo Munanzo* but the following are the most important for an individual to do. The Congo experience is a very beautiful thing and the spirits will reward you. Patience and personal sacrifice are key elements to successful learning at a traditional *Congo Munanzo*.

- **GUARANTEED** -

BAPTISM INTO THE QUIMBANDA SPIRIT MYSTERIES

Although not common in the Caribbean tradition of Congo religious tradition, an individual desiring to become a member of a traditional Brazilian Orthodox Congo Quimbanda religious temple will be able to receive the divine protection of the powerful Quimbanda Spirits by receiving Baptism into the spiritual Quimbanda Mysteries. When an individual is baptized into the Quimbanda Spiritual Mysteries they are cleansed of all negativity and can then begin to continue with their spiritual journey into the Mysteries of the Spirits. It is through Baptism that the Congo spirits will begin to know the individual and their desired intent to become fully initiated at a traditional Brazilian Orthodox Quimbanda temple. When an individual is baptized into the Quimbanda Spiritual Mysteries they are making a "*pledge*" and not a "*pact*" with the powerful deities. The entire ritual process takes three days. The individual who is baptized receives the powerful Quimbanda Spirit beads which are the "*banners of our Quimbanda faith*". Baptism into the Quimbanda Spiritual Mysteries cost between \$3500 and \$6500.

AJE SPIRITS INITIATION CEREMONY

The "*Aje Spirits Initiation Ceremony*" links our world to the invisible world of the *Aje Spirits* (Witches). The *Aje Spirits* control all aspects of human life such as wealth, health, prosperity, and our "*spiritual birth destiny*". If an individual does not undergo this initiation ceremony they will always be plagued with constant spiritual attacks by the *Aje Spirits*. By undergoing this initiation ceremony, an individual makes spiritual peace and establishes a lifelong relationship with the powerful *Aje Spirits* without any spiritual interference in order to be able to accomplish your desired goals in one's life. The *Aje Spirits Initiation Ceremony* cost between \$3500 and \$6500.

EGGUN SPIRITS INITIATION CEREMONY

The "*Eggun Spirits Initiation Ceremony*" links the new initiate to the world of their Ancestors. Without the permission, blessings and assistance of our Ancestors we will never be able to realize all of the good things that life holds for us. By undergoing this initiation an individual establishes a relationship with the world of the Ancestors so they will be better able to assist the individual with all the good things in life and to be able to overcome all difficulties that an individual may be faced with. It is important that a new initiate undergo this initiation ceremony so that they do not lose their way on their journey in this life. The *Eggun Spirits Initiation Ceremony* cost between \$3500 to \$6500.

RAYADO INITIATION CEREMONY

The "*Rayado Initiation Ceremony*" links the new initiate to the World of the Congo Spirits so that they will be better able to assist one with advancing in a positive direction in life. There are two parts of the *Rayado Initiation Ceremony*. The first "*Rayado Initiation Ceremony*" establishes a spiritual relationship³² between the Congo Spirits and the

new initiate. The second “*Rayado Initiation Ceremony*,” which is traditionally done 21 days after the first *Rayado Initiation Ceremony* gives the individual the ability to communicate and have command over the powerful Congo Deities. Both *Rayado Initiation Ceremonies* give an individual great protection against all harmful energy that may be affecting the individual or that may come their way. The *Rayado Initiation Ceremony* gives the individual the ability to leap over all obstacles of this life and will even protect an individual from untimely death. The *Rayado Initiation Ceremony* will make an individual invisible to any and all legal problems. The cost of each *Rayado Initiation Ceremony* is between \$3500 to \$6500. This ceremony opens the third eye of the individual. It is only after doing these very important initiation ceremonies that an individual is fully accepted into the traditional Congo Munanzo Temple as a full- fledged member. The *Rayado Initiation Ceremony* can save your life.

THE CONGO SPIRIT LUCERO INITIATION CEREMONY

The “*Congo Spirit Lucero Initiation Ceremony*” is the first ritual in which the new initiate will receive the Mysteries of the actual “*Nkisi*” spirit to work with. The *Congo Spirit Lucero* is the *Divine Gate Keeper* and without his assistance and permission all forms of spiritual communication would be closed to the world of the Congo Spirits. The cost of this initiation is between \$3500 to \$6500.

NGANGA INITIATION CEREMONY

The “*Nganga Initiation Ceremony*” is one of the most important of all of the initiation ceremonies associated with a traditional Congo Munanzo. When an individual undergoes this initiation, they receive the actual spirit Mysteries of a particular Congo Spirit Deity to work with. The Mysteries of the Congo Spirits²³ are usually received inside of an

iron caldron or ceramic pot that contains human bones along with many other magical ingredients and items to work with the Congo Spirit effectively in the supernatural magical realm. The cost to receive this initiation cost between \$18,000 to \$35,000. The cost will depend upon on which Congo Spirit Mysteries that the individual will be receiving.

MBELE INITAITION CEREMONY

The “*Mbele Initiation Ceremony*” is a ritual which gives the new initiate the religious right to be able to sacrifice four legged animals to the Congo Spirits. This initiation ceremony also gives the initiate the right to be able to perform the *Rayado initiation* on other individuals desiring to enter into the Congo Mysteries. The cost of this initiation is between \$9,000 to \$18,000 depending on the Congo Munanzo in which you belong to.

CONGO SPIRIT OZAIN INITIATION CEREMONY

The “*Congo Spirit Ozain Initiation Ceremony*” can only be received by men. This initiation ceremony gives the initiate the spiritual right to be able to work and invoke the powerful magical Mysteries of the *Congo Spirit Ozain*. The cost of this initiation is between \$18,000 to \$25,000. After the individual undergoes this very important initiation ceremony where they will receive the actual "Spirit Mysteries" of the *Congo Spirit Ozain* they are then referred to and called by the prestigious religious title “*Ozainista*”. An *Ozainista Priest* is an invaluable member of the Congo religious community.

THE BAKUNFULA INITIATION CEREMONY

The initiation ceremony known as "La Bakunfula" can only be received by men. This initiation ceremony can only be received by one chosen individual of the Congo Munanzo who is the "right hand" of the presiding Tata of the Congo Munanzo. The official title of the "Bakunfula" is the "Sergeant At Arms". The Bakunfula is responsible for maintaining internal order at the Congo Munanzo. The Bakunfula along with the Tata is responsible for making sure that all of the sacred rituals and ceremonies of a Congo Munanzo are done and followed correctly by all of its members. The Bakunfula is also the individual who administers punishments for religious laws (Regla De Congo) violated by its members. Although this ceremony can be received by various male members, only one can officially be known as the "Bakunfula". The cost of this initiation is between \$18,000 to \$25,000.

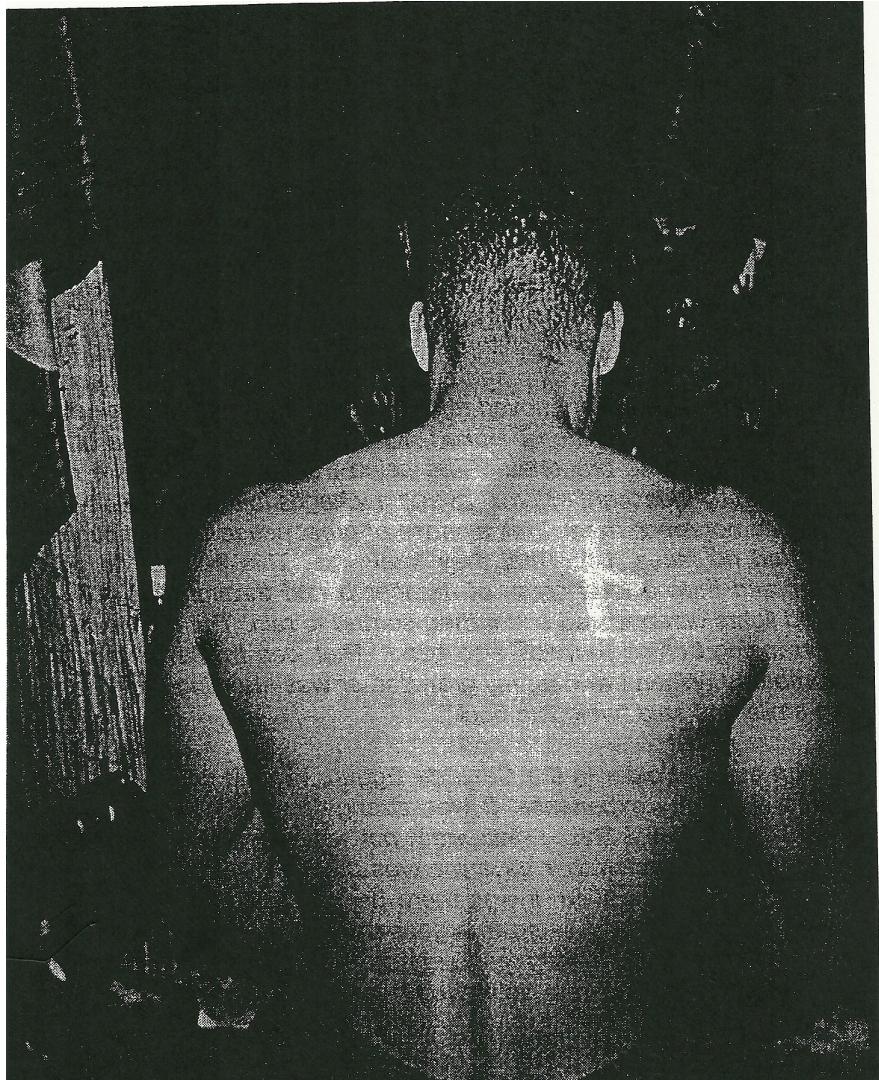
TATA MALONGO INITIATION CEREMONY

The last and final initiation that an individual can receive in a traditional Congo Munanzo is the *“Tata Malongo Initiation Ceremony”*. This initiation can only be received by men. When an individual receives this initiation and receives the spiritual Mysteries of *Tata Malongo* they become one with the spiritual world and can command the powerful Congo Spirits as well as all of the spirits found in nature for whatever they want and however they want. This ceremony gives the individual great supernatural knowledge and occult powers to be able to even achieve invisibility and even shape shifting abilities. An individual must complete this very important initiation ceremony if they want to venture outside of their Congo Munanzo to one day start their own Congo Munanzo. The cost of this ceremony is between \$18,000 to \$28,000.

IF YOU ARE INTERESTED IN BECOMING AN INITIATED MEMBER OF THE BRAZILIAN ORTHODOX QUIMBANDA CONGO RELIGIOUS TRADITION KNOWN AS VITITI CONGO BIZANGO, CONTACT THE AMERICAN CANDOMBLE CHURCH FOR MORE INFORMATION.

213.909.1998





A new initiate receiving their first Congo Quimbanda Rayado Initiation Ceremony. (AMERICAN CANDOMBLE CHURCH)



MONTE NEGRO TEMPLO QUIMBANDA VITITI CONGO BIZANGO

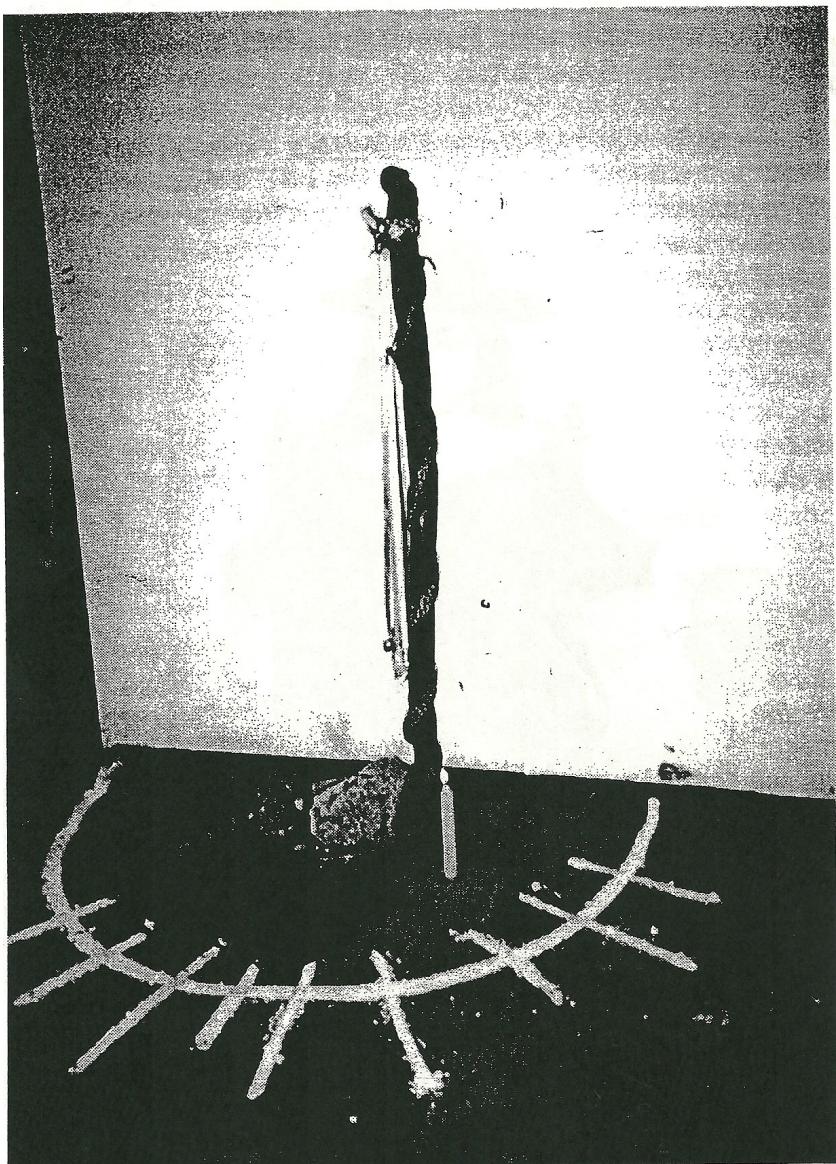
A SPIRITUAL WARNING

ALL OF THE FOLLOWING MAGICAL FORMULAS AND ANCIENT INITIATION CEREMONIES CONTAINED WITHIN THIS BOOK ARE AUTHENTIC AND ARE PRESENTED IN THEIR HISTORICAL AND RITUAL ENTIRETY. PLEASE BE ADVISED THAT ALL OF THE FOLLOWING MAGICAL FORMULAS REALLY DO WORK. THE ANCIENT ART OF BRAZILIAN ORTHODOX QUIMBANDA CONGO SORCERY (VITITI CONGO BIZANGO) REQUIRES DEDICATION AND EXPERIENCE. THE MAGICAL FORMULAS ARE COMPLEX AND REQUIRE THAT AN INDIVIDUAL ATTEMPTING TO PERFORM ANY OF THESE SACRED MAGICAL FORMULAS AND INITIATION CEREMONIES BE AT AN ADVANCED "HIGH MAGIC" LEVEL OF OCCULT LEARNING. THE TRUE MYSTERIES OF BRAZILIAN ORTHODOX CONGO SORCERY IS A LOST MAGICAL OCCULT "ART FORM" THAT IS KNOWN AND PRACTICED BY ONLY A FEW REMAINING INDIVIDUALS IN MODERN DAY SOCIETY IN ITS PUREST ORTHODOX RELIGIOUS FORM. IF YOU ARE NOT AN EXPERIENCED "BLACK ARTS MAGICIAN" AT AN ADVANCED LEVEL OF OCCULT LEARNING OR OF A HIGH MAGIC DEGREE OF INITIATION, DO NOT ATTEMPT TO DO ANY OF THE FOLLOWING MAGICAL FORMULAS FOR WITHIN THESE ANCIENT MYSTICAL INVOCATIONS AND SACRED FORMULAS LIES THE KEYS TO OPEN THE FORBIDDEN DOORS OF DIVINE CREATION & DIVINE DESTRUCTION, COSMIC KNOWLEDGE AND TO THE PORTAL TO THE ASTRAL WORLD OF THE ANGELS, DEMONS AND SPIRITS. - THIS IS THE TRUE

POWER AND SPIRITUAL ENERGY SOURCE OF BRAZILIAN ORTHODOX CONGO QUIMBANDA AS PRACTICED IN ITS PUREST AND MOST ORTHODOX MAGICAL RELIGIOUS FORM BY THE MONTENEGRO FAMILY FOR OVER 146 YEARS, SO USE IT WISELY WITHOUT REMORSE AND WITHOUT REGRET.

IF YOU ARE NOT READY FOR THE SERIOUS SPIRITUAL COMMITMENT THAT IS REQUIRED IN ORDER TO BE ABLE TO BECOME INITIATED AND TO BECOME A FULL MEMBER OF A TRADITIONAL BRAZILIAN ORTHODOX QUIMBANDA TEMPLE THEN IT WOULD BE MY ADVICE THAT YOU FIRST BEGIN YOUR SPIRITUAL JOURNEY AT A TRADITIONAL CARIBBEAN PALO MAYOMBE TEMPLE. ALTHOUGH BOTH MAGICAL RELIGIOUS TRADITIONS ARE DERIVED FROM THE AFRICAN CONGO AND ARE BOTH EXTREMELY POWERFUL, THE SPIRITUAL ENERGY FOUND WITHIN A TRADITIONAL BRAZILIAN ORTHODOX QUIMBANDA TEMPLE IS FAR MORE COMPLEX, STRUCTURED AND IS CONSIDERED BY "BLACK ARTS MAGICIANS" AND SORCERERS AS "HIGH MAGIC". BRAZILIAN ORTHODOX QUIMBANDA REQUIRES YOUR COMPLETE RELIGIOUS DEVOTION AND SPIRITUAL FOCUS. PARTICIPATION IN THE BRAZILIAN ORTHODOX QUIMBANDA RELIGIOUS TRADITION REQUIRES THAT THE NEW INITIATE MAKE A SPIRITUAL PACT WITH THE POWERFUL CONGO AND ASTRAL SPIRITUAL ENTITIES THAT CAN NOT BE BROKEN OR REVOKED EVEN AFTER THE INDIVIDUAL DEPARTS FROM THIS WORLD. IN EXCHANGE FOR THIS ETERNAL SPIRITUAL PACT WITH THE CONGO AND ASTRAL SPIRITS, THE POWERFUL UNIVERSAL ENTITIES WILL BLESS THE NEW INITIATE WITH ANYTHING THAT THEY SO DESIRE. WITH THESE POWERFUL ENTITIES SPIRITUALLY ALIGNED WITH YOU, THERE IS NOTHING THAT WOULD BE IMPOSSIBLE TO MAGICALLY ACCOMPLISH. THAT IS WHY QUIMBANDA PRIESTS ARE KNOWN IN THE MAGICAL SPIRITUAL WORLD AS THE "SPIRITUAL ASSASSINS" OF THE OCCULT MAGIC WORLD. PARTICIPATION IN CARIBBEAN PALO MAYOMBE ALSO REQUIRES THAT THE NEW INITIATE MAKE A PACT WITH THE SPIRIT WORLD, BUT WHEN THE INDIVIDUAL DIES THIS SPIRITUAL PACT IS TERMINATED AND DOES NOT CARRY ON WITH THEM INTO THE AFTERLIFE. THIS IS THE DIFFERENCE BETWEEN THE CARIBBEAN PALO MAYOMBE AND BRAZILIAN ORTHODOX QUIMBANDA RELIGIOUS TRADITIONS. "THIS IS WHERE YOU SEPARATE THE MEN FROM THE MICE." "RESPECT ALWAYS THE DIVINE POWER OF THE QUIMBANDA UNIVERSAL MYSTERIES AND YOU SHALL BE LIKE THE GODS, INVINCIBLE, UNCONQUERABLE AND IMMORTAL."

CARLOS ANTONIO DE BOURBON -GALDIANO -MONTENEGRO H.R.H.



*The traditional Congo Religious Eggun Spirits Altar (AMERICAN CAN-
DOMBLE CHURCH)*

THE BOVEDA ESPIRITUAL

The ***BOVEDA ESPIRITUAL*** refers to a spiritual altar that you should have set up in your temple or spiritual ritual area at all times. The *Boveda Espiritual* links the individual to the world of their personal *Spiritual Guides*. By linking to this world, the *Spirit Guides* will be better able to assist you and to bring you messages from their World to our World. The *Boveda Espiritual* altar is also a spiritual filter which collects harmful elements and bad vibration that may enter into your home. If your *Boveda Espiritual* altar is maintained correctly, your life should be spiritual clean and with little or no problems. The *Boveda Espiritual* is a place where you can go to salute and to communicate with your *Spirit Guides* on a daily basis. *Spirit Guides* are spirits that accompany you in this life. *Spirit Guides* can be ancestors or acquired spirit guides. The *Boveda Espiritual* consists of 7 or 9 glasses of water, a crucifix, flowers and a book of spiritual prayers that you can read directly in front of your *Boveda Espiritual* when you are praying alone or with a group prayer meeting called a “*Misa Espiritual*” or *Spiritual Mass*. The *Boveda Espiritual* should be set up on top of a small table covered with a white altar cloth. There should always be at least one white candle burning on it at all times. The water in the glasses should be disposed of and changed weekly. It is by meditating daily at your *Boveda Espiritual* altar that your abilities as a “*Spiritual Medium*” can be developed.



THE BOVEDA ESPIRITUAL (AMERICAN CANDOMBLE CHURCH)

SOLITARY VS. FORMAL CONGO MUNANZO PRACTITIONER

Traditionally, belonging to a formally organized Congo Munanzo was the only way to learn the Congo religion. Thankfully that is no longer the case. Thanks to a large number of people who have published books about the magical Congo religious tradition, it is now possible to learn the Congo Black arts alone. The choice is up to you. The one thing that you should remember or keep in mind is that by practicing the Congo religion on your own you will not be able to learn as quickly as you would by participating in a formal Congo Munanzo.

FORMAL CONGO MUNANZO = FCM

SOLITARY CONGO RELIGIOUS PRACTITIONER = SCP

FCM - With a Formal Congo Munanzo, the rituals are performed by a group of people.

SCP - As a Solitary Congo Religious Practitioner, you do everything yourself.

FCM - The group meets in a large ritual area or sacred temple area.

SCP-The Solitary Congo Religious Practitioner has a small altar set up usually inside of their house.

FCM - The Formal Congo Munanzo uses a "full complement" of sacred tools, depending on the tradition.

SCP - The Solitary Congo Religious Practitioner uses only what she/he feels she/he needs.

FCM - With a Formal Congo Munanzo, meetings must, to an extent, be held when most convenient for the majority.

SCP - The Solitary Congo Religious Practitioner can hold a ritual whenever s/he feels like it.

FCM - A Formal Congo Munanzo draws on all its members to build a Cone of Power.

SCP - A Solitary Congo Religious⁴³ Practitioner has only her/his own

power to draw on.

FCM - A Formal Congo Munanzo has a wide variety of knowledge and specialties.

SCP - A Solitary Congo Religious Practitioner has only her/his own knowledge and specialty.

FCM - A Formal Congo Munanzo is usually fairly set in its ways.

SCP - A Solitary Congo Practitioner can change with her/his moods, age, location, etc.

FCM - A Formal Congo Munanzo ritual can become almost a "production" or pageant.

SCP - A Solitary Congo Practitioner ritual can be the barest minimum of words and actions.

FCM - A Formal Congo Munanzo must attune itself as one.

SCP - A Solitary Congo Practitioner "is one".

Formal Congo Munanzos are not to be found everywhere, and finding one can be difficult. There is a saying in Quimbanda "When the student is ready, a teacher will find them". There's a lot of truth in this. If you truly want to join a formal Congo Munanzo, chances are you'll find one. Visit local New Age, Metaphysical or Occult stores and take classes on Brazilian mysticism or similar subjects offered through these centers. More than likely, these classes will be taught by a priest or priestess of Congo religion. At the very least, attending such classes will enable the student to meet others of like minds, which could be the basis for founding a new Formal Congo Munanzo or for finding contacts in established groups. In the end, only you can make the decision to be Solitary Congo Practitioner or to belong to a Formal Congo Munanzo. Don't let anyone else pressure you. " Enjoy your spiritual journey into the Congo religious mysteries, the path may be difficult but is always rewarding. "

THE SACRED SPIRIT BEADS

All of the following spirit beads are the official authorized bead patterns used by the initiates of the *American Candomble Church*. All of the following spirit bead patterns are used in the Brazilian Orthodox Quimbanda religious tradition.

EXU MAIORAL

81 Red Beads, 3 Black Beads, 1 White Bead, 3 Black Beads, 81 Red Beads, (Repeat Pattern)

EXU REI

81 Black Beads, 3 Red Beads, 1 White Bead, 3 Red Beads, 81 Black Beads (Repeat Pattern)

POMBA GIRA

7 White Beads, 7 Black Beads, 7 Red Beads (Repeat Pattern)

AJE

1 Black Bead, 1 White Bead, 1 Red Bead (Repeat Pattern)

EGGUN

1 Green Bead, 1 Dark Blue Bead, 1 Purple Bead, 1 Orange Bead, 1 Pink Bead, 1 Light Blue Bead, 1 White Bead, 1 Red Bead, 1 Amber Bead (Repeat Pattern)

KOBAYENDE

1 Purple Bead, 1 Black Bead (Repeat Pattern)

GURUNFINDA

3 Amber Beads, 3 Red Beads, 3 Clear Beads, 3 Blue Beads, 3 Yellow Beads, 3 Orange Beads, 3 Purple Beads, 3 Dark Blue Beads, 3 Green Beads (Repeat Pattern)

LUCERO

21 White Beads, 21 Black Beads, 3 Red Beads, 1 Black Bead, 3 Red Beads, 21 Black Beads, 21 White Beads (Repeat Pattern)

MADRE DE AGUA

7 Blue Beads, 7 White Beads, 1 Red Bead, 7 White Beads, 7 Blue Beads (Repeat Pattern)

MAMA SHOLAN

5 Yellow Beads, 5 Amber Beads, 2 Green Beads, 1 Red Bead, 2 Green Beads, 5 Amber Beads, 5 Yellow Beads (Repeat Pattern)

CABO RONDO

7 Blue Beads, 7 Green Beads, 3 White Beads, 1 Black Beads, 3 White Beads, 7 Green Beads, 7 Blue Beads (Repeat Pattern)

SIETE RAYOS

7 Red Beads, 7 White Beads, 3 Red Beads, 1 White Bead, 3 Red Beads, 7 White Beads, 7 Red Beads (Repeat Pattern)

TIEMBLA TIERRA

16 White Beads, 4 Blue Beads, 1 White Bead, 4 Blue Beads, 16 White Beads (Repeat Pattern)

ZARABANDA

9 Black Beads, 9 Green Beads, 4 White Beads, 1 Red Bead, 4 White Beads, 9 Green Beads, 9 Black Beads. (Repeat Pattern)

CENTELLE NDOKI

1 Black Bead, 1 Orange Bead. (Repeat Pattern)



A TRADITIONAL COLLAR DE MUERTO / COLLAR DE LA BANDERA. THESE BEADS ARE RECEIVED AFTER A CONGO INITIATE RECEIVES THEIR SECOND RAYADO INITIATION CEREMONY IN THE TRADITIONAL ORTHODOX BRAZILIAN QUIMBANDA MUNANZO.



THE TRADITIONAL QUIMBANDA BEADS OF **TATA MALONGO**.
THESE BEADS ARE RECEIVED BY A CONGO INITIATE AFTER RECEIVING THE **TATA MALONGO INITIATION CEREMONY**.

RELIGIOUS CELEBRATIONS & FEASTS OF THE SPIRITS

NZAMBI - EASTER SUNDAY

EXU MAIORAL - SEPTEMBER 23

EXU REI - MARCH 21

EXU & POMBA GIRA - AUGUST 1

AJE - OCTOBER 31

EGGUN - NOVEMBER 1- 2

KOBAYENDE - DECEMBER 17

CENTELLE NDOKI - OCTOBER 31

GURUNFINDA - GLORIOUS SATURDAY

LUCERO - JANUARY 3

MADRE DE AGUA - JANUARY 1

CALUNGA - DECEMBER 31

MAMA SHOLAN - MARCH 31

CABO RONDO - JANUARY 20

SIETE RAYOS - SEPTEMBER 30

TIEMBLA TIERRA - LAST SUNDAY OF THE YEAR

ZARABANDA - APRIL 23

OZAIN - GOOD FRIDAY

PRETOS VELHOS & ALL THE CONGO SPIRITS - MAY 1

LUKANKANSE - FEBRUARY 9

TIEMPO VIEJO - OCTOBER 4

OZAIN, EXU, AJE , EGGUN - SEPTEMBER 29

EL SENOR Y LA SENHORA DEL CEMETERIO - OCT 16



A TRADITIONAL RELIGIOUS FESTIVAL AT THE CONGO MUNANZO
(AMERICAN CANDOMBLE CHURCH)

THE DAYS OF THE CONGO SPIRITS

MONDAY

KOBAYENDE

LUCERO

EXU

EXU REI

TUESDAY

ZARABANDA

POMBA GIRA

WEDNESDAY

CENTELLE NDOKI

SIETE RAYOS

THURSDAY

CABO RONDO

TIEMBLA TIERRA

FRIDAY

TIEMPO VIEJO

LUKANKANSE

OZAIN

EXU MAIORAL

SATURDAY

MAMA SHOLAN

GURUNFINDA

AJE

SUNDAY

NZAMBI

52

MADRE DE AGUA

HOW TO PRACTICE THE CONGO RELIGION WITHOUT INITIATION

Initiation into the Congo Mysteries requires an individual to make a pact with the spiritual world. It is however possible for an individual to practice the Congo religion without going through the long process of initiations by practicing it spiritually. Although the individual who is spiritually practicing Congo religion will never fully be able to realize the benefits of an initiate who is initiated they can do this quite effectively if you approach the spirits with respect. Many individuals ask me how can they practice spiritually the Congo religion without making a pact with the Congo Spiritual world and the answer is very simple. An individual desiring to work spiritually with the Congo spirits can do all of the following to start working with the spirits.

- 1. Construct a spiritual altar to the Aje Spirits.**
- 2. Construct a spiritual altar to the Eggun Spirits**
- 3. Construct a spiritual altar to the Congo Spirits**
- 4. Construct a spiritual altar called a “Boveda Espiritual”**

On your altars you can place images, statues and any of the spirit signature signs that correspond to a particular Congo Deity. Candles are very important and are also key spiritual elements as part of your spiritual Congo altar. If you will be invoking a particular Congo Deity you can simply draw the spirit signature on a piece of paper and then place the candle on top of it before you invoke them through the Congo Prayers. You can use any of the Congo Prayers in this book to realize your spiritual practice of Congo religion. To learn more about the spiritual practice of Congo Religion please refer to the book entitled, ***EL LIBRO MONTENEGRO, CALDERO ESPIRITUAL*** by. Carlos Montenegro.



A SPIRITUAL ALTAR TO THE POWERFUL BRAZILIAN CONGO QUIMBANDA SPIRITS OF EXU REI & POMBA GIRA REINA. AMERICAN CANDOMBLE CHURCH

QUESTIONS & ANSWERS ABOUT CONGO INITIATIONS

This is the section of the book that nobody wants to talk about, but I feel that it is important for the new initiate to know and to completely understand their responsibility within the religious structure of a formal *Congo Munanzo* before seeking out initiation into a formal Congo Temple. Like all of my other books, telling the truth and speaking out very candidly about the "*PROS*" and the "*CONS*" about the Congo religion, I will go right ahead and once again play the "*bad guy*" and break the news to you as simple and painless as possible. Remember, every story has a hero and a villain. I guess for this book as well as for all of my other books, I can be both. "*That is not a problem for me*". I am qualified to answer all of the following questions because I'm considered by "*Historians*" and "*World Scholars on African Religion and Occult Studies*" as the "*Worlds Most Foremost Authority On Candomble, Macumba, Santeria And The Congo Religious Tradition, Sacred Ceremonies and Initiation Rites*". Over the past 25 or so years that I have been a practicing initiated High Priest (*TATA*) of the Congo religion as well as an initiated Orixá Priest of Brazilian Candomble, I have had the opportunity to have met many individuals from the *Santeria & Palo Mayombe Community* who many of them have claimed to have been initiated or have some knowledge of how to practice the Congo religion correctly, but in reality they did not. Many of these individuals have defrauded innocent individuals of their time and money who had come to them to correctly learn the religious principles of the Congo religious tradition. I have also met many individuals who were initiated at a Congo Munanzo but were later deprived important knowledge and religious instruction because the High Priest of their Congo Temple did not want them to learn and therefore could keep these individuals under their foot so that the initiate would continue to give them their money. *If you have recently been initiated and feel that you have been "ripped off" or just maybe would*

like to ask a question about the authenticity of your initiation process, I am available to speak with you about your concerns. I will be able to advise you of the best appropriate spiritual solution to your problem. I am also available for initiated individuals who would like to venture outside of their current Congo Munanzo to start your own Congo Munanzo and or Orixá Temple.

The following section is for all those individuals who are seeking out initiation into a formal Congo Munanzo (Temple). Although it is very short, these are just some of the questions and concerns that I have had to address in my 25 or so years as a practicing *Palero Priest*. I am sure that there are hundreds of more questions that one could ask and be answered. *A very important question to ask yourself when seeking out initiation from a Congo Munanzo is the following:* Do you want to be apart of a large *Congo Munanzo* or a small *Congo Munanzo*? I have been to many fancy *Congo Munanzos* that had all of the scary movie props that are only there to impress new initiates, but in fact the Tata from that Congo Temple really didn't know what he was really doing and didn't have any real magical ability at all. I have also been to *Congo Munanzos* that were very small and not very fancy, but the Tata knew a great deal about the Congo religion and about the principles of Congo magic. This decision is up to you, but one thing to remember is that famous saying "***not all that glitters is gold***". Sometimes in smaller independent *Congo Munanzos* you will learn more because the Tata can devote more time to instruct you in the Congo magical tradition. The choice is up to you. If you like scary movies, pageantry and "*Bling-Bling*" then choose some Congo Munanzo that is set up like a "Universal Studios" movie set.

THE RAYADO INITIATION CEREMONY IS VERY SERIOUS, SO PLEASE TAKE YOUR TIME TO DECIDE WHAT TYPE OF CONGO

MUNANZO YOU WOULD LIKE TO BELONG TO AND WHAT YOUR SPIRITUAL GOALS ARE. BY TAKING YOUR TIME YOU WILL BE SAVING YOURSELF LOTS OF TIME, MONEY AND GRIEF.

The following are answers to questions that you may have about joining a formal *Congo Munanzo* and about fees associated with the *Congo Munanzo* initiation process. The following fees are accurate and are current from *New York City, Miami, Puerto Rico, New Orleans, Texas* and to *Los Angeles* and “ *it is what it is* ” . If you are seeking initiation into the Congo religious Mysteries there are two things that you should know right now and be prepared for before beginning your spiritual journey.

The first is that it requires a *lot of time* and *personal dedication*. When you become initiated it will require much of your time to be spent at your *Congo Munanzo* working with your Godfather if you want to learn. That means a lot of time away from your home, time away from your personal relationships and time away from having fun. To complete the various steps and levels of Congo initiations could take many years.

The second thing is that it will require *a lot of money* for your religious education. Remember, this religion can really only be learned and experienced by direct initiation and participation. Each level of initiation requires that the individual give a donation fee (*Derecho*) to the Congo Temple. The *Derecho* is used to maintain the temple and to purchase the required spiritual offerings which many times are expensive for the spirits. If someone is charging you less than the following prices, more than likely you are getting “*ripped off*.” As an experienced Tata of the Congo religion for many years I can tell you that I have seen and heard some real “*horror stories*” and the cost to redo or repair something that wasn’t done correct the ^{first} time may even cost you more money than you first paid. That is of course, if you can find someone

who is willing to do it for you !!! It is better to pay the real price to someone who really knows what they are doing and to get it done right the first time.

Q: Why do I have to pay?

A: If an individual does not pay, they will never really truly appreciate it. Here is some more reasons why; The initiations are costly because of the time and the magical ingredients are expensive and difficult to find. Another reason that you need to pay is because the money you pay for your initiation is used to maintain and run the Congo Temple which can be costly especially when purchasing items for the spirits to be used as spiritual offerings such as liquor, cigars, fruit, meat, live animals, honey and a lot more. Another reason is that when you join a temple it is like attending a university course where you will learn invaluable information that you will not be able to get anywhere else.

Q: What is the spiritual order in which I should be expecting to receive my initiations in a formal *Congo Munanzo*?

A: This is a very good controversial question. The spiritual order in which you will be receiving your initiations will vary from temple to temple, but this is the spiritual order which makes more sense and really has good results for the new initiate. If you are considering joining a formal *Congo Munanzo* then you should ask the presiding Tata from that Congo Temple what is the spiritual order of initiations that they follow. If the Tata from that Temple can not openly tell you or explain to you the *spiritual initiation process* associated with their Temple, the *spiritual philosophy*, the *spiritual theology*, the *history of their Congo religious tradition* and the *fees* associated with their Temple, then you will be making a "*big mistake*" to get initiated there. Even though the process by which the initiations are performed are secret and may vary from *Munanzo* to *Munanzo*, they should not have any problem explain-

ing the order of the spiritual initiation process and the fees associated with the spiritual initiation process. The following order for spiritual initiations is from the *Brazilian Orthodox Quimbanda Vitihi Congo Bizango religious tradition*. This is the spiritual initiation order that we practice at our formal *Congo Munanzo*. Over the past 25 or so years that I have been initiating individuals into the "Congo Mysteries," I have found out that if a new initiate does not follow the spiritual order of initiations as outlined below they will definitely and most certainly have spiritual problems after they become initiated. That is why in many cases, instead of the new initiate's life becoming better it just seems to get worse and even more spiritually complicated. The reason that the life of the new initiate became worse is because they are out of "*spiritual order*" and therefore their constant misfortune or bad luck many of times is not being caused by witchcraft attacks from their enemies, but is really coming from the same spiritual entities which they originally made a pact with because they did not follow the spiritual initiation order that the spirits have ordained to mankind through the cosmic spiritual rules of the "*Regla De Congo*". That means, the following spiritual initiation order is authentic and is the original spiritual initiation order as practiced in the African Congo by Congo religious practitioners in the practice of "*Regla De Congo*". If you follow the spiritual initiation order below you will see spectacular spiritual results. The order of spiritual initiations by which they should be received are as follows; the *Mysteries of the Aje Spirits Initiation Ceremony*, the *Mysteries of the Eggun Spirits Initiation Ceremony*, the *Mysteries of the Rayado Initiation Ceremony*, the *Mysteries of the Congo Spirit Lucero Initiation Ceremony*, the *Mysteries of the Nganga Spirit Initiation Ceremony*, the *Mysteries of the Mbele Initiation Ceremony*, the *Mysteries of the Congo Spirit Ozain Initiation Ceremony*, the *Mysteries of the Bakunfula Initiation Ceremony*, and the *Mysteries of the Tata Malongo Initiation Ceremony*.⁵⁹

By following the above spiritual initiation order you will be assured that each of the spiritual entities (*AJE SPIRITS & EGGUN SPIRITS*) and *Congo Spirits* are spiritually appeased and organized in a comprehensible spiritual order that is both agreeable with an individual's *Spirit Guides*, *Congo Spirits* and the new initiate. If you are a Tata presiding over a formal *Congo Munanzo*, I would recommend that you restructure your Congo Temple, if you want to see better spiritual results for your new initiates and for it's current members.

Q: How much does it cost to become initiated into the Congo religious Mysteries (El Rayado) ?

A: The cost may vary from temple to temple but it normally runs about \$7,000 to \$13,000 for the entire two part Rayado ceremony. If you are paying anything less than that, you either caught the spirits on a "good day" or the Rayado Ceremony is completely "*bogus*" and maybe not be legitimate or may not have been done correctly. *Good deals are usually what they are, "just a good deal" and nothing more.*

Q: How many initiations are there to do & what is the cost?

A: There are about (9) "*Major Initiations*" that are associated with a formal *Congo Munanzo*. There are however many minor spiritual initiations that a new initiate can receive. These minor initiations all fall within the categories of the (9) Major Initiations. If you are going to join and become an active member of a formal *Congo Munanzo* you will have to receive at least (4) of these Major Initiations which are sacred Congo Mysteries of the: *AJE SPIRITS INITIATION CEREMONY, EGGUN INITIATION CEREMONY, RAYADO INITIATION CEREMONY & THE SPIRIT LUCERO INITIATION CEREMONY.*

A: The cost to receive the initiation of the Congo Spirit Lucero is between \$3500 to \$6500.

A: The cost to receive the initiation of the Nganga and to receive the Congo Mysteries of the actual spirit caldron can run between \$18,000 to \$35,000. if you are paying anything less than that price for a standard size Nganga, more than likely you have been taken for your money or maybe just only received a very weak and incomplete *Nkisi Spirit* or even just an iron caldron that looks like an Spirit Nganga but it really is just another "movie prop from Universal Studios" and although it looks good, it doesn't have anything spiritually inside worth talking about. The reason for such a high cost is that the material to really construct a real working spirit is costly and many times the items are very scare and difficult to find. Remember, if it were really that simple and cheap to construct an authentic Congo Spirit Nganga by someone who really knows what their doing and that the Congo Spirit actually works, there would be no need for automobiles anymore because everyone would be flying on brooms. "You know what I 'am saying," right?

Q: I recently paid money to a *Palero Priest* in Los Angeles to prepare a *Zarabanda Spirit Nganga* for me. I gave him my cash money, (\$ 8,500) on a Friday afternoon and then he told me to come back and to pick it (the Nganga) up at his Botanica on the following Monday afternoon. That seems really fast (3 Days) for him to prepare my Zarabanda Spirit Nganga. How long does it really take to prepare the actual Congo Mysteries of any of the Spirit Ngangas or is this normal ?

A: No. This is far from being normal. If you gave someone your "*hard earned cash money*" to prepare for you the authentic Congo Mysteries of the Spirit Nganga and it took less than 21 days from the time that you gave him the money, "*you have been ripped off*". The real truth behind preparing a Spirit Nganga may take several weeks to be able to gather up together all of the sacred ingredients necessary to prepare an authentic Spirit Nganga. The reason for this is that there are many magi-

cal rituals and sacred ceremonies that must be done first and even during the sacred making process and before presenting the Spirit Nganga to the new initiate. When the Palero Priest is preparing the Spirit Nganga for the new initiate they will also have to do many rituals while making the Spirit Nganga to ensure the magical success of the new spirit for the new initiate. After the Palero Priest has completed making the Spirit Nganga it then takes at least another 21 days of rituals and ceremonies to give spiritual birth to the new Spirit (Nkisi) Nganga. Remember that traditionally all Congo Spirit Ngangas are required to be buried under the ground and then unearthed 21 days later before they can be presented to the new initiate. So if you paid your *cash money*⁶² to some Palero Priest and it took them only a few days for him to do so and then he told you to come and pick it up, you most certainly were *"ripped right off."* This is a very common practice by Palero Priests working in the Los Angeles area. Even though the Mysteries of the Spirit Nganga contained in the iron caldron may look authentic, it is not. I have prepared 1000's of Spirit Ngangas in my 35 years as an experienced Palero Priest and I can honestly tell you that it really takes many hours and days to correctly prepare an authentic Spirit Nganga that actual works. If you are desiring to have a Congo Spirit Nganga prepared for you, make sure that the Congo Priest knows what he is doing and doesn't "cut" any corners to just "make a buck." After you receive your Spirit Nganga it needs to be given a religious ceremony at the new initiates residence called *"La Entrada"*, to welcome the new spirit into its new home. If the Palero Priest that you received your Spirit Nganga initiation Ceremony did not give the *"La Entrada"* ceremony at the new initiates residence, the ceremony was not done correctly and your new Congo Spirit Nganga will be unwilling to work for the new initiate in a positive manner even causing problems for the new initiate. The cost of the *"La Entrada"* Ceremony should be included in the cost of the Congo

Spirit Nganga Initiation Ceremony. This ceremony must be done without any delay once you bring your new Congo Spirit Nganga to your residence. If you gave the Palero Priest "*cash money*" and your Nganga wasn't prepared correctly, you can "*kiss your money good bye*".

Q: I received my Congo Spirit Nganga, but the Palero Priest that made it for me never buried it in the ground before presenting it to me. Is this an important spiritual aspect of the Congo Spirit Nganga Initiation Ceremony or can it be left out?

A: All practitioners of authentic Congo religion bury the completed Congo Spirits Nganga for a minimum of at least a 21 day period of time before it can be correctly presented to the new initiate. If your Nganga was not buried, it is missing one of the key spiritual elements that is necessary to give birth to the Mysteries of the new Congo Spirit from their World to our World. By overlooking this very important spiritual key element of receiving the Congo Spirits Nganga ceremony it will not be fully charged with the magical powers to assist you effectively. So the answer is no, because it is an important spiritual aspect to the initiation ceremony that can not be left out. If you received your Congo Spirit Nganga in this manner without having been buried for at least 21 days, you got "ripped off" and the Tata did not really know what he was doing.

A: The cost to receive the Eggun Spirits (Ancestor Spirits) and initiation is between \$3500 to \$6500.

A: The cost to receive the initiation of Ozain is between \$18,000 to \$25,000.

A: The cost to receive the initiation of the Bakunfula is between \$18,000 to \$25,000

A: The cost to receive the Mbele initiation is between ⁶⁵ \$9,000 to \$18,000. **Q:** Can you practice Congo religion without incurring the extra

expense of the initiation ceremonies?

A: Yes. You can, although your access to actively participate in ritual ceremonies will be greatly diminished. You can also practice this powerful form of magical practice spiritually and by constructing a simple spiritual altar for your Ancestor Spirits and your Spirit Guides.

Q: Are there any other initiations that I may have to receive in the future that are not part of the *Congo Munanzo* such as receiving the Mysteries of the Orixas?

A: Yes & No. *Congo Munanzos* are traditionally independent from any other African religion found in the Caribbean. Meaning, that there are some Congo Temples that have noting to do with anything Orixá at all. That would depend upon the particular *Congo Munanzo* and the tradition of that Temple. There are of course other Temples that also practice the Orixá religious tradition as well and usually members initiated in the Mysteries of the Congo Temple will eventually find themselves crossing over into the Orixá Mysteries for whatever reason. To receive the complete Mysteries and the initiation of the Orixas is between \$18,000 to \$35,000 depending on the particular "Saint" which the initiate will be receiving. The initiation process takes seven days to complete in the Caribbean *Santeria* Orixá practice and (21) days in the Brazilian *Candomble* Orixá practice. An example of this would be my Families *Congo Munanzo*. We believe that the individual must enter into four independent traditions and Mysteries in order for the individual to be fully spiritually complete and spiritually balanced. The balance of light and darkness. This is the order in which we follow: *Aje Mysteries*, *Eggún Mysteries*, *Congo Mysteries* and lastly the *Orixá Mysteries*. Because we are a Brazilian Congo Temple, our Congo Mysteries are called "Quimbanda" and our particular path of Orixá tradition is called "Candomble". In order for an individual to complete all of these sacred

Mysteries is a very long process and will take many years to complete to fully master all of the religious principals of the Congo tradition. Although we follow this particular spiritual path we also acknowledge that each one of these (4) separate spiritual traditions are independent of each other and therefore during initiation rituals and ceremonies the (4) will never cross by mixing them up. In order for this process to safely take place the Tata of the particular Congo Temple must be fully initiated into all of these Mysteries and have a complete command and knowledge on how to do so. Our particular *Congo Munanzo* completes its 146th year Anniversary as it was founded on May 1, 1864 in Brazil. The Congo Religious Tradition that we follow is called *Vititi Congo Bazingo*. So as you can see, there are many different religious points of view although really all of them basically are the same, but just a little variation.

Q: What if I have already been scratched in another Congo Temple, but want to leave?

A: The first thing is that you must first follow all of the rules of your particular Congo Temple in regards to leaving and give the spirits the appropriate spiritual offerings. If you don 't do things correctly, then why would you expect things to go correctly in your own life. The Congo religion is a belief of honor, honesty and pride. If you want to leave your Congo Temple, just be honest with the Tata who initiated you and tell him the reason why. The Tata is only the mouth piece and the facilitator for the Congo Spirits and he really is a neutral party to everything that happens at the Congo Temple. By leaving secretly or even in "*bad terms*" you break the original spiritual oath that you have made with the spirits. By leaving on "*bad terms*" or by not following the specific ceremonial procedure as outlined in "*Regla De Congo*" the rules of Congo religion you will be viewed⁶ by the Congo Spirits as a liar and

being dishonest. Even if you go to another temple the Congo Spirits will never look at you the same way nor assist you the same because they wont believe you. So just do things correct and you will be okay. Just because you have been scratched in another temple does not give you access to attend ceremonies at any other Congo Temple or Munanzo. Infact, *if you are thinking about joining another temple and you have been Rayado already, you must undergo the entire process again in that new particular Munanzo.* There is no "Carte Blanche" on this question. *SORRY.*

Q: I have received my Rayado initiations and I am an active member of a formal *Congo Munanzo*. Can I attend the religious ceremonies at another Congo Temple or Orixa Temple with one of my friends or family members who is initiated at the other temple and has invited me to attend a Spiritual Festival, Tambor, Misa Espiritual or Congo religious celebration?: NO. Remember that you chose to be initiated at your particular *Congo Munanzo*. Each *Congo Munanzo* has a "code of religious secrecy" that you agreed to when you were initiated into the Congo Spirit Mysteries. Instead of going "*Munanzo Party Hopping*," attend to the Congo Spirits from your own *Munanzo*. If the Congo Spirits are strengthen through rituals and prayers then you will also receive many other spiritual benefits and blessings. "Who cares what they are doing down the street at some other *Congo Munanzo*." You should pay attention to your own *Congo Munanzo*, if you really want to learn. Remember that all those "nice people" from down the street from that "other" *Congo Munanzo* may be your friend today and smile in your face, but they could also be your worst spiritual enemy tomorrow and stab you right in the back. "*Don't get caught up in the Mix*." "The road to hell has been paved with nice people". Think about it. Stay focused and be a loyal devotee to your *Congo Munanzo*, the Congo Spirits, your Tata and to your "Brothers" and "Sisters" of your Temple. *That is why an individ-*

ual seeking initiation into a formal Congo Temple should think about it before joining and becoming spiritually tied to it by becoming initiated there. It is important to find the right Congo or Orixa Temple that is both spiritually and socially correct for you.

Q: I'am a Tata presiding over a formal Congo Munanzo. If an individual comes from another *Munanzo*, do I have an obligation to inform the other Tata?

A: NO. It is the responsibility of the particular individual. The individual should know the spiritual consequences. If they don' t, you should inform them of what to do. By doing this, you will avoid future problems with other *Congo Munanzos* and all of the Tatas out there known what I mean, so I don 't have to go into any detail about "*spiritual war*". If the individual doesn't do the correct thing by observing and following the "*Regla De Congo*", then really what would make you believe that they would not do it to you. On the other side of the coin, if you are an individual leaving on "bad terms" with your temple and seeking initiation into another temple, if the Tata at the new Congo temple does not advise you what to do spiritually correctly then really you should take a look at the character of this individual (TATA) . If this Tata is trying to persuade you to join their particular temple and is "bad mouthing " the other Tata and the *Congo Munanzo* that you were born in, then more than likely this individual is just after your money and they themselves really don't know anything about the real Congo religious tradition or even "*Regla De Congo*". If the new Tata does not advise you in a responsible manner about what to do when you want to leave your former Congo temple then this Tata would not even think twice about "*taking your money and afterwards just push you to the side and to the curb*". Remember once again that "*not all that glitters is gold*". At any rate, the Congo religion is a very "hot spiritual energy force" so if you can 't

stand the heat, don 't even get initiated. "GET OUT OF THE KITCHEN BECAUSE THE STOVE IS TOO HOT ". So if you are one of those individuals who has left your temple on bad terms, you need to do the right thing. *YAYA 's* (Ladies) this also applies to you. **Q:** What if an individual who is an "*independent spiritual contractor*" comes to your *Congo Munanzo* and only wants to receive an initiation from you, but does not want to be apart of any particular group or your *Munanzo*? First of all, what is an *independent spiritual contractor*? An individual who I term *independent spiritual contractor* is somebody who is on their own individual spiritual quest and goes from Temple to Temple receiving initiations here and there to complete their spiritual mission.

A: If the individual is identified as being an "*independent spiritual contractor*" then you must decide what you will do on your own. *Independent spiritual contractors* should not be allowed to participate in the groups inner most secret ceremonies or rituals. *Independent spiritual contractors* should be given what they need and then sent on their way. Over my many years of participation in this religion, I have met many *independent spiritual contractors*. Some of them I assisted and some I didn't. That choice is up to you. It is my experience that you should never think that this individual will be loyal to your *Congo Munanzo*, so be "*very cautious*". An *independent spiritual contractor* is exactly what it is. This individual is on their own "team". "*Don't expect them to be a team player.*"

Q: How should I treat the " Padrino " of my Tata.

A: Well this is a very simple question to answer. The individual who initiated your Tata is also your Spiritual Grandfather. As you know once you join a *Congo Munanzo* the members are seen as one big happy family or extended family. So the answer is treat the individual with ⁶⁸ great respect even though they may not participate in ceremonies at

your *Congo Munanzo*. Respect is very important in the Congo religion. There is a *Spanish* saying in the Congo religion “ *un perro no come un perro* ”. A dog does not eat another dog ” so that means even though your Tata may have problems with his/her Padrino or Madrino, stay out of that mess. In the Congo religion there is a sacred order of honor and respect which should always be observed and that sacred cosmic order is the following: *God, The Ancestors, Mother & Father, Parents & Children, Brother & Sister*. If you disrespect your Godfather, Grandmother or Grandfather you are in violation of this cosmic heavenly order and nothing good will come to you. - Guaranteed -

Q: What if my Tata has a problem with his Godfather and asks me to participate in a ritual of black magic attack against his Godfather?

A: Absolutely not. remember once you join a *Congo Munanzo*, you become apart of an extended spiritual family that we believe is linked spiritually through our blood that you voluntarily and willingly offered to the Congo Spirits in exchange for their spiritual protection at the time that you were initiated "scratched." By participating in a spiritual attack against your brothers and sisters or other members such as you Padrino or your Tata you are really doing it to yourself. When you send out the Congo Spirits to attack someone that comes from your same spiritual family bloodline, they travel to the individual by smell. So if you are of the same spiritual bloodline and you send out the spirits to attack one of your own, how long will it be before those same spirits bummer rang back to you and kick you in the ass. "I would say very fast". So if you are at spiritual war with other members with your *Congo Munanzo*, think twice. It would be my advice for you to let them be. Remember, if someone attacks you from your own spiritual bloodline they are in violation of their original oath to the spirits when they join your particular spiritual *Congo Munanzo*. The spirits are *very* smart, so let the spirits do the

punishing and let this individual hang themselves with the rope of their own noose. At any rate, if you attack first any spiritual family member just be prepared for the worst and don 't blame this member when your luck runs out. *"The same spirits that you originally made a pact with usually are to blame and not the other individual"*. The spirits are just doing their job to maintain the celestial spiritual order and honor. You must always remember that when you take the oath of the Rayado initiation ceremony, you are *"swearing on your life and also swearing on your blood"*. What does that mean? That means not only are you swearing on your own blood, but you are spiritually in terms also "swearing" on the blood of your other *"real bloodline related family members"*. So if you do something against your Tata, your Tata 's Godparents or even to your Brothers and Sisters from your *Munanzo*, please be aware that when the Congo Spirits punish a member for violating their oath, often times the spirits will hit a member of your real bloodline related family. If you have children or other members of your family who are not initiated (Rayado), you better think about it. Everything that I just talked about also applies to Godchildren who have a problem with their Godparents. Sometimes it is better just to let dead dogs lie and move on without risking any type of spiritual punishment from the spirits that you originally made an oath to. The reason that I have talked about this very extensively is to warn you before seeking initiation into a temple without first seriously thinking about the spiritual consequences and risks involved.

Q: How should I dress in the Congo temple when participating in rituals?

A: Everyone should always be dressed in white cotton cloths to symbolize the simplicity of our ancestor's past. White also symbolizes purity and light. Women should always wear pants underneath a skirt. Why?

Because this religion is a "*masculine hot spiritual energy*" and the spirits are warriors and therefore when you are in front of the spirits you must be masculine at all times. Everybody should also have their heads covered with a white cloth bandana or a white hat. Wearing the initiation beads of the Congo Spirits is also appropriate.

SEXUALITY & MORALITY IN A CONGO TEMPLE

This is a very important topic which I feel is worthy of writing about. The first thing that I want to say is a *Congo Munanzo* is a place of worship and a place of God, therefore leave your lusty thoughts outside and come to the Temple clean in Mind, Body and Soul. If you have sexually relations before attending a ceremony at the *Congo Munanzo*, please wash yourself and take a "*Spiritual Bath*" before coming to the ceremony. At any rate, all members should purify themselves with an Spiritual *Omiero* Herbal Bath before participating in any ritual or ceremony held at the *Congo Munanzo*. "*THE CONGO MUNANZO IS NOT A PICK UP PLACE NOR IS IT A BROTHEL*." If you are joining a Congo temple to "*hook up*" or to meet other individuals for *sex* and *romance*, it is not the place. Even if you meet someone there that may be your soul mate, every Congo Temple has its own strict regulations about engaging in Temple relationships. If you meet someone at the Congo temple for romance, it should be only if you think the relationship will lead to a potential marriage. A consultation with the Tata of the *Munanzo* is advised to first see if the spirits approve or disapprove. *MEN AND WOMEN, THE CONGO TEMPLE IS NOT A SINGLES BAR*. Men and women, if you want to do that, it would be better and a lot cheaper for you to join a "*SWINGER 'S CLUB*".

CAN I RECEIVE MY RAYADO FROM A WOMAN?

This is a very good controversial topic. The answer is the following. The Congo religion is a very hot and masculine spiritual force which recognizes the important ritual role of both women and men as important parts of the *Congo Munanzo*. Both men and women have their religious roles defined within the particular Congo temple from which gave birth to their religious tradition. Although women have been known to give out Rayados, this is usually the role of a man. If the Yaya (Female Congo Priestess) gives out a Rayado, the woman must be completely finished with having a monthly menstrual cycle. That means that the women's monthly menstrual cycle has completely disappeared and will not come back. The reason is that when she approaches the spirits to perform an initiation ritual she must always approach the spirits from the energy of a male. *In our Congo temple we do not permit nor grant women the religious right to be able to perform any type of Rayado Initiation Ceremony ritual at all, thus avoiding any types of spiritual problems.* If you are a new initiate, *I would advise you to not receive your Rayado or any type of initiation except for maybe the Aje Spirits Initiation Ceremony or the Eggun Spirits Initiation Ceremony from a woman.* This is not a biased opinion, it is just tradition "*Regla De Congo*". It has been my experience that many individuals who received the Rayado from a woman is just not the same as it would be from a man and the *Rayado does not seem to protect an individual from danger as well as it would if the new initiate received it from a man.* Many times individuals receiving Rayado Initiations from women have had to have it done again by a qualified "TATA" to "*quita maldicion*" to get rid of the bad vibration that follows the new initiate after they receive a Rayado from a women who may still be menstruating. For all those individuals who have received a Rayado Initiation Ceremony from a women, I am sorry to inform you of this fact and perhaps that may be the reason why after

receiving your Rayado Initiation Ceremony that instead of things getting better for you it just got worse. Ladies you know that I have always been a very vocal, liberal and controversial force in my writings in both Palo Mayombe and in the Santeria Community, so I don 't want to offend anybody, but really ladies "it is what it is." At any rate, your role (women) in the Congo Temple is very important and you already have many other specific types of religious tasks to do that usually only women should be doing. Remember, this is a Congo religion and not the Orixá religion. ***THERE ARE NO EXCEPTIONS TO THE RULE - SO THE ANSWER IS NO !!! -***

Q:- Can a Congo Priestess (YAYA) prepare a Congo Spirit Nganga and a Congo Spirit Lucero or the Spirit Exu for me?

A: ***"ABSOLUTELY NOT".*** In traditional Brazilian Orthodox Congo Religion (*Regla De Congo*) and traditional Caribbean Congo Religion, women do not have the religious right to really prepare any of the major Congo Spirit Initiation Ceremonies with the exception of the *Aje Spirits Initiation* and the *Eggún Spirits Initiation Ceremony*. If you have received your *Congo Spirit Nganga* or *Spirit Lucero* from a women you better *"check it out"*. Why wait for problems to come your way when you already know that it is an accident just waiting to happen. Its not the question of will it happen, its a question of when will it happen? Don't take any spiritual chances, get rid of it and have a qualified and experienced Congo Priest (TATA) prepare the spirits for you again in the correct traditional Congo Religious manner.

Q: What is the difference between SANTERIA & CANDOMBLE?

A: Santeria is the Orixá religion as found and practiced in the Caribbean. Candomble is the Orixá religion as found and practiced in Brazil.

Q: Which of the two Orixá religious traditions are more powerful?

A: I am initiated in both the Caribbean Orixá religion as well as the Brazilian Orixá religious tradition and I have found that the Brazilian Orixá Mysteries are more powerful, authentic and actually do work very fast and have very good magical results. The Orixá religion as found and practiced in the Caribbean has in *"recent years"* developed many elements of *"fraud"* and *"trickery"* within it and many individuals who were initiated into the Caribbean Orixá Mysteries are now seeking out spiritual assistance and guidance from *Brazilian Orixá Priests* to correct what was done wrong during their initiations. You have to remember that Santeria as found and formally practiced by believers in the *New World* is only just a little more than 100 years of age as opposed to the Brazilian Orixá religious tradition which has been around and practiced with proven success since the early 1500's. The ultimate problem or blame for why the Orixá religion as found and practiced in the Caribbean is what I consider *"spiritually contaminated"* is not in the powerful Orixas themselves, but the blame lies with the individuals who are conferring their (Orixá) Mysteries to other individuals and who themselves (*Santero Priests*) are lacking the appropriate spiritual instruction and a basic educational and spiritual background to effectively do so with success.

"With something so important and costly as an initiation why would you take a chance to have it done wrong or even incorrectly". "The choice is up to you". "Just because everybody is doing it doesn't mean you should too". "Sometimes what appears to be good and legitimate may often times just be a large organized group of "CONMEN" just waiting to take your money by fleecing the unsuspecting sheep". If everybody was jumping off a cliff, would you do it to? I hope you answered "NO" to this question.

Q: What is the difference between⁷ Caribbean Palo Mayombe & Brazil-

ian Quimbanda?: The Congo religious tradition as found and practiced in the Caribbean is known as Palo Mayombe. The Congo religious tradition as found and practiced in Brazil is known as Quimbanda. Both religious traditions are derived from Congo tribes of African peoples who were brought to work as slaves to the New World.

Q: Between the Quimbanda and Palo Mayombe religious traditions, which one of the two is more powerful?

A: I have been initiated into both Caribbean and Brazilian Congo religious traditions and there is no question and without a doubt that the Brazilian Orthodox Quimbanda Congo religious system (Vititi Congo Bizango) is by far the strongest and most powerful magical Congo religious systems available. If you want to see fast *"hardcore magical results"* then seek out a qualified *"Quimbandeiro Priest."*

A: Caribbean Palo Mayombe is considered as a magical primer to Brazilian Quimbanda which is considered as *"High Magic"* because Quimbanda uses the advance spiritual principles of the occult magical arts. The magical formulas as well as the sacred initiations and ancient occult invocations associated with Brazilian Quimbanda are much more complex, complicated and bring about faster magical results.

Q: If I have already been initiated into Mysteries of Caribbean Palo Mayombe can I still receive initiations in Brazilian Quimbanda?

A: The answer is yes, but you have to start from the beginning and that means you have to get *"scratched"* all over again in the Quimbanda religious tradition. Although both magical religious systems are derived from the Congo they are very distinctly practiced differently. The believers from the Brazilian Orthodox Quimbanda Congo religious tradition place a great emphasis on the magical power of the Spirit Exu and the powerful spiritual entities of the ⁷⁵ *"astral realm."* The only thing that you

would have to do is find a qualified Quimbandeiro Priest who would be willing to assist you and to clean up the "*mess*" and then follow their initiation religious procedure for that Brazilian Orthodox Quimbanda Congo Munanzo.

Q: If I have received my initiation into Santeria (*La Ocha*) can I still practice Brazilian Candomble Orixá religion without having to do my Orixá initiation in Candomble again?

A: No. You would have to be initiated again. It would be better to start from the beginning with a set of new Orixá Mysteries that actually really do work and that were presented to you correctly.

Q: If an individual is incarcerated but wants to be initiated or join a Congo or Orixá Temple how do they do that?

A: The incarcerated individual must join a formal Congo Temple on the outside that will be willing to sponsor them and to be spiritually responsible for the individual while they are incarcerated and also be willing to do all of the necessary spiritual offerings to the Congo Spirits in their name (the incarcerated individual). The incarcerated individual can formally join a traditional *Congo Munanzo* through mail correspondence with the Tata from a *Congo Munanzo*. When the incarcerated individual leaves jail they must then immediately go to the same Congo Temple that assisted them while they were incarcerated and then formally be initiated without delay thanking the Congo Spirits and the Tata for their spiritual assistance that they received while they were incarcerated. *"If you do not seek out initiation at the formal Congo Munanzo that assisted you when you are released from jail, it will just a matter of time before the same Congo Spirits that help you get out put you back behind bars once again."* The *AMERICAN CANDOMBLE CHURCH* is currently the only legal religious entity, and Congo religious organization that offers free spiritual assistance and membership in a formal *Congo*

Munanzo to individuals who are presently incarcerated.

Q: While I was incarcerated, I joined a formal *Congo Munanzo*. I recently got out of jail but the *Congo Munanzo* that I joined and received the spiritual benefits from while I was incarcerated is in another state or to far away to travel. Can I just join another *Congo Munanzo* that is in close proximity to me without having to incur the extra added expense to travel to the original *Congo Munanzo* that assisted me while I was incarcerated?

A: The answer is NO. The spirits (Nkisi) from a particular *Congo Munanzo* made a spiritual sacrifice to help and to assist you while you were incarcerated. If you want to continue to receive their blessings, then you need to also make a personal sacrifice. If you do things correctly then you will be spiritually rewarded. Make initiation and travel arrangements with the Tata from that *Congo Munanzo* to get formally initiated ASAP. If you are a sincere individual I'am sure that you and the presiding Tata can make special financial arrangements so that you can begin your spiritual journey into the beautiful World of the Congo Spirits.
"ALWAYS BE LOYAL AND TRUE TO YOUR TATA (GODFATHER) AND TO THE SPIRITUAL MYSTERIES OF THE CONGO MUNANZO THAT GAVE BIRTH TO YOU".

Q: I am a *Tata* or a *Babalorixa* and I have my own formal Temple. Should I organize my temple as a formal Church or am I protected from religious prosecution without forming a formal Church in the United States ?

A: *No, you are not protected.* By being loosely organized without having the appropriated formal organization title of "church" or "religious organization" you are setting yourself up for all kinds of legal problems. Remember, this religious tradition ~~is~~ although legal is still not acceptable in America and is seen as taboo. By forming a legal church entity you

are securing more religious freedoms and rights as guaranteed to all organized formal religious groups under the *Constitution of the United States of America*. By formally organizing under the Federal laws, your religious group will be seen and viewed as being both legitimate and a little more "mainstream" for *American Society*.

Q: Should I join a Congo or Orixá Temple that is formally organized and recognized as a formal church or religious organization in the United States ? or should I join a Congo or Orixá Temple that is run from somebody's back yard, dirty garage or from their home ?

A: A legitimate formal spiritual church can be held in any location, but if you will be joining a Congo Temple or Orixá Temple that is not organized as a legitimate church or legal religious organization within the Federal and State Laws of the United States then you should really beware. So the answer is "no" if the Temple is being run from a dirty back-yard garage or from any other location without being legally and formally organized. The first question that you should ask the Tata when you are seeking out initiation into a formal Congo Temple is about their group's legal status. If they laugh or tell you that "*Carlos Montenegro*" does not know what he is talking about or that "*Carlos Montenegro* is full of shit" or they tell you that they do not have one (*an organized legal church*) then this should be a sure "*warning sign*" of what you do not want to happen (*fraud*) and that means "*bend over, grab your knees and get ready for the big screw.*" We are living in *America* and in extremely difficult economically hard times, so get with the program and pay attention". "*Wake up and smell the coffee*".

Q: What if someone tells me that *Carlos Montenegro* does not know what he is doing and that I should not read or believe anything he has to say in his books?

A: The choice is up to you if you want to believe that individual (s) .

The first thing that you should always analyze and ask yourself when somebody talks negative (rumors) about an individual is the question of "why" and what is the "motive" and the "gain" behind the negative comments. The answer is very clear and simple. The answer is financial and monetary gain. The true fact is that when an individual always has negative comments to say about a particular individual usually this individual is very insecure about themselves. This is not my opinion it is just basic *"Psychology 101"*. Negative comments are also a sign of jealousy and fear. When an individual reverts to making unnecessary negative comments of *"character assassination"* about a particular individual that is a sure sign that you are dealing with a very ignorant and uneducated individual. Remember that most of the individuals associated with the Orixá Religion and the Congo Religion especially in the Los Angeles area don't even have a third grade education, so why would you believe them and why would you want to be initiated with someone with such a limited and narrow mind that can't even *"think out of the box."* "Most of these negative, envious and closed minded individuals have not ever been outside of the five mile radius where they live." *Character assassination is one of the oldest tricks in the book.*

I have been initiated into the Congo and Orixá Mysteries for over 37 years and during that time I have assisted many 1000's of individuals with success with performing magical ritual requests. Another interesting fact about "me" that is not known or that nobody really wants to give me credit for is my sincere belief in giving equal access for all individuals by spiritually assisting them no matter of their economic financial status, race or sexual orientation and that 98% of these 1000's of individuals which I assisted over my 25 or so years of being a professional spiritualist, I did so and assisted these individuals with doing their spiritual work for free and without asking them for a single penny. The reason that I did this was because I acknowledge that I have a spiritual gift

and obligation to give thanks to the Glory of God to thank him for giving me the gift of spiritual sight and to be able to spiritually heal and spiritually resolve the problems of individuals who may not have been able to do it without my spiritual assistance. By doing such acts of good deeds to assist our brothers and sisters, only good can come my way. I have a proven documented track record with a 98% magical success rate. I am the first Congo religious priest that is recognized internationally by the international occult community as legitimate and as an authority on Congo High Magic Rituals. If I didn't know what I was doing magically and how to perform these very delicate sacred Congo initiations ceremonies It would be highly unlikely that I would be able to write such detailed books about these secret and sacred initiations with such precision. For over 25 years, my religious philosophy, theology and ideology has always remained constant and has never deviated outside of the lines of our Brazilian Orthodox Quimbanda Religious Tradition. I hope that I didn't sound so hard and rough, but it is what it is. By keeping within the confines of strictness and following this religious belief in a very orthodox religious form we (Casa Montenegro) have been able to avoid spiritual contamination from the outside spiritual world. I hope that I don't seem to come across as being to arrogant, but "it is what it is." I am a seasoned mature educated religious practitioner of the Congo religion and my professional credentials and accomplishments are unmatched by any other initiated member of this particular magical religious tradition and of the entire Santeria and Palo Mayombe Religious Community.: I have also written and published more than 500 books about Congo Sorcery, Black Magic and the Occult. All of these books instantly achieved success and were number one "best sellers" in the international literary occult world over and over again. My books are read and enjoyed by over 20 million devoted fans who all have very good results with my magical formulas. This does not sound like some-⁸⁰

one who doesn't know what he is talking about. Does it? the answer is "NO".

Q: What if someone tells me that the method by which the *Montenegro Family* practice Brazilian Orthodox Quimbanda does not really work and that I should not get initiated into the Brazilian Orthodox Quimbanda Mysteries?

A: This is a very simple question to answer. A religious tradition which has endured and survived the ultimate "*test of time*" is usually a very good sign that they are doing something right and something correct. If the religious tradition is not a viable belief system then it will usually become extinct and non existent within its first 100 years. This is not my opinion, it is a proven scientific fact based on the "*Laws and Principles of Spiritual Evolution*". "*Only the strongest of religious beliefs and religious traditions will continue to be practiced and attract new converts.*" "*Survival of the Fittest*". Although the Congo religion is thousands of years old, our particular religious tradition (*Vititi Congo Bizango*) has been in existence for more than 146 years. It doesn't look like our religious tradition will become extinct anytime soon. In fact our religious tradition (*Vititi Congo Bizango*) is expanding with leaps and bounds. We have initiated members all over the world who are practicing the *Vititi Congo Bizango* Religious Tradition with success. The initiated members of our particular religious tradition are extremely educated individuals who are committed to Brazilian Mysticism and Latin American Spiritual teachings and dissemination of spiritual knowledge in its purest and most Orthodox Religious form. It has only been through the blessings of the spiritual entities that our tradition has survived into modern times. That is why we truly believe that our particular religious tradition of *Vititi Congo Bizango* has been ordained by God.

Q: What do you think about the art of spiritual war and or engaging in

spiritual warfare? Why do people call you "The General" ?

A: I have been in many *Spiritual Wars* and I have never lost one, although it may appear at times to my enemies that they have won. Winning one *Spiritual Battle* is not the same as winning the complete *Spiritual War*. During a *Spiritual War* there are many *Spiritual Battles* and some you may win and some you may lose. The ultimate victory in a "*Spiritual War*" can take many years to be victorious over your occult enemies. *Spiritual War* requires intellectual spiritual strategic planning and preparation. Remember that old saying? "*Its Not Over Until The Fat Lady Sings*". The basic concept that you should always remember and keep in mind is that "*In the Game of Musical Chairs (Spiritual War against your Occult Enemies) Don't Get Caught Without a Seat*." I am sure everybody at one time or another during their childhood played this game at a birthday party. *Spiritual War* is the exact same concept. With this important ideology, I have always been victorious eventually over everyone of my "occult enemies." Because I have been so successful in my *Spiritual War* campaigns and have so much past historical experience in defeating my occult enemies in *Spiritual Wars*, I have been given the official title by my occult enemies of "*The General*".

"DON'T PLAY WITH FIRE BECAUSE YOU WILL GET BURNED EVERYTIME AND ALL THE TIME."

Q: *Does black magic really work? What if I believe that it can't affect me because I am a Christian and believe in God?*

A: This is a very simple question to answer. The spiritual power of black magic is like a live electrical wire. Black magic is pure raw cosmic energy that is manipulated by a magician or sorcerer to control or to dominate a particular individual or situation. When the live electrical wire (black magic) touches water, ^{some}body is going to get burned if you happen to be in its direct path. So the answer is yes. Black Magic is real

and even though you may be a Christian and believe in God you will still be affected by it because Black Magic is energy and it can not make any distinct differentiation between an individual who is a devout Christian or Non-Christian.

Q: If I want to organize my temple into a formal church or religious organization in the United States how can I do that?

A: If you are interested in receiving information about how to do that you can write to the *American Candomble Church* for free information about how to incorporate your religious group under a formal religious organization or church within the legal Federal and State guidelines of the United States.

A: There are several reasons why a Congo Munanzo or Orixá Temple should formally organize under the protection of a religious organization. The first reason is that by formally organizing under Federal Laws, your church group will be able to seek out legal representation and secure the legal services of a qualified and experienced civil rights lawyer who will be able to give out legal advice concerning unwarranted attacks by local legal authorities who so many times unjustly seek out to attack practitioners of African based religions because of ignorance. In many cases, the legal authorities will think twice before embarking on a campaign (*witch hunt*) against and prosecuting religious practitioners of a formal legal organized religious organization that is represented by legal counsel. The second thing is that when you become a legal religious organization you will be able to apply for and access Federal funding (Federal grants) for such things as education grants, educational programs, special cultural events grants and even access money to buy land or build a church. By organizing under a legal religious organization it doesn't mean that your member's names will be publicly known. Membership in that religious organization can still be private

without everybody (Federal Government) being in your private personal business. The third thing is that when you become a legal religious organization, the fees associated with religious education (initiations) can become tax deductible for its members when your organization is approved for their 501 (c) (3) status. **Q:** Does the Congo religion or the Orixá religion have a *Central Religious Authority* in the United States?

A: No. there is no *Central Religious Authority*. Unless the particular Orixá or Congo Temple is formally organized as a legal religious organization there is no Central Religious Authority. So that means if you are going to be initiated into an Orixá or Congo Temple that does not have legal status, *"anything goes"*. *That does not sound like such a good idea. Does it?*

Q: Why has the Santeria Religious Community and the Caribbean Palo Mayombe Community become so *"spiritually contaminated"* in recent years with such a high report of fraudulent criminal activity. The following answer to this question is *"common knowledge"* within the Santeria and Caribbean Congo Community, but it is a topic that nobody wants to talk about for obvious reasons.

A: Santeria as a religion was brought to United States in the 1940's and the 1950's by *"White Cuban Santeros."* The original *"old timers"* Santeros were very strict and Orthodox with their Orixá religious practices. These original Santero Priests were the first and the last ones to practice the Santeria religion in its purest form. Most of these original Santero Priest are now deceased and their original religious concepts behind the beautiful Santeria religion buried with them. These very important *"founding fathers"* of the Santeria religion as found and originally practiced in the United States were extremely educated and followed the Orixá religious theology and religious principles in its most

Orthodox religious and purest form. If the Orixá Mysteries were not organized and safe guarded by these original *"White Cuban Santeros"*, the Caribbean Santeria Orixá religion as we known it today would not be in existence although it has taken a complete *"left turn"* in recent years. The Mariel boat lift (*Los Marielitos*) was a mass exodus of Cubans who departed from Cuba's Mariel Harbor for the United States between April 15 and October 31, 1980. The event was precipitated by a sharp downturn in the Cuban economy which led to internal tensions on the island and a bid by up to 10,000 Cubans to gain asylum outside of Cuba. The Cuban government subsequently announced that anyone who wanted to leave could do so, and an exodus by boat started shortly afterwards. The exodus was organized by Cuban-Americans with the agreement of Cuban president Fidel Castro. The exodus started to have negative political implications for U.S. president Jimmy Carter when it was discovered that the majority of the Cuban exiles had been released from "Cuban jails" and "Cuban mental health facilities." The Mariel boat lift was ended by mutual agreement between the two governments involved in October 1980. By that point, as many as 125,000 *"Cuban criminals"* had made the journey to Florida. Most of these Cuban criminals were *"Afro Cubans"*. It was not until the late 1990's and early 2000's that the *"Afro Cuban Community"* who were considered by the established *"White Cuban Santeria Community"* as criminals were given access to be able to interact and participate with them within the secrecy of the traditional Orixá and Congo Temples. This intermixing of Cuban ethnic groups within the Santeria religion historically marks the beginning of the end for traditional Caribbean Orixá religion as originally practiced by the original early Santeria Santero Priests. During the early 1980's through the present time, the Santeria religion and the Caribbean Palo Mayombe religious beliefs started to become *"tainted"* and *"spiritually contaminated"* by a very ⁸⁵ aggressive criminal element that

has unfortunately permanently stained and damaged the legitimacy of the current Caribbean Orixá practice and of Caribbean Congo religion. This negative element continues to this present day. There are several reasons why this very destructive element was able to gain hold within the Caribbean Orixá Community and the Caribbean Congo Palo Mayombe Community. This criminal and fraudulent activity was brought into the Orixá religion by Cuban criminals released by Fidel Castro who were commen, gypsy fortune teller circus stars, thieves, drug users, drug dealers, prostitutes, murderers, pedafiles, emotional disturbed individuals who were under very serious psychiatric medical care and only "*God*" knows what else. For all of these very obvious reasons, that is why Fidel Castro let them go, because he was tired of supporting a bunch of criminals and undesirables that he considered *the "trash of Cuban society"*. When these individuals immigrated to the United States many of them eventually made their way to Miami, New York and to Los Angeles to set up *Botanica Shops* where they would be able to continue their criminal activities under the guise of the Orixá and Congo religious traditions by fleecing unsuspected individuals who were not familiar with the real authentic aspects of the Santeria and Palo Mayombe Religion. The *City of Los Angeles* seems to have become the primary "*Mecca*" and "*hub*" for this fraudulent criminal activity within the Santeria Community. That is the reason why it would be better for the new initiate to join a legal organized spiritual temple or religious organization that has educated mature members that are serious about the religion. It is time for the entire Santeria Religious Community and the Caribbean Congo religious Community to clean up their "*acts*" and to get legally correct or face the negative consequences that one day will reach your doors by not having the appropriate protection of a legal church or spiritual organization.

Q: Why are initiated members of the Santeria Religion and the Palo Mayombe Religion losing faith with their Temples and deciding to leave or seek out the assistance from Brazilian Quimbanda Congo Temples?

A: The answer is simply that these individuals are just tired of being "ripped off" and because they are not learning anything to advance their spirituality in a positive direction that will benefit them in their everyday personal lives.

Q: I want to get initiated into the Mysteries of Caribbean Palo Mayombe. Where is Palo Mayombe practiced in the United States in its purest form?

A: If you want to get initiated into the "*legitimate*" authentic Mysteries of traditional Palo Mayombe in the United States you need to go to the "*Big Apple*", *New York City*. I have traveled and visited many Congo Temples in the United States as well as around the World and I can honestly tell you without a doubt that the Congo Priests (*Paleros*) found in *New York City* are by far the best and most powerful practitioners of Orthodox "*Regla De Congo*", (*legitimate Congo religion*) and "*Congo Sorcery Magic*" found in its purest form in the United States. The second would be *New Jersey*, the third would be *Chicago*, the fourth would be *Miami*. The *City of Los Angeles* would be the worst place to get initiated into the Palo Mayombe and Orixa Mysteries on a "scale of 1 to 10" because of the high rate of fraud and criminal activity found within the traditional Orixa and Congo Temples in the *City of Los Angeles*. Although the Congo practitioners in the *City of Los Angeles* claim to practice Palo Mayombe in its purest form they are actually really practicing "*Kimbisa*" another Congo derived religion and not Palo Mayombe as they claim to be. If you have been initiated into any Palo Mayombe Congo Temple in the *City of Los Angeles* you may be

receiving a very watered down and corrupt version of the Congo religious tradition. If you are seeking out initiation into a Congo Temple for the first time I would like to caution and discourage the new initiate from doing so in the City of Los Angeles because you are just going to get your money "ripped off."

CONGRATULATIONS TO MY CONGO BROTHERS OF NEW YORK CITY.

Q: I want to get initiated into the Mysteries of Brazilian Quimbanda. Where is the Quimbanda religion practiced in the United States in its purest form?

A: It is very difficult to find a legitimate authentic Quimbanda Temple outside of Brazil. The *American Candomble Church* located in Los Angeles is the only legitimate and known religious source to receive these powerful initiations in their purest religious form. The Mysteries and Traditions of the *American Candomble Church* are 146 years old. That is a long time to be practicing Congo magic with great success. The Montenegro Family are no strangers to the World of the Occult and we have a past 3500 year old continuos history of practicing European Necromancy and the Occult Black Arts.

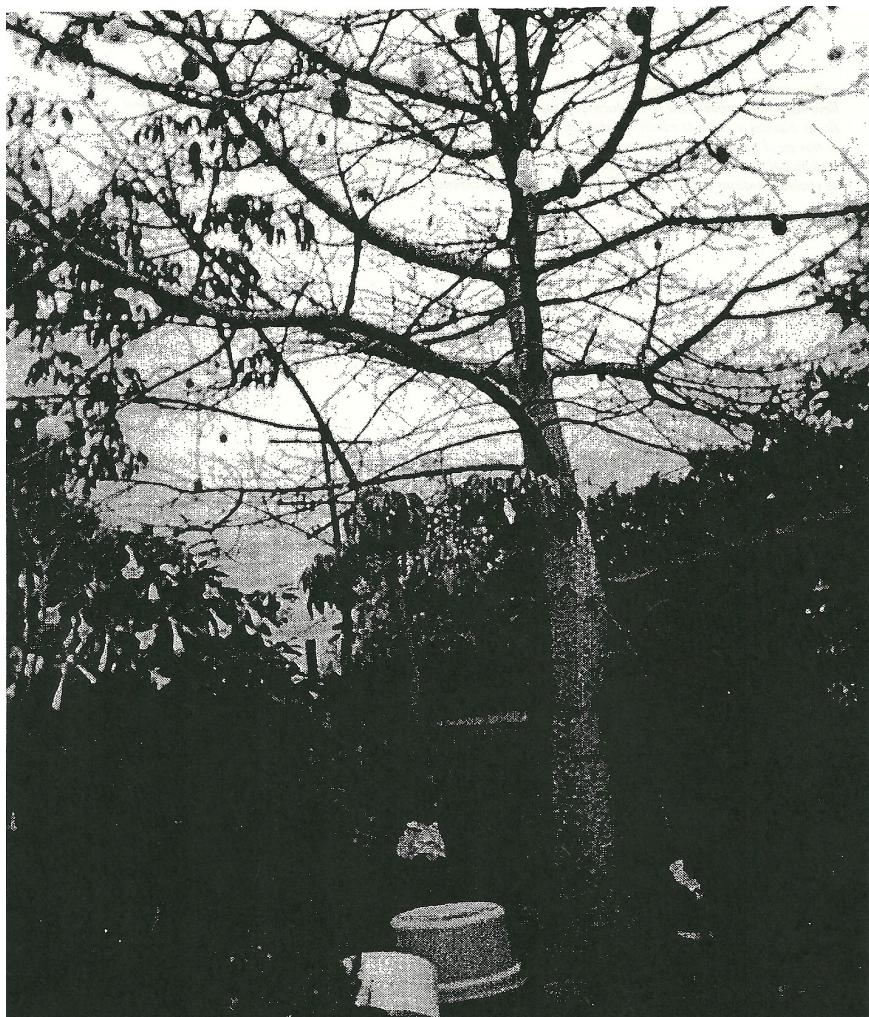
*IF YOU ARE INTERESTED IN FORMING AN ORGANIZED SPIRITUAL FORMAL LEGAL CHURCH ORGANIZATION IN THE UNITED STATES, THE **AMERICAN CANDOMBLE CHURCH** CAN ASSIST YOU WITH FREE INFORMATION. OUR LEGAL EXPERTS CAN ALSO ASSIST YOU IN FILING THE APPROPRIATE FEDERAL AND STATE FORMS TO ESTABLISH 501 (C) (3) STATUS. THE **AMERICAN CANDOMBLE CHURCH** CAN ASSIST YOUR RELIGIOUS ORGANIZATION IN FINDING AND WRITING BOTH FEDERAL AND STATE GRANTS. 213.909.1998*



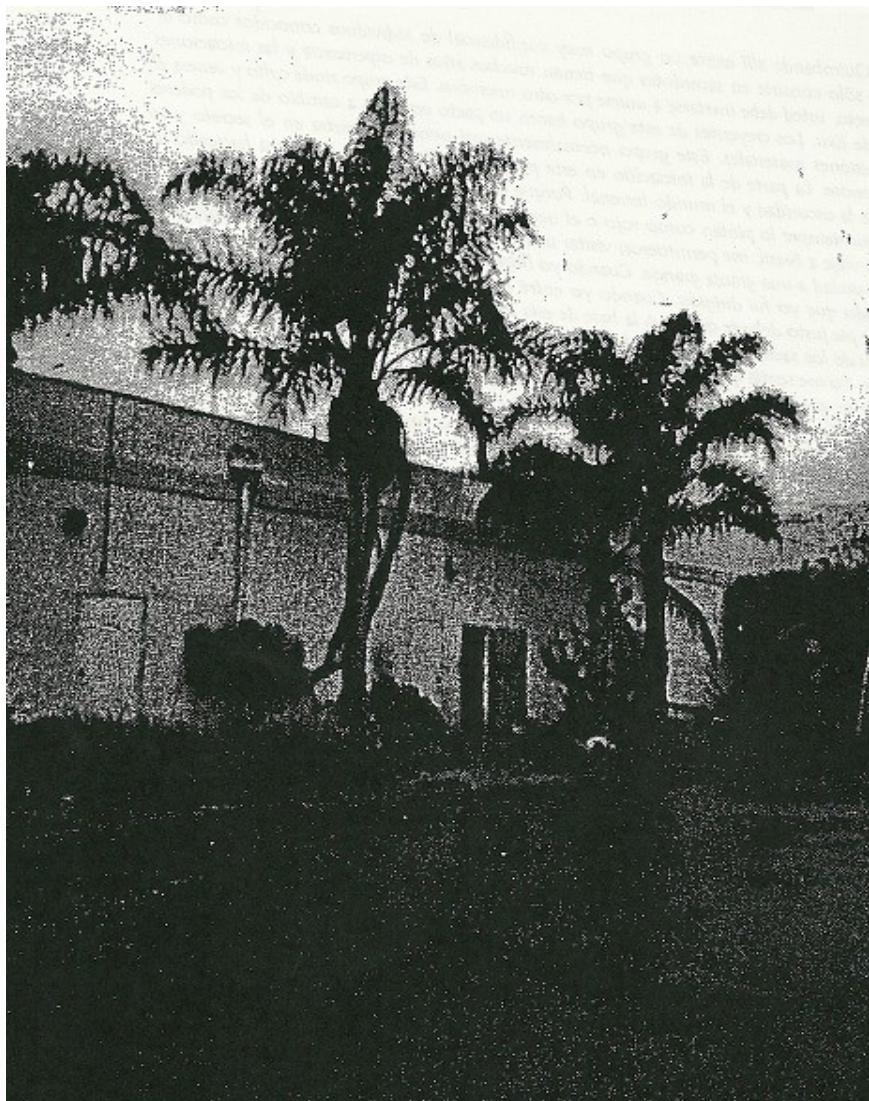
THE 21 PALOS

All of the Congo Spirit Ngangas contain a variety of natural magical ingredients that together empower the Congo Spirits so that they can manifest here on Earth and take on a variety of spiritual forms. In the Congolese religious tradition, these natural herbs are collectively called Nfinda. It is believed that each of these herbs contains a specific type of magical ability and is inhabited by a spirit. Every traditional Congo Nganga must have a minimum of at least 21 Palos. These Palos can be made into powder or placed whole into the powerful Congo Spirit Nganga. These Palos reinforce the power of the Congo Spirits to be able to make magic begin or to end. Although the following list of 21 Palos seems to be the most common of these powerful Palos, a Congo Priest can pick and chose from a large variety of different types of magical Palos depending on the particular or specific type of Congo Spirit Nganga that they are preparing. The following list of 21 Palos is more commonly used to prepare any of the Congo spirit ngangas presented here in this book.

1. ***PALO PARA MI*** - This palo is used to attract prosperity and love.
2. ***PALO YAMAO*** - This palo is used for both good and evil.
3. ***PALO BRONCO*** - This palo is used as a protection against witchcraft.
4. ***PALO CAJA*** - This palo is used to defeat an occult enemy.
5. ***PALO CHANGO*** - This palo is used to overcome all obstacles.
6. ***PALO VIRA MUNDO*** - This palo is used for both good to evil.
7. ***PALO TENGUE*** - This palo is used for spiritual protection.
8. ***PALO YAYA*** - This palo is used to reverse black magic back to the sender.
9. ***PALO VITITI CONGO*** - This palo is used to destroy your enemies.
10. ***PALO MORURU*** - This palo is used to close the roads of your enemies.
11. ***PALO CENIZA*** - This palo is used to maintain the energy of the Nganga.
12. ***PALO ROMPE HUESO*** - This palo is used to remove obstacles in your path.
13. ***PALO MONTE*** - This palo is used to invoke the power of the Congo Spirits.
14. ***PALO VARIA*** - This palo is used to dominate any individual or situation.
15. ***PALO MATA NEGRO*** - This palo is used to destroy black magic.
16. ***PALO CAMBIA RUMBO*** - This palo is used to destroy any individual.
17. ***PALO GUASIMA*** - This palo is used to control individuals.
18. ***PALO CIGUARRAYA*** - This palo is used to remove witchcraft.
19. ***PALO MAJAGUA*** - This palo is used to give the spirits supernatural power.
20. ***PALO VENCE BATALLA*** - This palo is used to win any spiritual battle or war.
21. ***PALO AMANSA GUAPO*** - This palo is used to attract money and love.



A picture of the sacred "Ceiba Spirit Tree". The Ceiba Tree is believed to be a gathering place of the Aje Spirits, the Eggun Spirits and the Congo Spirits. This powerful magical tree is the most important magical plant of the Brazilian Quimbanda Religious Tradition. The Congo Spirits can be invoked and summoned directly in front of this sacred tree of the Congo religion.



A picture of the "Palma Real" tree. The Palma Real tree is used by Congo Priests to summon the Congo Spirits for magical spiritual work. The spiritual work is usually left at the foot of this very powerful spirit tree along with traditional offerings.

THE RAYADO INITIATION CEREMONY

This book was written as a religious "how to" manual for initiated members of the Congo religious tradition known as *Vittiti Congo Bizango*. At the writing of this book I have had the opportunity to have had successfully initiated more than 11,000 individuals into the sacred Congo religious tradition and Mysteries from all parts of the World. Although there may be some differences and variations of this particular initiation ceremony, the religious structure presented here of this complete religious ritual is the same as other Congo temples found throughout the World. If your *Rayado Initiation Ceremony* was not done very similar to the following initiation ceremony presented here, then more than likely it was not done correctly and you should seek out an experienced Tata (Priest) from the Congo religion to correct it. The following Rayado Initiation Ceremony is how to do this very sacred ceremony in front of any of the *Congo spirit ngangas*.

STEP 1 - THE CONGO DIVINATION CEREMONY

The interested individual (new initiate) must first consult with the Congo spirits with an experienced Tata (Congo Priest) using the *Chamalongo Divination System*. This can be done using the more commonly found and practiced simple (4) coconut shell *Chamalongo* method or it can be done using the full set of prepared *Chamalongo* (16) spirit seashells to determine if the individual will be allowed to enter into that particular Munanzo. If the spirits respond in favor of the individual, then the Tata will determine when the ceremony can take place and what the new individual must do before the actual *Rayado Initiation Ceremony* takes place.

STEP II - A SPIRITUAL OFFERING TO THE ANCESTORS

The individual must make an spiritual offering to their own ancestor spirits to receive permission to even proceed. This offering is usually placed on the floor directly in front of the *Eggún Spirits Ancestor Shrine* at the Congo Temple that you are seeking initiation into. When you bring the offering, the Tata will call upon the Ancestors from the temple and from your family to witness the sacred ceremony.

A SPIRITUAL FOOD OFFERING TO THE EGGUN SPIRITS

1. *WHITE PLATE*
2. *ONE COCONUT*
3. *THREE HOUSEHOLD CANDLES (WHITE)*
4. *ONE GLASS OF FRESH WATER*
5. *ONE BOTTLE OF WHITE RUM (CACHACA/AGUARDIENTE)*
6. *THE SPIRITUAL OFFERING OF \$21.00 (DERECHO)*
7. *A PACK OF TABACCO CIGARS*

SOMETIMES THE ANCESTORS WILL REQUIRE A BLOOD OFFERING (EBBO) SUCH AS A ROOSTER OR A HEN. THE SPIRITS MAY ALSO REQUIRE A COOKED HOT FOOD OFFERING (ADDIMU) SUCH AS RICE AND BEANS, YUCCA, POTATOES AND EVEN COOKED MEAT OR POULTRY. DURING YOUR INITIAL CONSULTATION WITH THE CHAMALONGO, THE TATA WILL DETERMINE WHAT THE ANCESTOR SPIRITS REQUIRE IN ORDER TO PROCEED WITH THE RAYADO INITIATION CEREMONY. THIS CEREMONY MUST BE DONE IN ORDER TO ENSURE THE SUCCESS OF THE RAYADO INITIATION.

STEP III

After completing *STEP II*, the individual can proceed to STEP III. I also would like to add the comment that they (new initiate) must complete the Rayado ritual within 21 days if the individual will not be receiving their Rayado initiation the same day as presenting the offering to the Eggun Spirits. If the individual waits more than 21 days from the time that they present the offerings to the Eggun Spirits, there may be a change in the individual's spiritual destiny as foretold by the Chamalongos and they will have to have the Tata read the Chamalongos once again to determine if the spiritual alignment of the individual has not changed since the last Chamalongo divination reading. When the individual arrives at the Munanzo for the initiation ritual, they must bring all of the following items:

A COMPLETE CHANGE OF "NEW" WHITE CLOTHES, A WHITE BANDANA, A WHITE PLATE, ONE COCONUT, (3) HOUSEHOLD CANDLES (WHITE), ONE LARGE BOTTLE OF WHITE RUM (CACHACA/AGUARDIENTE), ONE PACKAGE OF TABACCO CIGARS, ONE "NEW" WHITE TOWEL, BLACK ROOSTERS (2), THE SPIRITUAL OFFERING (DERECHO)

STEP IV - THE ROMPEMIENTO (SPIRITUAL CLEANSING)

The spiritual purification ritual that the individual will first have done by the Tata or by the other members of the Congo temple is called “*rompimiento*”. The *rompimiento* ceremony is a spiritual cleansing done using cigar smoke, rum, black soap and omiero herbal bath liquid. The cleansing is done by the priests present praying over the individual who will become initiated by reciting a series of Congo prayers that are said to the spirits so they will spiritually descend upon the cleansing ceremony to free the individual from any type of negative vibration. The *rompimiento* ceremony is usually done outside in a special area of the Congo temple. When the prayers are finished, the individual will have their clothes cut and then ritually torn off their bodies and then bathed in a special herbal bath liquid mixture known as omiero. This omiero is a mixture of various herbs and is ritually prepared and magically charged for maximum strength and spiritual power. The tearing of the clothes represents the individual leaving their past life behind and to prepare for a brand new spiritual life. The individual should be given authentic real African Black Soap to bathe with along while they are bathing. The Congo temple is a sacred holy place of God and therefore all individuals that are allowed to participate in the Rayado Initiation Ceremony should also take an omiero spiritual bath at home before coming to the temple to assist in the ceremony. When coming to the Congo Munanzo to assist the Tata with the initiation process, you must learn to leave your problems outside and away from the temple. Remember, this is a very special day for the new initiate and your full attention, focus and spiritual concentration is necessary to ensure the spiritual success of the Congo *Rayado Initiation Ceremony*.

IF YOU ARE A PALERO PRIEST INITIATING A NEW FEMALE INITIATE, PLEASE STAY SPIRITUALLY FOCUSED AND AVOID ANY SEXUAL THOUGHTS WHILE DOING THE ROMPEMIENTO. SEXUAL MISCONDUCT AND IMMORALITY ARE STRICTLY PROHIBITED IN ALL CONGO TEMPLES IN THE "REGLA DE CONGO". IF YOU THINK THAT YOU WILL HAVE A PROBLEM WITH THE "REGLA DE CONGO" HAVE SOMEONE WHO IS MORE EXPERIENCED DO THE CLEANSING CEREMONY.

PALEROS & PALERAS RESPECT ALL INDIVIDUALS AT ALL TIMES.

STEP V

After the individual has finished bathing, they will be allowed to towel dry and instructed to put on their new white clothes. The new initiate will be then blind folded with the white bandana and led to the Congo Temple ritual initiation area and made to kneel down on a straw mat and then be placed in a position of facing the wall until the initiation begins. This process is called “*penetencia*”. This is a time for the initiate to reflect on their past life and to think about what they are about to do. This is also the time for the initiate to start to focus on their ancestor spirits, their spirit guides and the Congo spirits and also for the spirits to start to surround the initiate to start bringing them blessings. The new initiate will remain kneeling until the initiation ceremony begins. This “*penetencia*” time usually last about 1 to 3 hours depending on your particular Congo temple.

ALL OF THE TORNED AND CUT CLOTHES OF THE INDIVIDUAL SHOULD BE PLACED INTO A LARGE CLOTH BURLAP BAG AND PLACED TO ONE SIDE OF THE TEMPLE AREA FOR NOW. THIS BAG ALONG WITH THE BODIES OF THE SACRIFICED ROOSTERS AND 21 PENNIES MUST BE TAKEN TO A RAILROAD CROSSING OR TO A CEMETERY AND LEFT THERE AT THE END OF THE RAYADO INITIATION CEREMONY BY THE NEW INITIATE.

STEP VI

When the time arrives for the Rayado initiation to begin, the initiate will be led to the initiation area where the primary spiritual nganga resides and where the Rayado ceremony will take place. The initiate will be led outside so that the initiate will re-enter the “*CUARTO DE MUERTO*” the spirit room in the appropriate formal manner. The new initiate will follow blindly a member from the Congo temple into the ritual area by placing their right hand on the left shoulder of the temple member. The new initiate will be instructed to knock on the temple door “(3) times” and the Congo Temple member who is assisting the new initiate will tell him or her what to say. When the new initiate knocks (3) times on the temple door, the Tata from behind the door will respond by saying the following:

(TATA): Who knocks on this sacred Congo Temple door?

(NEW INITIATE): The individual will state their full birth name.

(TATA): The Tata will then say the following; What do you seek here?

(NEW INITIATE): The new initiate responds saying the following; I seek new life, I seek the spirit (the name of the spirit nagnga that the individual will receive their Rayado on) and I seek all of the good things in this life. After saying this, the Tata will say the following:

(TATA) : "Cuenda" or ENTER.

Following the temple member, the initiate will be led directly in front of the nganga and again be asked to kneel down. The member who led the new initiate to the initiation area will then stand behind the new initiate with their right hand on the right shoulder of the new initiate. The member will be holding a white candle that is lit in the other hand. The initiate will then be presented to hold the white plate which will contain all of the offerings on it that they brought to the temple. A WHITE PLATE, ONE COCONUT, (3) HOUSEHOLD CANDLES (WHITE), ONE LARGE BOTTLE OF WHITE RUM (CACHACA/ AGUARDIENTE), ONE PACKAGE OF TABACCO CIGARS, ONE "NEW" WHITE TOWEL, BLACK ROOSTERS (2), THE SPIRITUAL OFFERING (DERECHO)

(TATA) : The priest will then ask the initiate the following question: (name of the new initiate) Do you swear on your blood to never reveal to anybody what you will go through and see tonight?

(NEW INITIATE) : The new initiate responds: I swear on my life and on my blood.

(TATA) : The priest then asks again to the "new initiate", What do you seek?

(NEW INITIATE) : The new initiate responds: I have come here seeking a new life and I seek the Mysteries and the secrets of Congo Spirits and of this Congo Munanzo (the name of the particular Munanzo).

STEP VII

The members of the temple will then begin singing traditional Congo religion Mambos. (THE CONGO MAMBOS ARE SUNG REPEATEDLY UNTIL YOU BEGIN TO FEEL THE ENERGY OF THE SPIRITS TO START TO DESCEND UPON THE CEREMONY) After singing the Congo Mambos then proceed to STEP VIII.

STEP VIII

The Tata standing in front of the new initiate and the other members of the Congo temple standing behind the individual (new initiate) The Tata will begin reciting the following prayers and the other members responding to the following prayers. While the Tata is reciting the prayers, the Bakunfula who is the right hand of the Tata and the regulator of the temple and all its religious functions starts tapping in sync directly in front of the Congo Spirits Nganga with the Congo prayers the "Baston De Muerto".

(TATA): *CON LA LICENCIA DE NZAMBI*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE AJE*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE EGGUN QUE ESTAN EN LOS PIES DE NZAMBI*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE EXU (LUCERO)*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE LUKANKANSE*

(MEMBERS): *SALA MALEKUN¹⁰², MALEKUN SALA*

(TATA): *CON LA LICENCIA DE KOBAYENDE*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE CENTELLE NDOKI*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE GURUNFINDA*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE MADRE DE AGUA*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE MAMA CHOLA*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE TIEMPO VIEJO*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE CABO RONDO*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE SIETE RAYOS*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *CON LA LICENCIA DE NSAMBA NTALA*

(MEMBERS): *SALA MALEKUN, MALEKUN SALA*

(TATA): *SOMOS O NO SOMOS*

(MEMBERS): *SOMOS*

(TATA): *SOMOS O NO SOMOS*

(MEMBERS): *SOMOS*

(TATA): *SOMOS O NO SOMOS*

(MEMBERS): *SOMOS*

(TATA): *OJO POR OJO*

DIENTE POR DIENTE

PERRO NO COME PERRO

LA MATRACA MATA SU MADREO

SOMOS O NO SOMOS

SOMOS O NO SOMOS

SOMOS O NO SOMOS

ZARABANDA BRILLUMBI NDOKI INFIERNO VIRA MUNDO

ZARABANDA BRILLUMBI NDOKI INFIERNO VIRA MUNDO

ZARABANDA BRILLUMBI NDOKI INFIERNO VIRA MUNDO

ZARABANDA BRILLUMBI NDOKI INFIERNO VIRA MUNDO
WHO IS THE GREATEST IN HEAVEN? NZAMBI
WHO IS THE GREATEST IN HEAVEN? NZAMBI
WHO IS THE GREATEST IN HEAVEN? NZAMBI
WHO ARE YOU? ZARABANDA
WHO ARE YOU? ZARABANDA
WHO ARE YOU? ZARABANDA

AFTER SAYING THIS PRAYER THE CEREMONY PROCEEDS WITH THE TATA SAYING THE FOLLOWING WORDS AND BY THEN ASKING THE NEW INITIATE THE FOLLOWING QUESTIONS:

(TATA): You are here in this sacred temple and this sacred place.

- 1. Do you still wish to continue with this ceremony?*
- 2. Do you swear on your blood to never reveal anything about this ceremony to anyone? -* If the new initiate replies yes then the initiation ritual continues -

STEP IX

AFTER THE MEMBERS HAVE FINISHED RECITING THE PRAYERS, EACH MEMBER WILL COME UP TO THE NGANGA AND USING PEMBA/TIZO “*WHITE CHALK*” WILL EACH DRAW OUT ON THE FLOOR DIRECTLY IN FRONT OF THE NGANGA THE CONGO SPIRIT SIGNATURE (FIRMA) THAT EACH OF THEM RECEIVED AFTER THEIR SECOND RAYADO CEREMONY. THE FIRMA OR THE SACRED SPIRITUAL SIGNATURE (SPIRIT SIGIL) IS UNIQUE TO EACH PARTICULAR MUNANZO MEMBER. IT IS ONLY BY DRAWING THIS SECRET FIRMA ON THE FLOOR DIRECTLY IN FRONT OF THE NGANGA THAT THE CONGO SPIRITS WILL RECOGNIZE THE SECRET SPIRITUAL IDENTITY OF EACH MEMBER WHO IS PRESENT AT THE INITIATION CEREMONY. AFTER THE CEREMONY IS COMPLETEY FINISHED, THESE SECRET FIRMAS WILL BE WASHED AWAY USING WHITE RUM OR CHAMBA.

STEP X

The Tata will take the bottle of Chamba and blow it directly over the nganga and the new initiate (3 times). After this, the Tata will then light a cigar and blow the smoke directly over the nganga and over the new initiate. After this, the Tata and the Bakunfula will ritually clean the new initiate with one of the live roosters and then sacrifice it over the nganga and allow the blood to pour into the Spirit Nganga allowing the "*Nkisi*" to fed and to gain power and strength before proceeding to the next step. After the rooster is sacrificed, it is placed into the burlap bag along with the initiates torn and cut clothes from the rompimiento cleansing ceremony.

STEP XI THE PRESENTATION

In the presentation ceremony, the individual is presented various sacred items of the Spirit Nganga and of Congo temple. The new initiate will once again swear on their blood with each of the items presented to them. Before the Tata and the Bakunfula present the sacred items the initiate will be asked the following questions and will swear on their blood to each of these questions.

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to always respect your Godfather ?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to be loyal and respect your Congo Munanzo ?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to never reveal any of the sacred secret mysteries of this Congo Munanzo ?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to be a good man ?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to be a good and faithful Godson?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to be a good Congo Brother?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to be a good Husband to your Wife?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to be a good Father?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say name of the new initiate) - Do you swear on your life and on your blood to keep the secrets of this Congo Munanzo secretive and uphold its honor of our Congo tradition?*

(**NEW INITIATE**): *YES*

(**TATA**): *(Say the name of the new initiate) - Do you swear on your life and on your blood to defend this temple with your life?*

(NEW INITIATE): YES

(TATA): (Say the name of the new initiate) - Do you swear on your life and on your blood that you will not regret what you are going to do at this initiation in the morning?

(NEW INITIATE): YES

The Tata will then take the following items and present it to the individual in the following order: THE CONGO SPIRIT *LUCERO*, A PALO "STICK", A PIECE OF *TIZO* (CHALK), THE *CANA BRAVA*, THE *MPAKA* FROM THE *NGANGA* SPIRIT and lastly a *HUMAN TIBIA BONE* FROM THE *NGANGA* SPIRIT. (The Tata Priest and the Bakunfula will present the sacred items directly on all of the areas and points where the new initiate will be "scratched" on). As the Tata finishes presenting each of the sacred items the members will sing a mambo to each of the sacred ritual items.

1. Place the "CONGO SPIRIT *LUCERO*" into the hands of the new initiate who is kneeling down and still blind folded and say the following:

(TATA): What do you have in your hands ?

(NEW INITIATE): The new initiate will then say: *I don't know.*

(TATA): *This is the Spirit Lucero, The Keeper of the Crossroads and the Divine Gate Keeper. It is through the Spirit Lucero that you were able to be here and present tonight. It is the Spirit Lucero who led you here to this Munanzo tonight. It is through the Spirit Lucero that your destiny begins and ends. It is through the Spirit Lucero that all magic begins and ends. It is through the Spirit Lucero that your new life begins here tonight at this temple at this very holy and sacred of all places.*

May the Spirit Lucero light your roads in darkness so that you will never lose your way home.

May the Spirit Lucero guide and protect you so that you will always have a roof over your head.

May the Spirit Lucero always have food on your table.

May the Spirit Lucero always provide that you have money in your pockets.

May the Spirit Lucero always give you good health.

May the Spirit Lucero always give you victory over all of your enemies known and unknown.

May the Spirit Lucero banish all tragedy in your path.

May the Spirit Lucero never allow you to be arrested.

May the Spirit Lucero never allow you to be placed behind bars.

May the Spirit Lucero never allow you to be placed in front of a judge or a jury against you.

May the Spirit Lucero give you the ability to always be able to leap over all obstacles in your life, like the deer that leaps over their obstacles.

(TATA): Do you swear on your life and on your blood tonight to the Spirit Lucero ?

(NEW INITIATE): Yes, I swear

(TATA): Tell the new initiate to kiss the Spirit Lucero, (3) times.

(TATA): Present the Spirit Lucero to the new initiates (forehead, both hands, both shoulders, the back of the neck and to both back of the legs) while singing the following Mambo song:

(TATA & TEMPLE MEMBERS) : *Juran Lucero, Juran Lucero Yo, Juran Lucero, Juran Lucero Yo.*

2. Place the sacred "PALO" stick into the hands of the new initiate who is kneeling down and still blind folded and say the following:

(TATA): *What do you have in your hands ?*

(NEW INITIATE) : The new initiate will then say: *I don't know.*

(TATA) : *This is the sacred "finda". Finda is herb in Congo. It is also called "palo". "Finda" was placed here on this earth by Nzambi (God) to heal and to make magic work. This sacred item has a spirit associated with it. The herbs are sacred to the Congo Spirits. All finda contains a unique power to its own. Each of the Spirits represented here tonight have their own unique "finda" that is sacred only to them. By invoking the magical powers of the finda, there is nothing that you can not do. This "finda" is round. It is round because it symbolizes that because it is round it can roll. Just as this "Finda", or "palo" can roll so shall you to by receiving this sacred ceremony be also able to roll over all of your enemies and obstacles in your life.*

(TATA) : Do you swear on your life and on your blood tonight to this Palo and to this sacred Finda ?

(NEW INITIATE) : Yes, I swear

(TATA) : Tell the new initiate to kiss the "PALO", (3) times.

(TATA) : Present the "PALO" to the new initiates (forehead, both hands, both shoulders, the back of the neck and to both back of the legs) while singing the following Mambo song:

(TATA & TEMPLE MEMBERS) : *Juran Palo, Juran Palo Yo, Juran Palo, Juran Palo Yo, Juran Finda, Juran Finda Yo, Juran Finda, Juran Finda Yo, Juran Palo, Juran Palo Yo, Juran Palo, Juran Palo Yo.*

3. Place the sacred "TIZO" (White Chalk/Pemba) into the hands of the new initiate who is kneeling down and still blind folded and say the following:

(**TATA**): *What do you have in your hands ?*

(**NEW INITIATE**): The new initiate will then say: *I don't know.*

(**TATA**): *This is the sacred "tizo". Tizo is a powerful spirit. Tizo is sacred to the Congo Spirits because without it they can not write their names or know our names. Tizo is used to draw out the powerful spirit signatures which when drawn and then properly invoked bring forth magic and new life. The color of Tizo is white. White represents purity and light. White represents the bones of the Spirits that you are making a pact here tonight.*

(**TATA**): Do you swear on your life and on your blood tonight to the spirit of this Tizo ?

(**NEW INITIATE**): Yes, I swear

(**TATA**): Tell the new initiate to kiss the "TIZO", (3) times.

(**TATA**): Present the "TIZO" to the new initiates (forehead, both hands, both shoulders, the back of the neck and to both back of the legs) while singing the following Mambo song:

(TATA & TEMPLE MEMBERS) : *Juran Tizo, Juran Tizo Yo, Juran Tizo, Juran Tizo Yo.*

4. Place the sacred "CANA BRAVA" into the hands of the new initiate who is kneeling down and still blind folded and say the following:

(TATA) : *What do you have in your hands ?*

(NEW INITIATE) : The new initiate will then say: *I don't know.*

(TATA) : *This is the sacred "CANA BRAVA". Cana Brava is a powerful spirit. Cana Brava is sacred to the Congo Spirits because it is the spiritual thermometer of the Nganga. Without it the Congo Spirits would be unbalanced just as you would be unbalanced without the Congo Spirits. Within the Cana Brava it contains all of the elements to cool down the Congo Spirits just as the Congo Spirits contain all of the elements that you will need in this life to remain cool and balanced.*

(TATA) : Do you swear on your life and on your blood tonight to the spirit of this CANA BRAVA ?

(NEW INITIATE) : Yes, I swear

(TATA) : Tell the new initiate to kiss the "CANA BRAVA", (3) times.

(TATA) : Present the "CANA BRAVA" to the new initiates (forehead, both hands, both shoulders, the back of the neck and to both back of the legs) while singing the following Mambo song:

(TATA & TEMPLE MEMBERS) : *Juran Cana Brava, Juran Cana Brava Yo, Juran Cana Brava, Juran Cana Brava Yo.*

5. Place the sacred "MPAKA" into the hands of the new initiate who is kneeling down and still blind folded and say the following:

(TATA) : *What do you have in your hands ?*

(NEW INITIATE) : The new initiate will then say : *I don't know.*

(TATA) : *This is the sacred "MPAKA". The Mpaka contains a powerful spirit. The Mpaka contains all of the spiritual elements which exist and found within nature to give the Spirits life. It is through the Mpaka that the Congo Spirits can be manifested within our World. It is through the Mpaka that the spirits can see, hear and smell you. The Mpaka It is also called "Vititi Mensu", the all seeing spirit eye because it has a mirror as its eyes. Through the Vititi Mensu, the mirrored eye, the spirits can reveal all evil and banish all evil that our enemies may send our way. The sacred Mpaka contains all of sacred mysteries of our belief within it and therefore through the Mpaka the Spirits can be born and given new life just as you are being born here tonight into a new life. A new life protected by the all powerful eye of the Vititi Mensu, Mpaka.*

(TATA) : Do you swear on your life and on your blood tonight to the spirit of this MPAKA ?

(NEW INITIATE): Yes, I swear

(TATA): Tell the new initiate to kiss the "MPAKA", (3) times.

(TATA): Present the "MPAKA" to the new initiates (forehead, both hands, both shoulders, the back of the neck and to both back of the legs) while singing the following Mambo song:

(TATA & TEMPLE MEMBERS) : *Juran Mpaka, Juran Mpaka Yo, Juran Mpaka, Juran Mpaka Yo.*

6. Place the sacred "TIBIA" into the hands of the new initiate who is kneeling down and still blind folded and say the following:

(TATA): *What do you have in your hands ?*

(NEW INITIATE): The new initiate will then say: *I don't know.*

(TATA): *This is the sacred "HUESO". HUESO is a powerful spirit. HUESO is sacred to the Congo Spirits because it represents strength, vitality and new life. Without the Hueso the spirits could not walk just as you would not be able to walk without the Congo Spirits. It is through Hueso that the Congo Spirits will protect you.*

(TATA): Do you swear on your life and on your blood tonight to the spirit of this HUESO ?

(NEW INITIATE): Yes, I swear

(TATA): Tell the new initiate to kiss the "HUESO", (3) times and then bite down on it (3) times.

(TATA): Present the "HUESO" to the new initiates (forehead, both hands, both shoulders, the back of the neck and to both back of the legs) while singing the following Mambo song:

(TATA & TEMPLE MEMBERS) : *Juran Hueso, Juran Hueso Yo, Juran Hueso, Juran Hueso Yo.*

7. Place the sacred "MBELE" into the hands of the new initiate who is kneeling down and still blind folded and say the following:

(TATA): *What do you have in your hands ?*

(NEW INITIATE): The new initiate will then say: *I don't know.*

(TATA): *This is the sacred "MBELE". The Mbele is a powerful spirit. The Mbele is the sacred Machete of the Congo Spirits. The Mbele represents law and order. The Mbele is used to punish the enemies of the Congo Spirits just as they will punish you if you ever disrespect them, disrespect your temple, disrespect your Tata or disrespect the other members of this temple. The Mbele is used to cut down all negative and unwanted things in the spirits path just as they will cut away and down all of your enemies and negative obstacles in your life.*

(TATA): Do you swear on your life and on your blood tonight to the spirit of this MBELE?

(NEW INITIATE): Yes, I swear

(TATA): Tell the new initiate to kiss the "MBELE", (3) times.

(TATA): Present the "MBELE" to the new initiates (forehead, both hands, both shoulders, the back of the neck and to both back of the legs) while singing the following Mambo song:

(TATA & TEMPLE MEMBERS) : *Juran Mbele, Juran Mbele Yo, Juran Mbele, Juran Mbele Yo.*

STEP XII

After the presentation ceremony, give the new initiate (3) YAMBUZO tablets to swallow one at at time in their mouth and a glass of omiero made from 21 herbs to drink to wash them down. After they swallow all (3) YAMBUZO tablets and drink all of the Omiero, then give the new initiate (3) capfuls of Chamba to drink.

IF THE NEW INITIATE HAS BEEN THE VICTIM OF ANY WITCHCRAFT ATTACKS IN THE PAST THE INDIVIDUAL WILL AUTOMATICALLY START TO VOMIT IT UP SO PLEASE HAVE A PLASTIC BAG PRESENT TO PLACE IT IN. IF THE INDIVIDUAL VOMITS UP THE WITCHCRAFT THEM PLACE THIS BAG INSIDE THE BAG CONTAINING THE NEW INITIATES TORNEO CUT CLOTHES FROM THE ROMPEMIENTO CEREMONY AND THE BODY OF THE ROOSTER. IT IS ONLY THOUGH THIS CEREMONY BY TAKING THE YAMBUZO TABLETS AND DRINKING THE OMIERO AND CHAMBA THAT AN INDIVIDUAL CAN TRUELY GET RID OF ANY WITCHCRAFT THAT HAS BEEN CAUSING THEM PAST OR PRESENT HARM.

STEP XIII

The Tata will then blow chamba and rum directly over the entire body of the new initiate and once again blow cigar smoke over the body and other areas that the individual will receive the Rayado "cuts". Using a new razor blade, the Tata will then cut some of the new initiates hair and wrap it in corn husk and wrap it using thread. This special package will be placed inside of the nganga of the spirit that the new initiate is making the pact with in exchange for the spirits protection. The belief and theory behind doing this is that if the spirit has something of you then they will know who you are by your unique smell. It is through smell that the spirits are able to locate us because spirits can not see as we do and can only see shadows like a blind man. The Tata then says to the initiate the following:

(TATA) : (Say the name of the new initiate), You have come here today seeking the protection of the spirits. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always have a roof over your head. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always have food on your table. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always have money in your pockets. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always have good health. May you always have material possessions and wealth. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be accused by your enemies. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be arrested. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be placed behind bars in jail. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be in front of a judge against you. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always be victorious over all of your enemies known and unknown. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May the spirits always give you light in darkness. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May there never be any tragedy in your path. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May death never be in your path. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May illness never be in your path. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be shot. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be stabbed. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always avoid the spirit of death. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May the blood that spills today from your body be the only blood that every spills from your body. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May it be better that your blood spill here tonight in front of the Congo Spirits then it spill in the streets by some tragedy or some accident. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May this be the only blood that ever spills from your body. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May your blood give the spirits new life as they promise that they will give you new life. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May the spirits give you the ability like the deer to leap over your enemies. Sala Malekun, Malekun Sala.

(*Say the name of the new initiate*), *May your enemies not see nor hear this ceremony here tonight. Sala Malekun, Malekun Sala.*

STEP XIV

Using a new razor blade, the Tata will then proceed in doing the Rayado Initiation Ceremony by cutting the skin of the new initiate. As the Tata makes the cuts in the skin on the new initiate, the Bakunfula will rub the specially prepared powder called “ *Polvo De Muerto* ” directly into the cuts of the new initiate. As the Bakunfula or the Tata rubs the powder into the cuts of the new initiate, the wax from the white candle that was lighted at the beginning of the ceremony will be poured directly on top of the areas where the Rayado was done.

THE RAYADO SCRATCHINGS "CUTS" ARE DONE ON ALL OF THE FOLLOWING PLACES ON THE NEW INITIATES BODY: (BOTH SIDES OF THE UPPER TORSO, ON BOTH HANDS, ON BOTH SIDES OF THE BACK UPPER TORSO, ON THE BACK OF BOTH LEGS) THE RAYADO MARKS WILL BE ALWAYS CUT IN A SERIES OF (3) STRAIGHT LINES ON THE LEFT SIDE OF THE BODY. THE RAYADO MARKS WILL ALWAYS BE IN THE FORM OF A CROSS ON THE RIGHT SIDE OF THE BODY. PLEASE SEE THE RAYADO DIAGRAM AT THE END OF THIS BOOK TO SEE THE ACTUAL AREAS IN WHICH AN INDIVIDUAL WILL RECEIVE THE RAYADO MARKS. THIS IS THE CORRECT WAY TO RITUALLY GIVE AND TO PRESENT THE RAYADO MARKINGS. THE RAYADO MARKINGS "CUTS" SHOULD NOT BE MORE THAN 1 INCH IN LENGTH. IF THE RAYADO CEREMONY IS DONE CORRECTLY, THE MARKINGS WILL USUALLY HEAL BEFORE THE NEXT MORNING OR BEFORE 24 HOURS AFTER THE RITUAL RAYADO CEREMONY.

STEP XV

WHEN THE CUTS HAVE BEEN COMPLETELY SEALED WITH THE WHITE CANDLE WAX, THE TATA WILL SPIRITUALLY SEAL EACH OF THE RAYADO AREAS BY PRESSING THE MIRRORED END OF THE MPAKA AGAINST THE NEWLY CUT AREAS (STAMPING). AFTERWARDS, THE TATA WILL TELL THE NEW INITIATE TO OPEN THEIR MOUTH. WHEN THE NEW INITIATE OPENS THEIR MOUTH, THE CANDLE FLAME IS EXTINGUISHED DIRECTLY ON THE NEW INITIATE'S TONGUE.

STEP XVI

THE TATA OR THE BAKUNFULA WILL THEN CLEANSE THE NEW INITIATE AGAIN WITH THE REMAINING LIVE ROOSTER ALONG WITH CLEANSING ALL OF THE OTHER MEMBERS THAT ARE THERE PRESENT. WHEN EVERY ONE HAS BEEN CLEANSED WITH THE ROOSTER, IT WILL THEN BE SACRIFICED AND THE BLOOD ALLOWED TO DRIP DIRECTLY INTO ONTO THE SPIRIT LUCERO AND THEN INTO THE NGANGA AND OVER THE SPIRIT BEADS THAT YOU WILL BE GIVING THE NEW INITIATE TO WEAR AFTER FEEDING THE CONGO SPIRITS. THE FOLLOWING IS HOW TO CORRECTLY SACRIFICE A ROOSTER/HEN DURING ANY CONGO RITUAL THE TATA WILL FIRST HAVE THE BAKUNFULA HOLD THE ROOSTER TIGHTLY BY ITS LEGS AND ITS BODY. THE TATA WILL THEN SPRAY RUM OVER THE ROOSTER AND THEN BLOW CIGAR SMOKE OVER IT TO SANCTIFY THE SPIRIT OF THE ROOSTER. THE TATA WILL THEN PLACE THE MBELE TO THE NECK OF THE ROOSTER AND THEN SAY THE FOLLOWING BEFORE RITUALLY SLITTING THE THROAT OF THE ROOSTER TO FEED TO THE CONGO SPIRITS.

(**TATA**): (WHILE POINTING THE KNIFE AT THE THROAT OF THE ROOSTER BEFORE RITUALLY SACRIFICING IT TO THE CONGO SPIRITS WILL SAY:

(**TATA**): "*PUNTA*"

(**TATA & CONGO MEMBERS**): *MENGA*

THE TATA THEN SLITS THE THROAT OF THE BIRD AND AS THE BLOOD STRATS TO DRIP OUT THE FOLLOWING IS THEN SAID:

(TATA): *MENGA QUE VA A CORRER*

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): *MENGA QUE VA A CORRER*

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): *MENGA QUE VA A CORRER*

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): MBELE ESTA COMIENDO

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): MBELE ESTA COMIENDO

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): LUCERITO ESTA COMIENDO

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): LUCERITO ESTA COMIENDO

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): (SAY THE NAME OF THE SPIRIT NGANGA) *ESTA COMIENDO*

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): (SAY THE NAME OF THE SPIRIT NGANGA) *ESTA COMIENDO*

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): *LUCERITO ESTA COMIENDO*

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): *MENGA QUE VA A CORRER*

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

(TATA): *MENGA QUE VA A CORRER*

(TATA & CONGO MEMBERS): *COMO CORRE, COMO CORRE*

THE TATA WILL THEN WASH THE MBELE WITH THE WHITE RUM AND ALLOW IT TO DRIP CLEAN INTO THE NGANGA. AFTER THIS THE TATA WILL THEN SPRAY RUM AND BLOW CIGAR SMOKE ONTO THE SPIRIT LUCERO AND INTO THE SPIRIT NGANGA.

STEP XVII

The Tata and the Bakunfula will then take the Human Skull (*KIYUMBA*) from the nganga, a glass of water and a white candle and hold it in front face of the new initiate. The lighted white candle will be held behind the glass of fresh water with a crucifix inside and behind these items the *Kiyumba* (skull) As the blind fold is removed from the new initiate the Tata will say to the individual the following:

(TATA): *Tell me what do you see?*

(NEW INITIATE): The new new initiate will respond with what they think they see.

(TATA): *The Crucifix in the water represents Nzambi (GOD) and the water around it represents protection, purity and a cleansed spiritual path, the candle represents the protective light that the spirits will give you in the world of darkness and the skull represents the Congo Spirits that you have made a pact with through this sacred initiation.*

(TATA): *May the Congo Spirits which give you light also give you new life and all the good things that life and destiny holds for you.*

STEP XVIII

The new initiate is made to lay face down on the floor directly in front of the nganga. When they are laying face down, each member will use the sacred ritual MBELE "*machete*" and hit the new initiate with the flat side of the machete (21) times each. The new initiate will then be told that if every they disobey the "*CONGO SPIRITS*", the "*TATA*", the "*BAKUNFULA*", the other "*TEMPLE MEMBERS*", or the "*REGLAS DE CONGO*" of their Congo Munanzo that they are being initiated into that they will be punished in this same manner in front of the spirits by the *TATA* and or by the *BAKUNFULA*.

WHEN AN INDIVIDUAL BECOMES A MEMBER OF A CONGO MUNANZO THEY AGREE TO BE PUNISHED AND DISCIPLINED IN FRONT OF THE CONGO SPIRITS BY THE TATA OR THE BAKUNFULA FOR BREAKING OR VIOLATING ANY OF THE SACRED OATHS, RULES & REGULATIONS OF THE CONGO MUNANZO.

IF YOU ARE AN INDIVIDUAL WHO DOES NOT LIKE TO LISTEN OR OBEY RULES THEN THE FORMAL CONGO MUNANZO IS NOT FOR YOU. YOU BETTER THINK IT OVER BEFORE YOU GET INITIATED.

STEP XIX

The new initiate is then lifted off the floor by the Tata and the Bakunfula and shown how to salute the Tata and the other members of the Congo Temple. This special salute is done each and every time you see your Tata or any other member from your Congo temple.

THIS VERY UNIQUE SALUTE WHICH INCLUDES A SECRET HAND SHAKE MAY VARY FROM TEMPLE TO TEMPLE. THE SECRET HAND SHAKE IS HOW YOU WILL BE ABLE TO IDENTIFY OTHER INDIVIDUALS WHO HAVE BEEN INITIATED INTO THE CONGO MYSTERIES FROM YOUR PARTICULAR CONGO TEMPLE.

STEP XX

The new initiate will then go with the other members from the Congo Munanzo and dispose of the bag of items containing the dead roosters, the new initiates cut/torn cloths and what ever else that the Congo spirits instruct the members to place in the bag. After disposing of the bag, the new initiate will return to the Congo Munanzo where they will sleep in front of the nganga the entire night on a straw mat. After the new initiate wakes up in the morning they will once again take a bath by themselves using the same omiero herbal mixture that they used for the Rayado initiation. This bath should be taken by the initiate at their respected homes for three consecutive days.

In our Brazilian Orthodox Quimbanda Congo Temple, we require all new initiates to sleep in front of the nganga for three consecutive nights so that the spirits can begin to know and to assist the new initiate to resolve any problems that they may have in their path. By sleeping in front of the nganga which gave birth to your Rayado initiation you will start to be able to see, hear, and to smell the spirits. The Rayado ceremony opens up the third eye of an individual and therefore you will want to spend as much time with the Congo Spirits as possible in order to develop and fine tune your new psychic spiritual and magical abilities.

IF YOU HAVE BEEN INITIATED INTO THE CONGO MYSTERIES AND DID NOT SPEND THE NIGHT IN FRONT OF THE NGANGA OF YOUR CONGO MUNANZO YOU DID NOT HAVE THE CEREMONY DONE CORRECTLY. IN OUR CONGO MUNANZO, FOLLOWING THE RAYADO CEREMONY THE NEW INITIATE IS GIVEN A HEAD ROGATION CLEANSING "ROGACION DE LA CABEZA" TO FURTHER SPIRITUALLY STRENGTHEN THE NEW INITIATES RELATIONSHIP WITH THE POWERFUL CONGO SPIRITS TO OPEN UP AND TO DEVELOP THE NEW INITIATE'S THIRD EYE. A HEAD ROGATION WILL STABLIZE THE NEW INITIATE'S PERSONAL SPIRIT GUIDES.

THE SECOND RAYADO INITIATION RITUAL

THE SECOND RAYADO SHOULD TAKE PLACE (21) DAYS AFTER THE FIRST RAYADO. THE INITIATION PROCESS IS THE SAME FOR THE SECOND RAYADO PROCESS EXCEPT FOR THE FOLLOWING:

- (1) *THE INDIVIDUAL NO LONGER HAS TO WEAR A BLIND FOLD.*
- (2) *THE INDIVIDUAL IS NOT HIT WITH THE MACHETE BY THE MEMBERS OF THE TEMPLE.*
- (3) *THE MARKS OF THE SECOND RAYADO RITUAL ARE DONE DIRECTLY ON TOP AND IN THE SAME PLACE AS THE FIRST ONES ON THE NEW INITIATES BODY.*
- (4) *AFTER RECEIVING THE SECOND RAYADO, THE NEW INITIATE IS GIVEN A SPECIAL SET OF SPIRIT BEADS CALLED "COLLAR DE MUERTO" THE COLLAR DE MUERTO IS ALSO KNOWN AS THE "COLLAR DE LA BANDERA". THIS POWERFUL COLLAR IS A LONG STRAND OF BEADS THAT CONTAINS VARIOUS COLOR PATTERNS OF EACH OF THE CONGO SPIRITS, A SMALL CHAIN AND A COWRIE SHELL THAT IS PREPARED, PACKED AND SEALED WITH POWERFUL MAGICAL INGREDIENTS THAT WILL PROTECT THE INDIVIDUAL AND GIVE THEM SPECIAL MAGICAL ABILITIES. THE COLLAR DE MUERTO IS WORN OVER THE SHOULDRERS AND ACCROSS THE CHEST (LEFT SHOULDER TO RIGHT SIDE WAIST) AT CEREMONIES.*

IF THE COWRIE SHELL ON THE COLLAR DE MUERTO HAS NOT BEEN FILLED UP WITH THE SECRET MAGICAL INGREDIENTS BY THE TATA AND THEN SEALED, THE CEREMONY WAS NOT DONE CORRECTLY.

HOW TO PREPARE THE SACRED RAYADO POWDER

The Following sacred formula is how to correctly prepare the sacred *Rayado Initiation Powder*. This formula is taken from the *Brazilian Orthodox Quimbanda Congo* religious tradition (*Vititi Congo Bizango*). This sacred powder may be prepared in a different manner depending on the Congo religious system which are being initiated into. If you received your *Rayado Initiation Ceremony* and the Tata did not place this sacred *Rayado Initiation Powder* into the Rayado "scratches" your Rayado was not done correctly. It is only by placing this sacred powder into your Rayado "scratches" that the new initiate will be spiritually connected to the Congo Spirits. If you did not have this done during your *Rayado Initiation Ceremony* the Congo Spirits will not be able to protect you nor will they be able to recognize you as one of their own children. This sacred powder is also referred to as "*Polvo De Muerto*" by the initiates of Caribbean Palo Mayombe religious tradition.

IF THE RAYADO POWDER IS "NOT" PREPARED CORRECTLY AND IT IS PLACED INTO THE RAYADO "SCRATCHINGS" OF THE NEW INITIATE IT WILL BE ALMOST IMPOSSIBLE TO REMOVE IT FROM THEIR BODIES. THIS CAN BE EXTREMELY SPIRITUALLY DAMAGING TO THE SRIRITUAL WELL BEING OF THE NEW INITIATE. IF THE RAYADO POWDER IS NOT PREPARED CORRECTLY THE NEW INITIATE CAN DEVELOP TERMINAL ILLNESS AND CAUSE THE EVENTUAL DEATH OF THE NEW INITIATE. THIS IS ANOTHER ONE OF THOSE TRAGIC STORIES THAT I HAVE SEEN AND HEARD HAPPENING TO 1000's OF INNOCENT INDIVIDUALS DESIRING TO RECEIVE THE AUTHENTIC MYSTERIES OF THE CONGO RELIGION.

IN MANY OF THESE TRAGIC STORIES THAT THE NEW INITIATE WAS "SCRATCHED INTO PALO", THE TATA ONLY USED THE ASH FROM A CIGAR OR ABSOLUTELY NOTHING AT ALL TO PACK THE "SCRATCHES" WITH. THIS IS NOT THE CORRECT WAY TO RECEIVE THE RAYADO INITIATION CEREMONY. IF YOU HAVE ALREADY RECEIVED YOUR RAYADO INITIATION AND THERE WAS NOTHING PACKED INTO THE "SCRATCHINGS" OR IF THEY ONLY USED THE ASH FROM A CIGAR, YOU GOT "RIPPED OFF." THIS IS A VERY COMMON PRACTICE IN PALO MAYOMBE MUNANZOS IN THE CITY OF LOS ANGELES. MAKE SURE THAT THE CONGO MUNANZO THAT YOU ARE GETTING INITIATED INTO IS LEGITIMATE AND THAT THE TATA REALLY KNOWS WHAT HE IS DOING. "DON'T GET BURNED". AN INCORRECT RAYADO INITIATION CEREMONY IS A DISASTER JUST WAITING TO HAPPEN TO THE NEW INITIATE.

INGREDIENTS NECESSARY

DIRT FROM 121 TOMBS

DIRT FROM 121 DIFFERENT LOCATIONS

HUMAN BONE POWDER

121 POWDERED HERBS

121 POWDERED PALOS

DEER HORN POWDER

POWDERED ACHE DE SANTO HERB (OPTIONAL)

THIS IS THE AUTHENTIC "ORIGINAL" BASIC RAYADO INITIATION POWDER FORMULA ALTHOUGH THERE MAY BE OTHER SACRED RELIGIOUS INGREDIENTS ADDED TO IT DEPENDING ON THE MYSTERIES OF THE PARTICULAR CONGO MUNANZO THAT YOU ARE GETTING INITIATED INTO.

IF THE TATA FROM YOUR MUNANZO TELLS YOU THAT IN THEIR CONGO RELIGIOUS TRADITION THAT THEY ONLY USE "CIGAR ASH" OR "NOTHING" AT ALL IN THE RAYADO INITIATION CEREMONY YOU HAVE BEEN "RIPPED OFF" AND THAT INDIVIDUAL DOESN'T KNOW WHAT THEY ARE DOING. IF THIS IS THE CASE THEN YOU SHOULD FIND A QUALIFIED TATA TO FIX IT RIGHT AWAY.

HOW TO MAKE THE SACRED YAMBUZO TABLETS

The sacred *Yambuzo Tablets* are made of the same ingredients as the *Rayado Initiation Powder* but are formed into tablets or spiritual pills using bee's honey to make and to form them. When a new initiate is given these very powerful magical ingredients to swallow, if the individual has any witchcraft or negative energy within their bodies these sacred ingredients will cause them to vomit it up and thus removing it from their bodies making the individual spiritually clean. The new initiate is given (3) *Yambuzo Tablets* to swallow along with the sacred ritual *Congo Spirit Omiero* to drink.

IF YOU RECEIVED YOUR RAYADO INITIATION CEREMONY AND YOU WERE NOT GIVEN YAMBUZO TABLETS TO SWALLOW, THEN YOUR RAYADO WAS NOT DONE CORRECTLY. THESE SACRED INGREDIENTS ARE KEY ELEMENTS TO SPIRITUALLY PREPARING THE BODY OF THE NEW INITIATE TO BE ABLE TO WORK WITH THE CONGO SPIRITS. THE PRACTICE OF USING THE YAMBUZO TABLETS IS NOT UNIQUE TO THE PRACTICE OF TRADITIONAL BRAZILIAN ORTHODOX QUIMBANDA. THIS VERY IMPORTANT ASPECT OF THE RAYADO INITIATION CEREMONY IS COMMON TO ALL CONGO RELIGIOUS MAGICAL BELIEFS NO MATTER WHAT RELIGIOUS TRADITION THAT YOU COME FROM. IF YOU WERE NOT GIVEN THE SACRED YAMBUZO TABLETS TO SWALLOW YOUR RAYADO INITIATION CEREMONY WAS NOT DONE CORRECTLY.

INGREDIENTS NECESSARY

DIRT FROM 121 TOMBS

DIRT FROM 121 DIFFERENT LOCATIONS

HUMAN BONE POWDER

121 POWDERED HERBS

121 POWDERED PALOS

POWDERED ACHE DE SANTO HERB (OPTIONAL)

DEER HORN POWDER

BEE'S HONEY

BRAZO FUERTE

The Congo Spirit Brazo Fuerte is the King of the forces found deep inside the earth. He is also the patron of volcanoes. He is identified as the Orixá Aganyu and the Roman Catholic Saints Saint Christopher & Saint John The Baptist. This particular Nganga takes 21 days to complete the ritual ceremony. The ritual should be performed in the mountains and it should be started on a full moon at 12 midnight. The spirit of Brazo Fuerte can be petitioned in matters of spiritual cleansing, waging wars and opening the doors to success.

Items Needed for Brazo Fuerte

Large clay pot (tall with a wide mouth)
One large volcanic rock
Twenty-one lighting stones
Nine large black stones from the mountain
Dirt from six cemeteries
Dirt from an Indian cemetery
Dirt from the four winds
Dirt from 6 mountain peaks
Dirt from 6 jails
Dirt from 6 courts
Dirt from 6 police stations
Dirt from 6 churches
Dirt from 6 crossroads
Sand from the beach
Sand from the river

Dirt from six banks
Dirt from the base of six palm trees
Dirt from the base of a double headed palm tree
Dirt from the base of a Ceiba tree
Dirt from the base of a Mambo tree
Dirt from the base of a Flamboyan tree
The remains and bones from twenty-one birds of flight
Three venomous snakes
Nine bats
One gallon of river water
One gallon Sea Water
One quart of May rain Water
Nine coconuts
Human bones from the right and left hands (male)
Human bones from the right and left feet (male)
Human bones from the right and left arms (male)
Human skull (male)
Twenty-one palos in powder form
twenty-one palos (24 inches in length)

Live Animals Needed for Brazo Fuerte

One Ram

Two black Roosters

Two Pigeons

Preparation for Brazo Fuerte

1. In a large bowl, prepare an omiero using the herbs sacred to the Orixá Aganyu. Use the grains of paradise, ocean water, river water, May rain water, and the milk from the coconuts. After you have prepared the omiero, place the volcanic rock, twenty lightning stones, nine large black stones, nine quartz, and all of the coins into the omiero liquid and allow them to soak for a 24 hour period. Light a large 7 day red candle next to the bowl. This procedure should be done outside.
2. Paint the symbol of Brazo Fuerte with red paint on the inside bottom of the clay bowl and seal the design with melted virgin wax.
3. After the paint has dried, wash the inside and outside of the pot with some of the omiero.
4. Take a mouthful of rum and spray it directly into the clay bowl.
5. Light a cigar and blow the smoke directly into the clay bowl.

6. After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the bowl.
7. In a large bucket, mix all of the dirt, powdered palos and iron oxidate together. Mix well.
8. After you have mixed all of the dirt, pour in some of the omiero mixture into the bucket containing the dirt and make a thick paste like mixture.
9. Using the paste dirt mixture, place a one inch layer over the design in the bowl.

10. On top of this mixture, place the volcanic stone into the center and the twenty-one lightning stones positioned around it.

11. Place another layer of dirt.

12. On this layer place the nine black stones into the center.

13. Place another layer of dirt.

14. On this layer place the remains and bones from the twenty-one birds of flight.

15. Place another layer of dirt.
16. On this layer place all of the bones except for the skull.
17. Place another layer of dirt.
18. On this layer place nine snakes. If they are still flexible, coil them up in striking positions.

19. Place the remaining dirt on top of these items so that the dirt comes all the way up to the top of the clay bowl.

20. Place the skull into the center of the bowl.

21. Hammer all of the palos in a circle into the dirt around the edge of the clay bowl.

22. Place the empaka, Cana Brava and the metal tools of Orixá Aganyu into the clay bowl.

23. After you have fully mounted the Nganga, several mambos should be sung to the spirits and to Brazo Fuerte.

24. After the mambos, the entire Nganga should be placed and buried into a large hole on a high mountain and left there for 21 days and nights.

25. After the 21 days have passed, the Nganga can be unearthed and fed the following animals in this order, ram, roosters, and pigeons.

26. After you have fed the spirit, pour bee 's honey, red wine and blow cigar smoke and chamba over the Nganga.

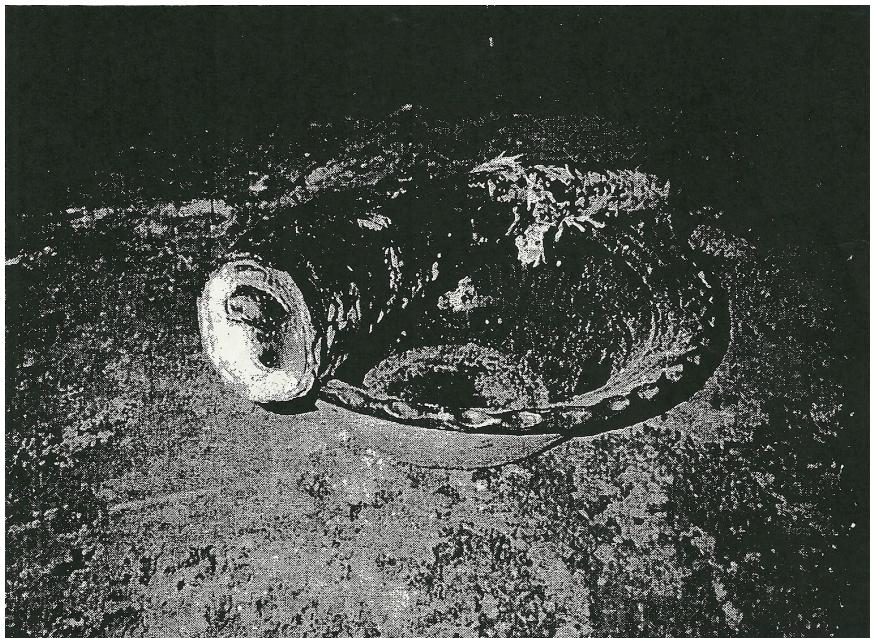
27. After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.
28. If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed in his final resting place along with a red candle until you are ready to summon him for assistance.
29. The sacrificed animals should be bundled up in a bag along with nine pennies and left at the mountains.



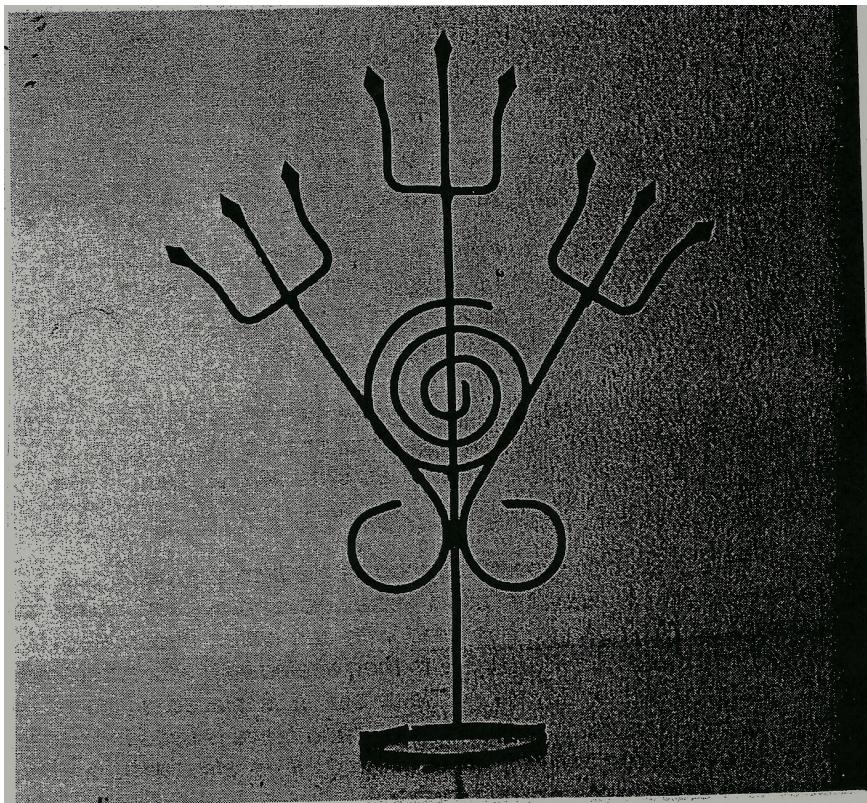
A PICTURE OF THE ROMAN CATHOLIC SAINT, SAN JOHN THE BAPTIST WHO REPRESENTS THE CONGO SPIRIT BRAZO FUERTE.



A PICTURE OF THE NGANGA OF NDOKI (LA PREnda JUDIA)



A TRADITIONAL CONGO SPIRIT MPAKA



A TRADITIONAL OZUN DE MUERTO BEFORE BEING PREPARED

HOW TO PREPARE THE MPAKA

The Mpaka is perhaps one of the most important keys to the Nganga. The Mpaka in itself is a miniature nganga which can be transported easily. The Mpaka holds the complete mysteries of the spirit. The Mpaka contains the spiritual DNA of that particular spirit and using the Mpaka, the Palero Priest can duplicate and give birth to another spirit of the same type without the mysteries contained and found in the nganga of the large cast iron caldron. A Mayombero can take his Mpaka anywhere in the world and by using the mysteries contained within it rebuild his nganga. The Mpaka is the third eye and the ear of the spirit. When a glass mirror is placed on the open end of the Mpaka to cover the magical ingredients, it is termed “*Vititi Mensu*” meaning the “all seeing eye”. With the Mpaka, a Mayombero priest can duplicate an unlimited amount of prepared ngangas of the same exact spirit.

ITEMS NECESSARY

1. ONE LARGE BULL ' S HORN (UNFINISHED)
2. ONE MEDIUM LIGHTENING STONE
3. HUMAN BONE POWDER
4. ONE TABLESPOON OF MERCURY
5. DIRT FROM VARIOUS LOCATIONS
6. THREE QUARTZ CRYSTALS
7. TWENTY-ONE COINS FROM AROUND THE WORLD
8. POWDERED BATS
9. POWDERED SNAKES
10. POWDERED SPIDERS
11. POWDERED CHAMELON LIZARD
12. TWENTY-ONE POWDERED PALOS
13. DEER HORN POWDER
14. TOOTH FROM A WOLF

15. TOOTH FROM A TIGER
16. SEVEN TEETH FROM A HUMAN
17. TONGUE AND EYES FROM A ROOSTER
18. TONGUE AND EYES FROM A GUINEA HEN
19. TONGUE AND EYES FROM A PARROT
20. EYES FROM AN OWL
21. EYES FROM A RAVEN
22. EYES FROM A WOLF
23. BONES FROM A VULTURE
24. IRON OXIDATE POWDER
25. TWENTY-ONE DRIED POWDERED SPIRITUAL HERBS
26. FRESH HERBS FOR AN OMIERO
27. FINGER NAIL CUTTINGS, TOE NAIL CUTTINGS AND BODY HAIR FROM
VARIOUS PARTS OF THE BODY OF THE OWNER OF THE SPIRIT NGANGA.
28. ONE ROUND MIRROR (THE MIRROR MUST FIT PERFECTLY
INTO THE OPEN
END OF THE BULL 'S HORN)
29. FAST DRY CEMENT

**** DEPENDING ON THE PARTICULAR SPIRIT NGANGA THAT YOU ARE PREPARING, THE NUMBER OF FRESH HERBS USED IN THE PREPARATION OF THE OMIERO WILL VARY. FOR EXAMPLE: IF YOU ARE PREPARING A MPAKA FOR THE SPIRIT ZARABANDA, YOU WILL USE 9 HERBS SACRED TO THE SPIRIT ZARABANDA OR SACRED TO THE ORIXA OGGUN - ALL OF THESE FRESH HERBS ARE AVAILABLE FROM ANY WELL STOCKED BOTANICA ****

LIVE ANIMALS NEEDED

1. TWO BLACK ROOSTERS

PREPARATION

1. In a large mixing bowl, prepare an omiero using the fresh herbs. Use the grains of paradise, ocean water, river water, May rain water and the milk from one coconut in the preparation of the omiero. After you have prepared the omiero, place the lightening stone, the three quartz crystals, the 21 coins and the bull 's horn into the omiero mixture to soak and remain for 24 hours. Light a large seven day white religious glass candle and set it next to the bowl of omiero to give light and blessing to the items that will go into the Mpaka.

2. After the 24 hours, remove the bull 's horn.

3. Take a mouthful of rum and spray it directly into the empty bull 's horn.

4. light a cigar and blow it directly into the bull 's horn.

5. After you have finished this procedure, the bull 's horn which will be housing the magical elements of the spirit has been baptized and is now ready to receive the other sacred items.

6. Pour the mercury into the bottom of the empty bull' s horn.

7. In a large bucket, mix all of the dirts, powdered herbs and palos, the powdered human bone powder, the iron oxidate powder, the powdered spiders, the powdered bats, the powdered snakes, the powdered chameleons, the powdered spiders, the deer horn powder and the hair and nail clippings together, mixing well.¹⁵⁶

8. After you have mixed all of these magical ingredients together, pour in some of the omiero mixture into the bucket containing the magical mixture of ingredients and make a thick past like mixture.
9. Add a small amount of the past mixture into the empty bull 's horn and firmly pack it down.
10. Place the lightening stone into the bull 's horn.
11. Add some more of the paste mixture into the bull' s horn.
12. Place the quartz crystals into the bull 's horn and cover with the paste mixture.
13. Place all of the coins into the bull 's horn and cover with the paste mixture.
14. Place the wolf 's tooth, the tiger tooth, the human teeth, the vulture bones, the tongues from the rooster, parrot and the guinea hen into the horn and then cover these items with the remaining paste mixture. Firmly pack all of these ingredients into the bull 's horn. (Place the red cloth bundle containing your personal items into the horn)
15. Feed the mpaka the blood from one rooster and allow it to remain for 3 hours.
16. After the 3 hours, light a white candle and allow the wax to drip over the top of the bull 's horn and to completely cover the open end of the it.
17. Place the mirror onto the top of the bull 's horn on top of the wax.

18. After the wax has dried with the mirror embedded in it, seal the mirror onto the bull 's horn with the fast dry cement with a good area of the mirror showing.
19. After the cement has dried, feed the spirit mpaka again with the blood of the other rooster.

THE OUTSIDE OF THE MPAKA CAN BE DECORATED WITH STRANDS OF BEADS AND COWRIE SHELLS. THE COLORS OR PATTERN OF THE BEADS WILL DEPEND ON WHICH SPIRIT THE MPAKA IS BEING MADE FOR.

HOW TO PREPARE THE OZUN OF THE NGANGA

The Ozun of the Nganga (Ozun De Muerto) is another important element of the Congo Spirit Nganga. The Ozun of the Nganga is the spiritual antenna of the spirit nganga. The Ozun of the Nganga allows the spirit to receive clear messages and vibration to assist the Mayombero with their spiritual requests and spells.

ITEMS NECESSARY

1. ONE STANDING METAL TRIDENT (PITCHFORK)
2. ONE MEDIUM SIZE CLAY BOWL
3. DIRT FROM THREE CEMETERIES
4. DIRT FROM THE CROSSROADS
5. DIRT FROM THE MOUNTAINS
6. DIRT FROM THE FOUR WINDS
7. DIRT FROM THE HOSPITAL
8. DIRT FROM THE BANK
9. DIRT ROM THE POLICE STATION
10. DIRT FROM THE JAIL
11. DIRT FROM THE COURT
12. DIRT FROM THE RAILROAD TRACKS
13. TWENTY-ONE POWDERED PALOS
14. ONE TABLESPOON OF MERCURY
15. (21) FRESH HERBS SACRED TO THE SPIRIT LUCERO
16. HUMAN BONE POWDER
17. DEER HORN POWDER
18. ACHE DE SANTO
19. TWENTY-ONE COINS
20. ONE METAL KEY
21. COCONUT WATER

22. HOLY WATER
23. RIVER WATER
24. OCEAN WATER
25. BEE ' S HONEY
26. FAST DRY CEMENT
27. TWENTY-ONE COWRIE SHELLS

LIVE ANIMAL NEEDED

1. ONE BLACK ROOSTER
2. ONE GUINEA HEN

PREPARATION

1. In a large mixing bowl, prepare an omiero using the twenty-one herbs, the 21 grains of paradise, ocean water, river water, holy water and the coconut water in the preparation of the omiero. After you have prepared the omiero, place the metal trident (OZUN) , all of the coins and the key into the omiero liquid mixture. Light a white candle next to the bowl and allow the items to remain for a 24 hour period of time.
2. Take a mouthful of rum and spray it into the clay bowl.
3. Light a cigar and blow the smoke into the clay dish.
4. In a large bucket, mix all of the dirts together with the 21 powdered palos, the human bone powder, the deer horn powder and the Ache De Santo. MIX WELL.

5. After you have mixed all of the items together, pour in some of the omiero mixture into the bucket containing the dirt mixture and make a thick past mixture.
6. Place the standing trident into the center of the clay bowl.
7. Place the dirt mixture into the clay dish completely around the base of the trident.
8. Firmly pack down the dirt mixture
9. Place the key on top of the dirt mixture.
10. Place the 21 coins on top of the dirt mixture.
11. Pour the mercury on top of the dirt mixture.
12. Mix the fast dry cement with the liquid from the omiero.
13. Pour the cement on top of the dirt, the other magical items and around the base of the trident.
14. Decorate the top of the flat cement surface with the 21 cowrie shells by forming a complete circle around the inner edge of the clay dish.
15. After the cement has dried, feed the Ozun of the Nganga with the blood of a rooster and a guinea hen.
16. After the Ozun of the Nganga is finished, set it next to the Spirit Nganga along with a white candle.

FEED THE OZUN OF THE NGANGA EVERY TIME YOU FEED THE SPIRIT NGANGA AND THE SPIRIT LUCERO.

HOW TO PREPARE THE CANA BRAVA

The Cana Brava is another magical element to the successful manifestation of the Congo Spirit of the Nganga. Cana Brava is a specific type of bamboo used by Mayomberos in the preparation of their Ngangas. The Cana Brava which is naturally hollow is filled with a variety of items and liquids. The items and liquids are then sealed inside of the Cana Brava and placed in an upright position in the Nganga. The Cana Brava is known as the thermometer of the spirit. The Cana Brava is an important part and element of the completed Nganga because it is used to keep the energy of the spirit balanced and its temperature cool.

ITEMS NECESSARY

1. ONE PIECE OF HOLLOW BAMBOO (12 –24 INCHES)
2. ONE TABLESPOON OF SAND FROM THE OCEAN
3. ONE TABLESPOON OF SAND FROM THE RIVER
4. RIVER WATER
5. OCEAN WATER
6. MAY RAIN WATER
7. ONE TABLESPOON OF LIQUID MERCURY
8. FAST DRY CEMENT
9. VIRGIN WHITE WAX

PREPARATION

1. Seal one of the open ends of the hollow Cana Brava with fast dry cement and virgin wax.
2. The amount of cement and wax poured into the hollow Cana Brava should be about 2 inches.
3. After the cement and wax have ¹⁰² dried and have hardened, wash the Cana Brava in River Water.

4. After you have washed the Cana Brava, add the sand from the ocean and the river into the hollow Cana Brava.
5. Pour the mercury into the hollow Cana Brava.
6. Pour an even amount of May Rain Water, River Water and the Ocean Water into the hollow Cana Brava.
7. The amount of combined waters should come up to the level about 2 inches from the opening.
8. Pour in about 1 inch of virgin wax into the Cana Brava to cover the liquids and to seal them into the Cana Brava.9. After the wax has completely dried, pour in fast dry cement into the remaining hollow end of the Cana Brava.
10. Allow it to dry for 3 hours.
11. After the 3 hours, place the Cana Brava into the spirit nganga in a standing upwards position.

THE CANA BRAVA SHOULD BE CHECKED AT LEAST ONCE A WEEK TO MAKE SURE THAT THE WATERS INSIDE HAVE NOT EVAPORATED. IF YOU ARE WORKING A LOT WITH YOUR SPIRIT NGANGA, IT IS COMMON FOR THE HEAT AND ENERGY OF THE SPIRIT TO EVAPORATE THE LIQUIDS. IF THIS OCCURS, SIMPLY OPEN THE CANA BRAVA UP AND REPLACE THE EVAPORATED LIQUIDS AND SEAL IT UP AGAIN. IF YOUR CANA BRAVA EXPLODES OR CRACKS AND THE LIQUID LEAKS OUT, THEN THIS IS A SURE SIGN THAT SOMEONE HAS SPIRITUALLY ATTACKED YOU AND YOU BETTER REACT FAST AND QUICK TO REVERSE IT BACK TO THEM IN A HURRY. ALL OF THE INITIATED CONGO PRIESTS OUT THERE WHO HAVE AN AUTHENTIC CONGO NGANGA KNOWN WHAT I AM TALKING ABOUT. (SPIRITUAL WAR)

HOW TO PREPARE THE KIYUMBA (SKULL)

The Kiyumba is the term that refers to the human skull that must be present in the nganga. Because the skulls that are used in the preparing of the spirit nganga are usually purchased from biological supply houses are empty, meaning they do not have a brain, it is necessary to prepare an artificial spirit brain to be placed on the inside of the brain cavity of the hollow skull. By preparing the kiyumba you will be able to program your spirit to focus and concentrate on a specific or numerous tasks at hand. If you are preparing a female spirit nganga then the skull must be from a human female.

ITEMS NECESSARY

1. DIRT FROM 21 DIFFERENT LOCATIONS
2. DIRT FROM THE FOUR CORNERS OF YOUR HOUSE
3. 21 POWDERED PALOS
4. ACHE DE SANTO
5. RIVER WATER
6. MAY RAIN WATER
7. HOLY WATER
8. OCEAN WATER
9. 3 PIECES OF GOLD
10. 3 PIECES OF SILVER
11. 21 COINS FROM AROUND THE WORLD
12. COCONUT MILK
13. ONE USED KEY
14. ONE TABLESPOON MERCURY
15. ONE TABLESPOON IRON PRECIPITATE
16. ONE LIGHTENING STONE
17. 2 LOAD STONES (MALE AND FEMALE)
18. POWDERED CEIBA TREE

20. ONE ROLL OF 100% COTTON
21. 21 FRESH HERBS SACRED TO THE SPIRIT LUCERO
22. HONEY
23. RED WINE

LIVE ANIMALS NEEDED

1. ONE BLACK ROOSTER

PREPARATION

1. Mix all of the dirts, the iron oxidate powder, the powdered palos and the powdered ceiba leafs together in a large mixing bowl.
2. Add the coconut milk and the waters to the mixture making a thick paste.
3. Insert the paste and all of the other remaining items into the skull through the bottom and completely fill it up.
4. After it has been filled cover the hole with the cotton.
5. After the cotton is inserted firmly, pour melted candle wax into the hole to seal up all of the ingredients.
6. Soak the skull in an omiero mixture made from the 21 fresh herbs.
7. Set the skull into a large bowl and then pour the omiero over the top of it along with the honey and red wine.
8. Feed the skull with the blood of a black rooster and then light a white candle and sit it next to the skull.
9. Allow the skull to soak for at least 24 hours before placing it into the spirit nganga.

HOW TO PREPARE LUCERO VIRA MUNDO

In the religious practice of Brazilian Orthodox Quimbanda there are 121 different spiritual paths of the Congo Spirit Exu (Lucero). These 121 different and very distinct spiritual paths of the Congo Spirit Exu are governed by the Congo Quimbanda Spirit Exu Rei. Exu Rei is the King of the Underworld and of our World. There are also 121 different and very distinct spiritual paths of the Congo Spirit Pomba Gira who are female Exus and who are also governed by the Congo Quimbanda Spirit Exu Rei. In the religious practice of Brazilian Orthodox Quimbanda there are also another 72 spiritual paths of the Congo Spirit Exu that are associated with the astral world. These 72 spiritual paths of the Congo Spirits Exu are governed by the Congo Quimbanda Spirit Exu Maioral. Exu Maioral is the King of the Astral World and he governs such spiritual entities as the Fallen Angels and the Demons. The Congo Spirit Exu Maioral rules over the Heavens and the Congo Spirit Exu Rei rules over the Earth. The Congo Spirit Exu is referred to as the Congo Spirit Lucero by initiates of the Afro Caribbean religious practice of Palo Mayombe. The religious concept, spiritual theology and spiritual cosmology behind the Brazilian Orthodox Quimbanda Religious Tradition about the Congo Spirit Exu is far more advanced and magically structured than that practiced by the initiates of Afro Caribbean Palo Mayombe. That is why the Brazilian Orthodox Quimbanda Religious Tradition is considered as "*High Magic*" and more powerful than the Afro Caribbean religious practice of Palo Mayombe. The Mysteries of the Congo Spirit Exu Vira Mundo Lucero Vira Mundo) are found and is common to both the Brazilian Orthodox Quimbanda Religious Tradition and also to the Afro Caribbean Religious Tradition of Palo Mayombe. The sacred Mysteries of this particular path of Exu (Lucero) are usually the first Mystery of Exu to be received by a new initiate. The initiation of the Spirit Exu Vira Mundo¹⁶⁶ can only be received after the new

initiate has the *Mysteries of the Aje Spirits Initiation*, the *Mysteries of the Eggun Spirits Initiation* and has received both of their *Rayado Initiation Ceremonies*. If you have already received the *Mysteries of Exu Vira Mundo* (Lucero Vira Mundo) before you have completed the other major Congo initiations of the *Aje Spirits* and the *Eggún Spirits*, "you won't have to wait to long before trouble comes knocking at your door."

ITEMS NECESSARY

1. ONE LARGE CLAY BOWL
2. ONE LARGE LIGHTNING STONES
3. ONE LARGE ROUND STONE (RAILROAD CROSSING)
4. ONE QUARTZ CRYSTAL
5. NINE PIECES OF SILVER
6. NINE PIECES OF GOLD
7. TWENTY-ONE COINS FROM AROUND THE WORLD
8. DIRT FROM NINE RAILROAD CROSSINGS
9. DIRT FROM NINE CEMETERIES
10. DIRT FROM THE MOUNTAINS
11. DIRT FROM THE BANK
12. DIRT FROM THE RIVER13. SAND FROM THE OCEAN
14. DIRT FROM THE POLICE STATION
15. DIRT FROM THE COURT
16. DIRT FROM THE JAIL
17. DIRT FROM THE (4) CORNERS OF A CATHOLIC CHURCH
18. DIRT FROM 21 CROSSROADS
19. DIRT FROM AN ALLEYWAY
20. DIRT FROM THE FOREST
21. DIRT FROM THE HOSPITAL
22. DIRT FROM 9 GATES
23. DIRT FROM A BAR
24. DIRT FROM A BROTHEL / TOPLESS BAR

25. DRIED VENOMOUS SNAKES
26. POWDERED DRIED BATS
27. POWDERED BONES FROM A BLACK DOG
28. ONE PARROT 'S TONGUE
29. POWDERED FIGHTING COCK 'S SPURS
30. TWO TEETH FROM A WILD BORE
31. POWDERED DRIED HEADS FROM A FIGHTING ROOSTER
32. POWDERED DRIED HEADS FROM A GUINEA HEN
33. DEER HORN POWDER
34. ONE GALLON RIVER WATER
35. ONE GALLON OCEAN WATER
36. ONE QUART OF MAY RAIN WATER
37. TWENTY-ONE HERBS OF THE SPIRIT LUCERO
38. METAL IMPLEMENTS OF THE ORIXA OGGUN
39. THREE USED RAILROAD SPIKES
40. HUMAN BONE POWDER FROM BOTH HANDS (MALE)
41. HUMAN BONE POWDER FROM BOTH FEET (MALE)
42. HUMAN BONE POWDER FROM BOTH ARMS (MALE)
43. HUMAN BONE POWDER FROM BOTH LEGS (MALE)
44. HUMAN BONE POWDER FROM A SKULL (MALE)
45. ONE TABLESPOON CEIBA TREE LEAFS (DRIED)
46. ONE TABLESPOON OF PALM TREE LEAVES
47. TWENTY-ONE PALOS POWDERED
48. ONE TABLESPOON MERCURY
49. ONE TABLESPOON IRON OXIDATE POWDER
50. TEETH FROM A WOLF
51. A 7-DAY RED AND BLACK GLASS CANDLE

PREPARATION

1. In a large mixing bowl, prepare an omiero using the twenty-one fresh herbs sacred to the Spirit Lucero (ORIXA ELEGGUA). Use the river water, ocean water, May Rain Water, Holy Water from a Church and the milk from nine coconuts in the preparation of the omiero. Place the lightening stone, the large rock, the quartz crystal, the coins and the pieces of gold and silver into the omiero liquid and allow them to soak for a 24 hour period. Light a large green and black seven day religious glass candle and set it next to the bowl.
2. Paint the symbol of the Spirit Lucero with white paint on the inside bottom of the clay bowl and seal the design with white melted virgin wax after the paint has dried.
3. After the wax has dried, wash the inside and the outside of the cast iron cauldron with some of the omiero liquid.
4. Take a mouthful of rum and spray it directly into the clay bowl.
5. Light a cigar and blow the smoke directly into the clay bowl.
6. Pour the mercury into the bottom of the clay bowl.
7. In a large bucket, mix all of the dirts, powdered palos, iron oxidate powder, powdered Ceiba leafs and the powdered Palm leafs together. Mix well.
8. After you have mixed all of the dirts together, pour some of the omiero liquid into the bucket along with the dirts and make a thick past like mixture. The consistency being like a wet cement.
9. Using the past mixture, place a one inch layer over the design in the clay bowl.
10. On top of this mixture, place the large stone into the center and the lightning stone positioned in front of the large round stone.

11. After you have done this, take the remaining paste and form a mound over the rock.
12. Take the cowrie shells and place two for the eyes and one for the mouth.
13. Place the Railroad Spikes next to the Spirit.
14. Allow it to completely dry and then feed the Spirit Lucero with the blood from the rooster.
15. Set the Spirit Lucero directly in front of the Spirit Nganga.

SPIRITUAL NGANGA

(Caldero Espiritual)

A spiritual cauldron is an Nganga which does not contain any kind of human bone. This particular kind of Nganga is usually presented to individual who has not been initiated in the traditional Rayado Ceremony. A spiritual cauldron is used to invoke an individual 's Eggun spirit or their personal guardian angel spirit. An individual should not use this particular type of Nganga to perform spiritual cleanings or spiritual work for other individuals other than themselves.

Items Necessary for Spiritual Nganga

Large iron cauldron
One large smooth black stone
Twenty-one quartz crystals
Twenty-one coins from various countries
Dirt from twenty-one different locations
One gold coin
One silver coin
Three coconuts
One quart Holy Water from 7 churches
White wine
Red wine
River water
Ocean water
Twenty-one palos
Twenty-one fresh herbs sacred to the Orixa Eleggua
Twenty-one palos in powdered form

Twenty-one grains of paradise

Ache De Santo

1/4 pound of Mercury

1/4 pound of precipitado rojo

Cigar

Rum

Bee 's honey

Two 7 day white candles

Live animals needed

Two black roosters

Preparation of Spiritual Nganga

In a large bowl, prepare an omiero using the twenty-one herbs sacred to the Orixá Eleggua. Use the twenty-one grains of paradise, ocean water, river water and the milk from the coconuts. After you have prepared the omiero, place the stone and the twenty-one quartz crystals into the omiero liquid and allow them to soak for a 24 hour period. Light a large 7 day candle next to the bowl. This procedure should be done outside.

After the 24 hours, wash the iron cauldron with some omiero.

Take a mouthful of rum and spray directly into the cauldron.

Light a cigar and blow the smoke directly into the cauldron.

After you have completed this procedure the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the iron cauldron.

In a large bucket, mix all of the dirt 's, powdered palos, Ache De Santo and the precipitado rojo together. Mix well.

After you have mixed all of the dirt 's together, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste mixture.

Using the paste dirt mixture place a one inch layer over the bottom of the iron cauldron.

On top of this mixture, place the stone and the twenty-one quartz crystals positioned around the stone in a complete circle.

After you have done that, place another layer of dirt on top of those items.

Place all of the coins on this layer.

Place another layer of dirt.

Place all of the remaining dirt paste on top of these items so the dirt comes all the way to the top of the cauldron.

Hammer all of the palos in a circle into the circle around the edges of the iron cauldron.

Place the prepared lungowa, the mpaka and the Cana Brava into the cauldron.

After you have fully mounted the spiritual Nganga, several mambos should be sung to the spirits.

After the mambos, the entire Nganga should be placed and buried into a large hole at the base of a Ceiba tree or other large tree. The Nganga should be fed the blood of a black rooster and then buried for a total of 21 days.

After the 21 days, uncover the Nganga and feed it again the blood of a black rooster.

After you have feed the Nganga, pour bee 's honey, red wine, white wine and blow cigar smoke over the Nganga.

After feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit responds favorably, then a series of mambos should be sung to the spirit. After this, the spirit can be safely placed into its final resting place along with a white candle.

SIETE RAYOS

The Congo Spirit Siete Rayos is the king of fire, thunder and war. He is identified as the Orixá Chango and as the Roman Catholic Saint, Santa Barbara. This particular Nganga takes 21 days to complete the ritual initiation ceremony. The ritual should be performed in the mountains and it should be started on a full moon at 12 midnight. The spirit of Siete Rayos can be petitioned in matters of spiritual cleansing, waging war, financial advancement and domination.

Items Necessary for Siete Rayos

Large clay pot (tall with a wide mouth)

Twenty-one Lightening Stones

Six large round oblong stones from the top of a mountain

Thirty six foreign coins

Twenty-one quartz crystals

Six pieces of gold

Six pieces of silver

Dirt from seven tombs of soldiers

Dirt from seven mountains

Dirt from the ocean 's edge

Dirt from the river 's edge

Dirt from seven banks

Dirt from seven churches

Dirt from seven crossroads

Dirt from seven jails

Dirt from seven police stations

Dirt from seven courts

Dirt from a forest

Dirt from seven gates
Seven Venomous snakes
Seven bats
Wood implements of Orixá Chango
Twenty-one heads from birds of flight
Twenty-one wings from birds of flight
Twenty-one feet from birds of flight
1 gallon of ocean water
1 gallon of river water
Pomegranate juice (12 ounces)
Six coconuts
1 quart May rain water
Human bones from the right and left hands (male)
Human bones from the right and left feet (male)
Human bones from the right and left arms (male)
Human bones from the right and left legs (male)
Human skull (male)
Twenty-one palos (24 inches in length)
Six fresh herbs sacred to Orixá Chango
One pound dried leaves from the Ceiba tree (powdered)
One pound dried powdered palm leaves (powdered)
Six grains of paradise
Twenty-one palos in powdered form
One pound mercury
Virgin wax
One pound of precipitado rojo

One, seven day red glass candle

Red paint

White paint

Red wine

Cigars

Rum

Chamba roja

Bee 's honey

Live animals needed

One ram

Two water turtles

Six red fighting roosters

Preparation of Siete Rayos

In a large bowl prepare an omiero using the six herbs sacred to the Orixá Chango. Use the six grains of paradise, ocean water, river water, may rain water, pomegranate juice and the milk from the six coconuts in the preparation of the omiero. After you have prepared the omiero, place the 21lightening stones, six large round mountain stones, the quartz crystals, the foreign coins and the gold and silver pieces into the omiero liquid and allow them to soak for a 24 hour period. Light a large 7 day red candle next to the bowl. This should be done outside.

Paint the symbol of Siete Rayos with red paint on the inside bottom of the clay bowl and seal the design with melted virgin wax.

After the paint has dried, wash the inside and outside of the pot with some omiero.

Take a mouthful of rum and spray it directly onto the bowl.

Light a cigar and blow the smoke directly into the bowl.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the bowl.

In a large bucket, mix all of the dirt 's, powdered palos, powdered Ceiba, palm leaves and the precipitado rojo together. Mix well.

After you have mixed all of the dirt 's, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste mixture place a one inch layer over the design in the bowl.

On top of this mixture, place the six stones into the center and the 21 lightening stones positioned around them.

Place the crystals in a circle around the lightening stones.

After you have done that, place another layer of dirt on top of those items.

Place all of the coins and the gold and silver on this layer.

Place another layer of dirt.

On this layer, place all of the human bones except for the skull.

Place another layer of dirt.

On this layer place the bats.

Place another layer of dirt.

On this layer place the twenty-one heads, feet, wings from the birds of prey.

Place another layer of dirt.

On this layer place the seven venomous snakes. If they are still flexible, coil them up in striking positions.

Place the remaining dirt on top of all of these items so the dirt comes all the way up to the top of the clay pot.

Place the skull in to the center of the bowl.

Hammer all of the palos and the lungowa in a circle into the dirt around the edges of the clay bowl.

Place the mpaka and the Cana Brava into the pot.

After you have fully mounted the Nganga, several mambos should be sung to the spirits and to Siete Rayos.

After the mambos, the entire Nganga should be placed and buried into a large hole on a high mountain top or at the base of a palm tree to receive the energies of the spirit. It should be left there for 21 days and nights.

After the 21 days have passed, the Nganga can be unearthed and fed the following animals in this order, Ram, Rooster, Turtles.

After you have fed the spirit, pour bee 's honey, red wine and blow cigar smoke and chamba over the Nganga.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed into his final resting place along with a red candle until you are ready to summon him for his assistance.

After you have finished making the Nganga, paint the entire outside of the Nganga using red and white paint in striped. If the Nganga is for a woman, then the red and white stripes should be painted in horizontal patterns. If the Nganga is for a man, the stripes must be painted in vertical patterns. The wood implements of the Orixá Chango should be completely painted red with the sides ¹⁸⁰ white and placed into the Nganga

in vertical positions.

The sacrificed animals should be bundled up in a bag along with six pennies and left at the mountain.



A PICTURE OF THE ROMAN CATHOLIC SAINT, SANTA BARBARA WHO REPRESENTS THE CONGO SPIRIT, SIETE RAYOS.

MADRE DE AGUA

The spirit Madre De Agua is the Queen of the Oceans. She is identified as the Orixá Yemaya and as the Roman Catholic Saint the Virgin of Regla. This particular Nganga take 28 days to complete the ritual ceremony. The ceremony should be started on a new or full moon at 12:00 midnight. The spirit of Madre De Agua can be petitioned in matters of fertility, love, relationships, marriage, finances, family and spiritual cleansing.

Items Necessary for Madre De Agua

Large clay pot

Seven round smooth stones from the Ocean 's edge

Twenty-one silver coins (including foreign countries)

One piece of gold

One piece of silver

Twenty-one quartz crystals

Twenty-one aqua marine stones

Seven semiprecious gems

Dirt from seven tombs of women

Sand from the ocean 's edge

Sand from the river 's edge

Dirt from seven banks

Dirt from seven crossroads

Dirt from the mountains

Dirt from a forest

Dirt from a hospital

Dirt from seven churches

Dirt from a police station

Dirt from a court building
Dirt from a jail/prison
1 gallon of Ocean Water
1 gallon of River Water
1 quart of May Rain Water
1 quart mixture of Holy Water from 7 Churches
Seven coconuts
1 large bottle of Rum
1 package of cigars
1 large jar of bee 's honey
1 large bottle of molasses
Human bones from the right and left hands (female)
Human bones from the right and left feet (female)
Human bones from the right and left legs (female)
Human bones from the right and left arms (female)
Human skull (female)
Metal implements of Orixá Yemaya
21 assorted palos (24 inches)
Seven fresh herbs sacred to Orixá Yemaya
Twenty-one leaves from the Ceiba tree (Cut into fine pieces)
Fresh Seaweed (enough to make a crown for the skull)
Seven assorted salt water fish (dead)
One water moccasin snake (dead)
One Puffer fish (dead)
Seven sea snakes (dead)
Twenty-one Sea Horses (dried)

One Pound of assorted sea shells
Twenty-one pieces of assorted coral
Seven grains of paradise
One pound of mercury
One pound of precipitado rojo
Twenty-one palos in powdered form
Rum
Cigars
Chamba Roja
Blue paint
White paint

Live animals needed

One Ram
Two Water Turtles
two black Roosters

Preparation of Madre De Agua

In a large bowl, prepare and omiero using the seven herbs sacred to Orixá Yemaya. Use the ocean water, river water, May rain water, holy water from 7 churches, honey, molasses, seven grains of paradise and the milk from the coconuts in the preparation of the omiero. After you have prepared the omiero, place the seven stones from the ocean 's edge, the twenty-one coins, the seven semi precious stones, the metal implements of the Orixá Yemaya, the twenty-one quartz crystals and the gold and silver pieces into the bowl and allow them to soak for a 24 hour period. Light a large 7 day blue glass candle next to the bowl. This should be done outside.

Paint the symbol of Madre De Agua with white paint on the inside bottom of the clay bowl and seal the design with melted virgin wax.

After the paint has dried, wash the inside of the bowl with some of the omiero.

Take a mouthful of rum and spray it directly into the bowl.

Light a cigar and blow the smoke directly into the bowl.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the bowl.

In the large bucket, mix all of the dirt 's, precipitado rojo, the powdered palos, the assorted sea shells, the assorted coral and the Ceiba leaves. Mix well.

After you have mixed all of the dirt 's, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick cement like mixture.

Using the cement dirt mixture place a one inch layer over the design in the bowl.

On top of this mixture, place the seven stones into the center and the twenty-one quartz crystals positioned around them forming a complete circle.

Place the twenty-one aqua marine stones around the quartz crystals forming a complete circle.

After you have done that, place another layer of dirt on top of those items.

Place all of the coins, semi precious stones, gold and silver pieces on this layer.

Place another layer of dirt

On this layer place all of the human bones except for the skull.

On this layer place the metal implements of the Orixá Yemaya.

Place another layer of dirt.

On this layer place the sea snakes. If they are still flexible, coil them up in striking position.

Place another layer of dirt.

On this layer place the puffer fish in the center and the sea horses and the fish around it.

Place another layer of dirt.

On this layer place the water moccasin snake.

Place the remaining dirt on top of all of these items so the dirt comes all the way to the top of the clay bowl.

Place the skull into the center of the clay bowl and place the seaweed as a crown on the skull.

Hammer all of the palos into the dirt in a circle.

Place the mpaka and the Cana Brava into the clay bowl.

After you have fully mounted the Nganga, several mambos should be sung to the spirits and to Madre De Agua.

After the mambos, the entire Nganga should be placed and buried into a large hole near the ocean side. It should be left these for 21 days and nights.

After the 21 days have passed, the Nganga can be unearthed and fed the following animals on this order. Ram, Rooster, Turtles.

After you have fed the spirit, pour bee 's honey, molasses and blow cigar smoke and chamba over the Nganga.

After the feeding check to see if the offerings were accepted by the spirit by using the four pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed into her final resting place along with a blue candle until you are ready to summon her for assistance.

After you have finished the Nganga, paint the entire outside of the Nganga using the blue and white paint in stripes. If the Nganga is for a woman, then the blue and white stripes should be painted in horizontal patterns. If the Nganga is for a man, the stripes should be painted in vertical patterns.

The sacrificed animals should be left at the ocean in the water along with 7 silver coins.



A PICTURE OF THE ROMAN CATHOLIC SAINT, THE VIRGIN OF REGLA WHO REPRESENTS THE CONGO SPIRIT, MADRE DE AGUA.

MAMA SHOLAN GUENGUE DEL RIO SECO

The spirit Mama Sholan Guengue Del Rio Seco is the Queen of love, rivers, seduction, money and lust. She is identified as the Orixá Oshun and as the Roman Catholic Saint, the Virgin De Caridad del Cobre. This particular Nganga takes 25 days to complete the ritual ceremony. The ritual should be performed near the edge of a river. The ritual should be started on a new moon at 12 midnight. The spirit Mama Sholan Guengue can be petitioned on matters of love, marriage and financial success.

Items Necessary for Mama Sholan Guengue Del Rio Seco

Large clay pot

Five lightning stones

Five round stones from the river

Twenty-five pieces of fool ' s gold

Five semi precious gems

Piedra De Iman Male and female with sand (magnet stone)

Twenty-five quartz crystals

Five pieces of gold

Five pieces of silver

Twenty-five foreign coins

One medium conch shell

Cinnamon powder (8 ounces)

Star Anis powdered (8 ounces)

Allspice powder (8 ounces)

Dirt from the river ' s edge

Dirt from the bottom of the river

Dirt from five graves (women)

Dirt from the mountains
Dirt from 21 crossroads
Dirt from seven banks
Dirt from 5 police stations
Dirt from 5 jails
Dirt from 5 courts
Dirt from a forest
Dirt from 5 T-Roads
Dirt from the door of 5 bars or canteens
Dirt from an alleyway
Dirt from a main street in the red light district
Dirt from five businesses
Dirt from five churches
Dirt from five gates
One water moccasin snake
Metal implements of Orixá Oshun
Five bats
Five fresh water fish (dried)
Twenty-five small and large fishing hooks (gold)
Five sets of wings from birds of flight
Five heads from birds of flight
Five sets of feet from birds of flight
One gallon of River Water
One gallon of Ocean Water
One gallon mixture of Holy water from seven churches
Five Coconuts
One quart of May rain water

Human bones from the right and left hands (female)
Human bones from the right and left feet (female)
Human bones from the right and left arms (female)
Human bones from the right and left legs (female)
Human Skull (female)
Five grains of paradise
Twenty-one palos in powdered form
Twenty-one palos (24 inches in length)
Ache de Santo
Five herbs sacred to Orixá Oshun
One mirror with gold embossed handle and frame
One pound bee 's honey
One bottle Pompeii Lotion perfume (8 ounces)
One pound of mercury
A large variety of colored parrot feathers
Yellow paint
White Paint

Live animals needed

One Goat
Five Golden Brown Hens
Five Pigeons
Preparation of Mama Sholan Guengue Del Rio Seco

In a large bowl, prepare an omiero using the five herbs sacred to Orixá Oshun. Use the ocean water, the river water, May rain water, honey, five grains of paradise and the milk from the five coconuts in preparation of the omiero. After you have prepared the omiero, place the five stones from the river, the lightning stones, the medium size conch shell, the fool 's gold, the semi precious gems, the quartz crystals, the coins, the metal implements of Orixá Oshun, the gold and silver pieces and all of the bones large 7including the skull into the bowl and allow them to soak for 24 hour period. Light a large 7 day yellow glass candle next to the bowl. This should be done outside.

Paint the symbol of Mama Sholan Guengue white paint on the inside bottom of the clay bowl and then seal the design with melted virgin wax.

After the paint has dried, wash the inside of the bowl with some of the omiero.

Take a mouthful of rum and spray it directly into the bowl.

Light a cigar and blow the smoke directly into the pot.

After you have completed this procedure, the vessel will which will be housing the spirit has been baptized and now ready to receive the other items. Pour the mercury into the bottom of the bowl.

In a large bucket, mix all of the dirt 's, the powdered palos, cinnamon powder, star anis powder, allspice, powder and the Ache De Santo. Mix well.

After you have mixed all of the dirt 's, pour in some of the prepared omiero mixture into the bucket containing the dirt mixture and make a thick cement like mixture.

Using the cement dirt mixture, place a one inch layer over the design in the bowl.

On top of this mixture, place the five stones from the river into the center and the twenty-five quartz crystals and lightening stones around them forming a complete circle.

Place the fish, fishing hooks, the 25 pieces of fool ' s gold around the crystals and the lightening stones.

After you have done this, place another layer of dirt on top of these items.

Place the magnet stones into the center of this layer along with the coins and the gold and silver pieces.

Place another layer of dirt.

On this layer place the conch shell into the center along with the metal implements of Orixá Oshun. The conch shell should be prepared in the following method: the conch shell should be stuffed with the dirt mixture, a medium amount of human bone powder from all of the bones, a small amount of mercury, Ache De Santo, powdered bat, powder from 21 palos, the eyes of a vulture, tongue from a talking parrot and then sealed with virgin wax and fast dry cement.

Place another layer of dirt.

On this layer place the water moccasin snake and the five bats. If the snake is still flexible, coil it up in a striking position.

Place another layer of dirt.

On this layer place all of the bones with the skull in the center.

Place another layer of dirt.

On this layer place the heads and feet from the twenty-five birds.

Place the remaining dirt on top of these items so the dirt comes all the way up to the top of the clay pot. Pack the dirt tightly.

Hammer all of the palos into the dirt in a circle.

Place the mpaka, the mirror and the prepared Cana Brava into the clay bowl. Using the parrot feathers to decorate the Nganga.

After you have fully mounted the Nganga, several mambos should be sung to the spirit and Mama Sholan Guengue.

After the mambos, the entire Nganga should be buried onto a large hole at the base of a tree near the riverside. It should be left there for 25 days and nights.

After the 25 days have passed, the Nganga can be unearthed and fed the following animals in this order: Goat, chicken and the pigeons.

After you have fed the spirit, pour bee 's honey and blow cigar smoke and chamba over the Nganga.

After the feeding check to see if the offering were accepted by the spirit using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can safely be placed into her final resting place along with a yellow candle until you are ready to summon her for assistance.

After you have finished making the Nganga, paint the entire outside if the Nganga using the yellow and white paint in stripes. If the Nganga is for a woman, then the yellow and white stripes should be painted in horizontal pattern. If the Nganga is for a man, the stripes must be painted in vertical patterns. The Nganga can also be painted completely yellow.

* The sacrificed animals should be bundled up in a bag along with twenty-five cents and left at the rivers edge. The perfume should be sprayed daily around the area where the Nganga will be kept because the spirit loves perfumes with sweet smelling fragrances.



A PICTURE OF THE ROMAN CATHOLIC SAINT, THE VIRGIN OF CHARITY WHO REPRESENTS THE CONGO SPIRIT, MAMA SHOLAN.

CENTELLE NDOKI

The spirit Centelle Ndoki is the Queen of the winds, war and the guardian of the cemetery gate and of the Eggun. She is identified as the Orixá Oya and as the Roman Catholic Saint, Santa Teresa. This particular Nganga takes 27 days to complete the ritual ceremony. This ritual should be performed in the cemetery and it should be started on a full moon at 12 midnight. The spirit of Centelle Ndoki can be petitioned in matters of waging war, domination and protection.

Items necessary for Centelle Ndoki

Large Iron Cauldron

Twenty-one lighting stones

Nine rocks from the cemetery

Twenty-one quartz crystals

Twenty-one onyx stones

27 foreign coins

One piece of gold

One piece of silver

Nine pieces of bronze

Dirt from 9 tombs of soldiers

Dirt from 9 tombs of women

Dirt from where a tornado touched down

Dirt from the mountains

Dirt from the river 's bottom

Dirt from the river 's edge

Dirt from 9 churches

Dirt from 9 crossroads

Dirt from 9 jails

Dirt from 9 courts
Dirt from 3 police stations
Dirt from 9 banks
Dirt from a field
Dirt from the base of a palm tree
Dirt from the base of a Flamboyan Tree
Dirt from the base of a Ceiba Tree
Dirt from 9 T-Roads
Dirt from 21 cemetery gates (left and right side)
Nine venomous snakes
Metal implements of the Orixas Oya
Items necessary for Centelle Ndoki
Bones from a black cat
Bones from a black dog
Nine bats
Heads, feet, wings from nine crows
1 quart of May Rain Water
One gallon of river Water
One quart of Holy Water from a Catholic Church dedicated to Santa
Teresa
One gallon mixture of holy water from nine churches
Nine coconuts
Human bones from the right and left hands (female)
Human bones from the right and left feet (female)
Human bones from the right and left arms (female)
Human bones from the right and left legs (female)
Human Skull (female)

Nine herbs sacred to the Orixas Oya

Nine grains of paradise

One pound of mercury

Twenty-one palos in powder form

One pound of iron Oxidate powder

Live animals needed

One She Goat

Four Black Hens

Two black Roosters

Preparation for Centelle Ndoki

In a large bowl, prepare an omiero using nine herbs sacred to the orixa Oya. Use the nine grains of paradise, river water, May rain water and the milk from the nine coconuts in the preparation of the omiero. After you have prepared the omiero, place the nine rocks from the cemetery, twenty-one quartz crystals, twenty-one onyx crystals, the pieces of gold, bronze, silver and the coins into the omiero liquid and allow them to soak for a 24 hour period. Light a large 7 day seven colored candle next to the bowl. This procedure should be done outside.

Paint the symbol of Centelle Ndoki with red paint on the inside bottom of the iron cauldron and seal the design with melted virgin wax.

After the paint has dried, wash the inside and outside of the cauldron with some of the omiero.

Take a mouthful of rum and spray it directly into the cauldron.

Light a cigar and blow the smoke directly into the cauldron.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the cauldron.

In a large bucket, mix all of the dirt 's, powdered palos and the iron oxidate together. Mix well.

After you have mixed all of the dirt 's, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste dirt mixture, place a one inch layer over the design in the cauldron.

On top of this mixture, place the nine cemetery stones into the center and the twenty-one lightning stones positioned around them.

Place the twenty-one quartz around the lightning stones.

Place the twenty-one onyx stones around the quartz crystals.

After you have done that, place another layer of dirt on top of those items.

Place all of the coins, gold, silver and bronze on this layer.

Place another layer of dirt.

On this layer, place all of the human bones except for the skull.

Place another layer of dirt.

On this layer, place the nine bats and the heads, feet and wings from the nine crows.

Place another layer of dirt.

On this layer place the nine venomous snakes. If they are still flexible, coil them up in striking position.

Place another layer of dirt.

On this layer place the bones and skulls from the black cat and dog.

Place the remaining dirt on top of these items so the dirt comes all the way up to the top of the cauldron. Pack the dirt firm and tight.

Place the skull in to the center of the bowl.

Place the metal implements of the Orixá Oya around the skull.

Hammer all of the palos in a circle into the dirt around the edges of the iron cauldron.

Place the mpaka and the Cana Brava into the cauldron.

After you have fully mounted the Nganga, several mambos should be sung to the spirits and to Centelle Ndoki.

After the mambos, the entire Nganga should be placed and buried into a large hole in the cemetery at the base of a large tree to receive the energies of the spirit. It should be left there for 27 days and nights.

After the 27 days have passed, the Nganga can be unearthed and fed the following animals in this order: Ram, Roosters and Hens.

After you have fed the spirit, pour bee 's honey and blow cigar smoke and chamba over the Nganga.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed into her final resting place along with a seven colored candle until you are ready to summon her for assistance.

The animals should be bundled up in a bag and taken to the cemetery gate along with nine pennies.



A PICTURE OF THE ROMAN CATHOLIC SAINT, SANTA TERESA WHO REPRESENTS THE CONGO SPIRIT, CENTELLE NDOKI.

ZARABANDA

The Spirit Zarabanda is the King of metals, destruction and war. He is also identified with the catholic saints, San Pedro, San Geronimo and San Santiago. This particular Nganga takes 21 days to complete the ritual ceremony. The ritual should be performed on a full moon at 12 midnight at the railroads or mountains. The spirit Zarabanda can be petitioned in matters of spiritual protection, destruction war and eliminating enemies and witchcraft.

Items necessary for Zarabanda

Large iron cauldron
Seven large lighting stones
One large round stone from the railroad crossing
Nine quartz crystals
Nine pieces of silver
Nine pieces of gold
Twenty-one coins from around the world
Dirt from the railroad crossings
Dirt from nine cemeteries
Dirt from the mountains
Dirt from the bank
Dirt from the river
Sand from the ocean
Dirt from the police station
Dirt from the court
Dirt from the jail
Dirt from the four corners of a church

Dirt from 21 crossroads
Dirt from an alleyway
Dirt from the forest
Dirt from the hospital
Dirt from nine gates
Dirt from a bar or prostitution house
Nine venomous snakes
Nine bats
Bones and skull from a black dog
One parrots tongue
Nine fighting cocks spurs
Teeth from a wild bore
Teeth from a wolf
Nine heads from fighting roosters
Nine heads from guinea hen
Deer horn powder
One gallon of river water
One gallon of ocean water
One quart of May rain water
Nine herbs of the Orixá Oggún
Metal implements of the Orixá Oggún
Nine use railroad spikes
Human bone powder from the right and left hand (male)
Human bone powder from the right and left feet (male)
Human bone powder from the right and left arms (male)
Human bone powder from the right and left legs (male)
Human skull (male)

One pound of Ceiba Tree leaves (dried and finely powdered)
One pound of Palm Tree leaves (dried and finely powdered)
Twenty-one palos powdered
Twenty-one palos (24 inches in length)
One pound of mercury
One pound of iron oxidate powder
Seven day green and black glass candle
Bee 's honey

Live Animals Needed

One black Goat
Four Roosters
Two Large Water turtles

Preparation of Zarabanda

In a large bowl, prepare an omiero using the nine herbs sacred to the Orixá Oggún. Use the nine grains of paradise, river water, ocean water, May rain water and the milk from the coconuts in the preparation of the omiero. Place the lighting stones, the large rock, the quartz crystals, the coins and the pieces of gold and silver into the omiero liquid and allow them to soak for a 24 hour period. Light a large green and black candle next to the bowl. This procedure should be done outside.

Paint the symbol of the Zarabanda with green paint on the inside bottom of the cauldron and seal the design with melted virgin wax.

After the paint has dried, wash the inside and the outside of the cauldron with some of the omiero.

Take a mouthful of rum and spray it directly into the cauldron.

Light a cigar and blow smoke directly into the cauldron.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the cauldron.

In a large bucket, mix all of the dirt 's, powdered palos, iron oxidate powder, powdered palm leaves and the powdered Ceiba Tree leaves together. Mix well.

After you have mixed all of the dirt 's, pour some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste dirt mixture, place a one inch layer over the design in the bowl.

On top of this mixture, place the large stone into the center and seven lightening stones positioned around it.

Place the crystals in a circle around the lightning stones.

After you have done that, place another layer of dirt on top of those items.

On this layer place the coins, gold and silver pieces.

Place another layer of dirt.

On this layer place all of the human bones except for the skull.

Place another layer of dirt.

On this layer place the bones and skull of the black dog, fighting cocks spurs, the teeth from the wild bore and wolf. Place the parrots tongue into the mouth of the dog ' s skull.

Place another layer of dirt.

On this layer place the bats and the snakes. If they are still flexible, coil them up in striking positions.

Place another layer of dirt.

On this layer place the rooster heads, the heads of the guinea hens and the deer horn powder.

Place the remaining dirt on the top of all of these items so the dirt comes all the way up to the top of the iron cauldron.

Place the skull into the center of the bowl.

Hammer all of the palos in a circle into the dirt around the edges of the cauldron.

Place the mpaka and the Cana Brava into the cauldron.

After you have fully mounted the Nganga, several mambos should be sung to the spirits and to Zarabanda.

After the mambos, the entire Nganga should be placed and buried into a large hole at the railroads crossing. It should be left there for 21 days and nights.

After the 21 days have passed, the Nganga can be unearthed and fed the following animals in this order: Goat, Rooster, Turtles.

After you have fed the spirit, pour bee 's honey and blow chamba over the Nganga.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed into his final resting place along with a green and black candle until you are ready to summon him for assistance.

The sacrificed animals should be bundled up in a bag along with nine pennies and left at the roadside tracks.



A PICTURE OF THE ROMAN CATHOLIC SAINT, SAN JORGE
WHO REPRESENTS THE CONGO SPIRIT, ZARABANDA.

EXU REI

Prenda Judia

The spirit Exu Rei is the King, Messenger and the Father of all of the dark spirits and fallen angels which exist in the underworld. Exu Rei is the driving spirit and fallen angels which exist in the underworld. Exu Rei is the driving force between good and evil. This spirit Exu Rei is the direct messenger of the angel Lucifer to mankind. It is believed that through this spirit any spirit can be born or manifested in spiritual as well as physical form. Exu Rei is also the King of all of the paths of Lucero. There is no specific path of Lucero that walks with spirit because Exu Rei is who he is and does not require any announcement for his presence. This particular type of Nganga is known as un-baptized or Prenda Judia. It is through this Nganga that an individual makes a pact with the spiritual realm of the underworld. This particular Nganga takes 81 days to complete the ritual ceremony. The ritual initiation takes place and is performed at six locations, the crossroads, the church, the ocean, the cemetery, the river and the mountain. This Nganga can only be prepared on Good Friday. I would like to caution the individual who is thinking about preparing this Nganga because you will be making a pact with the dark side of the universe. This permanent pact can not be revoked even in death. Remember nothing in this life is free and that there are always consequences to our actions in both the physical and the spiritual world.

Items Necessary for Exu Rei

One large iron cauldron

One long rope

Twenty-one lightening stones

Twenty-one quartz crystals
One large round stone from the top of a mountain
Eighty-one new and old coins from around the world
Three gold coins
three silver coins
Dirt from 21 cemeteries
Dirt from 21 cemetery gates
Dirt from 21 crossroads
Dirt from the graves of nine children (ages 9-17)
Dirt from the nine graves of murderers or criminals
Dirt from nine suicide victims
Dirt from 12 midnight on a full moon
Dirt from 12 noon on a full moon
Dirt from the river 's edge
Dirt from nine churches
Dirt from a jail
Dirt from a court
Dirt from a police station
Dirt from a hospital
Dirt from a morgue
Dirt from the grave of nine soldiers
Dirt from an Indian burial ground
Dirt from the railroad crossing
Nine bats
Nine venomous snakes
Skull, bones and heart from a black dog
Skull, bones and heart from a black cat

Skull from a wolf

Head, feet, wings and the heart of a vulture

Head, feet, wings and the heart of a Raven

Head, feet, wings and the heart of a Owl

Head, feet, wings and the heart of a hawk

Head, feet, wings and the heart of a Guinea Hen

Head, feet, wings and the heart of a fighting rooster

Four feet from a deer

Nine teeth from an alligator

One lions tooth

One claw from a bear

One claw from a lion

Nine teeth from a wolf

Two teeth from a wild bore

Bones and skull from a black cat

Bones and skull from a black dog

Twenty-one black widow spiders

Eighty-one chameleon lizards (dried)

Twenty-one fighting cock spurs

Twenty-one parrot tongues

Deer horn powder

Twenty-one palos in powder form

Twenty-one palos (24 inches in length)

River water

Twenty-one herbs of the Orixas

One pound of mercury

Eyes from a wolf

Eyes from a black cat
Eyes from a black dog
Eyes from and owl
An old decayed corpse from the grave (male)
Large size metal tools of the Orixas Ogguns
One burlap bag
Bee ' s honey

Live Animals Needed

One large black goat
Six black roosters
One raven
One black cats
One black dog
Six guinea hens

Preparation for Exu Rei

Part 1 - Cemetery

Remove the desired corpse from the grave. The bones which you will be removing are the leg bones, feet bone, hands and finger bones, arm bones and the skull with a dried brain. Gather all of these items together in a bowl and cover it up with a black cloth.

Part 2 – River

Draw the signature of Exu Rei on the ground with Pemba.

Place the bowl containing the bones into the center.

Light four black candles at the cardinal points of the signature.

Spray the bones with chamba and rum.

Light a cigar and blow the smoke directly on and over all of the bones.

Say the invocation of Exu Rei a total of 9 times to the spirit of the four winds.

Place the following items in a new burlap bag. The twenty-one lightening stones, the twenty-one crystals, all of the coins, the large stone from the mountain, the metal tools of Orixá Oggún and the large bundle of 21 different palos.

Tie the burlap sack bundle with a long and strong rope.

After you have firmly secured the burlap bag with the rope, blow cigar smoke and chamba over the entire bag.

Tie the rope to a secure post (tree) and lower the bundle into the water. The river water is the place where the spirits of the intranquilo can be found and captured. By placing the items into the water, you will be giving them life.

Fill the large iron cauldron full of river water.

Make a fire near the signature of Exu Rei and boil the water of the cauldron.

When the water is boiling, place a live black cat into the cauldron. Place the top of the cauldron on tightly so that the spirit of the cat will be trapped and not be able to escape.

After the cat has boiled for 30 to 40 minutes, take all of those bones and the skull from the cauldron and place them on another bowl the brain should still be intact inside of the skull. Remove the heart from the cat. This cat will be used by the Mayombero as a familiar of a spy.

Pour the water into the river and after it cools, dry it out thoroughly.

Paint the symbol of Exu Rei with red and black paint on the inside bottom of the cauldron and seal the design with melted virgin wax.

In a large wood bowl, prepare an omiero using the 21 herbs. Use the 21 grains of paradise, the ocean water, the May rain water, some river water and the milk from 9 coconuts in the preparation of the omiero.

After you have prepared the omiero, pull in the burlap bag and place all of the items into the omiero liquid to soak for about an hour.

After the paint has dried, wash the inside and outside of the cauldron with some of the omiero.

Take a mouthful of rum and spray it directly into the cauldron.

Light a cigar and blow the smoke directly into the cauldron.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the bowl.

In a large bucket, mix all of the dirt 's, powdered palos, dust, old skin and hair and the remains from the corpse and the iron oxidate powder together. Mix well.

After you have mixed all of the dirt 's, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste dirt mixture, place a one inch layer over the design in the cauldron.

On top of this mixture, place the large stone into the center and the 21 lightening stones positioned around it.

Place the 21 crystals in a circle around the lightning stones.

After you have done that, place another layer of dirt on top of those items.

On this layer place all of the coins.

Place another layer of dirt.

On this layer place the bats and the snakes. If the snakes are still flexible, coil them up in striking positions.

Place another layer of dirt.

On this layer place all of the heads, feet, hearts and the wings from all of the birds (items (32 & 37)

Place another layer of dirt.

On this layer place the skull and the bones from the boiled cat. Place a parrots tongue into the mouth of the cat 's skull.

Place another layer of dirt.

On this layer place the bones and the skull from the dog and the wolf.

Place another layer of dirt.

On this layer place the alligator teeth, lions tooth, bear claw, wolf 's teeth, wild bore teeth, fighting cocks spurs, black widows, chameleons and all of the human bones except for the human skull.

Prepare the mpaka using the given formula but add the following: one black widow, one chameleon, and the eyes from the wolf, black cat, black dog, and the owl.

Place the remaining dirt on top of all of these items so that the dirt comes all the way up to the top of the iron cauldron.

Place the skull into the center of the cauldron.

Hammer all of the palos in a circle into the dirt around the edges of the cauldron.

Place the deer feet in the cauldron so they are sticking out like the palo sticks.

Place three metal implements of the Orixá Oggún around the cauldron and secure firmly into the dirt.

Place the mpaka and the Cana Brava into the Nganga.

After you have fully mounted the Nganga, several mambos should be sung to the spirits and to Exu Rei.

After the mambos, the entire Nganga should be placed and buried into a large hole near the riverside for 9 days and nights. Sacrifice and feed the Nganga the following animals: one black goat, one black cat, one black raven, one rooster and one guinea hen.

After you have fed the spirit, pour bee 's honey, molasses, chamba and blow cigar smoke over the entire Nganga.

Lay all of the animals on top of the Nganga before burying in the hole.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

Remove the Nganga after the 9 days and nights from the riverside and take it to an area by the ocean. The animals should be left in the hole with 9 cents and then covered up with dirt.

Part 3 – Ocean

Place the Nganga into a large hole and feed it the following animals, a black rooster and one guinea hen.

Blow cigar smoke and chamba over the Nganga and invoke Exu Rei 9 times.

Lay all of the birds on top of the Nganga before burying it.

Leave the Nganga there for 9 days and nights.

Remove the Nganga after 9 days and nights from the ocean side. The sacrificed birds should be left in the hole with 9 cents and then covered up with sand.

Part 4 – Cemetery

Place the Nganga into a large hole and feed it the following animals, a black rooster and one guinea hen.

Blow cigar smoke and chamba over the Nganga. Invoke Exu Rei 9 times.

Lay all of the birds on top of the Nganga before burying it.

Preparation for Exu Rei

Leave Nganga there for 9 days and nights.

Remove the Nganga after 9 days and nights from the cemetery. The sacrificed birds should be left in the hole with 9 cents and then covered up with dirt.

Part 5 – Crossroads

Place the Nganga into a large hole at the crossroads and feed it the following animals, a black rooster and one guinea hen.

Blow cigar smoke and chamba over the Nganga and invoke Exu Rei 9 times.

Lay all of the birds on top of the Nganga before burying it.

Leave the Nganga there for 9 days and nights.

Remove the Nganga after 9 days and nights from the crossroads. The sacrificed birds should be left there.

Part 6 – The Church

Place the Nganga in a large hole near a Catholic Church (if you can, near the front door or to the rear of the church) and feed it the following animals, a black rooster and a guinea hen.

Blow cigar smoke and chamba over the Nganga and invoke Exu Rei 9 times.

Lay all of the birds on top of the Nganga before burying it.

Leave the Nganga there for 9 days and nights.

Remove the Nganga after 9 days and nights from the church. The sacrificed birds should be left in the hole with 9 cents and then covered up with dirt.

Part 7 – The Mountain

Place the Nganga into a large hole on a high mountain top and feed it the following animals, a black rooster and one guinea hen.

Blow cigar smoke and chamba over the Nganga and invoke Exu Rei 9 times.

Lay all of the birds on top of the Nganga before burying it.

Leave the Nganga there for 9 days and nights.

Remove the Nganga after 9 days and nights from the mountain top. The sacrificed birds should be left in the hole with 9 cents and then covered up with dirt.

Part 8 – The Completion of the Ritual Ceremony

Remove the Nganga from the mountain and take it to where it will be placed.

Place the Nganga in a location where it will not be disturbed. This Nganga should be kept with other Ngangas and it should not be seen by anyone except yourself.

Light black, red and white candles next to the Nganga.

The Nganga should be fed one rooster and a little of your blood from a pricked finger each Friday night after it 's completion for 9 consecutive Fridays.



A BRAZILIAN STATUE REPRESENTING THE CONGO SPIRIT, EXU REI.

LUCERO REI DO CONGO

The spirit Lucero Rei Do Congo is the guardian of the mysteries of the Eggun. This particular Lucero can be used to communicate with the Eggun and it can also be kept near your Eggun shrine or Boveda.

Items Necessary for Lucero Rei Do Congo

One medium size rock from the mountain

One medium size terra cotta clay bowl

Three pieces of gold

Three pieces of silver

Twenty-one coins

Deer horn powder

Twenty-one palos in powder form

One metal key

Human bone Powder

One parrot tongue

One rooster tongue

One guinea hen 's tongue

Powdered fighting cock 's spur

Iron oxidate powder

Dirt from 3 crossroads

Dirt from 12 noon

Dirt from 12 midnight

Dirt from the four winds

Dirt from the 4 corners of your house

Dirt from the jail

Dirt from the court

Dirt from the police station
Dirt from 3 cemeteries
Dirt from 3 banks
Dirt from the mountain
Sand from the beach
Sand from the river
One coconut
Bee 's honey
Molasses
White candle
Fast dry cement
Three medium sized cowries shells
One red feather from an African grey Parrot
One feather from a vulture
One feather from a rooster
Twenty-one herbs sacred to the Orixa Eleggua
Twenty-one grains of paradise
Three peonia seeds (black & red)
Ocean water
River water
May rain water

Live Animals needed

Two Rooster
One Guinea Hen

Preparation for Lucero Rei Do Congo

In a large bowl, prepare an omiero using the twenty-one herbs sacred to the Orixá Eleggua. Use the 21 grains of paradise, ocean water, river water, May rain water and the milk from the coconut in the preparation of the omiero. After you have prepared the omiero, place the stone from the mountain into the omiero liquid.

Recite the prayer to Lucero Rei Do Congo and sacrifice a rooster. Allow the blood to spill over the stone.

Pour bee 's honey over the stone and blow cigar smoke and rum over the stone.

Allow to soak for a 24 hour period.

Light a large, seven day, white candle next to the bowl.

Paint the symbol of Lucero Rei Do Congo on the inside bottom of the clay bowl and seal the design with melted virgin wax.

Take a mouthful of rum and spray it directly into the clay bowl.

Light a cigar and blow the smoke directly into the clay bowl.

In a separate large bucket, mix all of the dirt 's, powdered palos, powdered fighting cock 's spur bone powder, iron oxidate powder and the fast dry cement together. Mix well.

After you have mixed all of these ingredients, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Place the gold, the silver, the peonia seeds, the key and the coin into the clay bowl.

Using the paste like mixture, place a one inch layer over the items and the design in the clay bowl.

On top of this mixture, place the stone from the mountain.

Using the cement paste, completely cover the stone until it you have shaped it into a face.

Place the shells for the eyes and a mouth. Before place the shell for the mouth, make a small hole and place the parrot tongue, the guinea hens tongue and the tongue from the rooster. Place the shell over these items.

Place the three feathers into the top of the head.

Allow it to dry.

After it has dried, bury and place Lucero at a crossroads for 21 days and nights.

After the 21 days have passed, the Lucero can be unearthed and fed the following animals in this order, Rooster and the Guinea Hen.

After you have fed Lucero, Pour bee 's honey and blow cigar smoke and chamba over him.

The sacrificed animals should be buried in the same hole along with 21cents.

After the feeding check to see of the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos should be sung to bring the spirit closer to you.

The spirit Lucero should be placed and kept with the corresponding Nganga.

LUCERO VENCE BATALLA

The spirit Lucero Vence Batalla is the spirit of war and overcoming obstacles. This particular Lucero is a powerful spirit who protects its initiates against negativity and against witchcraft attacks.

Items Necessary for Lucero Vence Batalla

One large lighting rock
One medium size terra cotta clay bowl
Three pieces of gold
Three pieces of silver
Twenty-one coins
Deer horn powder
Powdered chameleon
Powdered black dog bones
Powdered lion 's tooth
Two teeth from a wild boar
One parrots tongue
Twenty-one palos in powder form
Human bone powder
Powdered Vencedor herb (12 ounce)
Powdered Vence Batalla herb (12 ounce)
Powdered Siempre Viva herb (12 ounces)
Powdered Yo puedo mas que tu herb (12 ounce)
Iron Oxidate powder
Dirt from 3 crossroads
Dirt from 12 noon
Dirt from 12 midnight

Dirt from the four winds
Dirt from the graves of 9 soldiers
Dirt from an Indian burial ground
Dirt from the jail
Dirt from the police station
Dirt from the court
Dirt from the river
Dirt from the mountain
One coconut
Bee 's honey
White Candle
One 7 day red candle
Fast dry cement
Three medium sized cowrie shells
One red feather from an African grey parrot
One feather from a rooster
One feather from a bird of prey
Twenty-one herbs sacred to the Orixa Eleggua
Twenty-one grains of paradise
Three peonia seeds (black & red)
River water
May rain water

Live Animals Needed for Lucero Vence Batalla

One Black Rooster
One Guinea Hen

Preparation for Lucero Vence Batalla

In a large bowl, prepare an omiero using the twenty-one herbs sacred to the Orixá Eleggua. Use 21 grains of paradise, ocean water, river water, May rain water and the milk of the coconut in the preparation of the omiero. After you have prepared the omiero, place the lightning stone into the omiero liquid.

Recite the prayer to Lucero Vence batalla and sacrifice a rooster and allow the blood to spill over the stone.

Pour bee 's honey over the stone and blow cigar smoke and rum over the stone.

Allow it to soak for a 24 hour period.

Light a large 7 day red candle next to the bowl.

Paint the symbol of Lucero Vence Batalla on the inside bottom of the clay bowl and seal the design with the melted virgin wax.

Take a mouthful of rum and spray it directly into the clay bowl.

Light a cigar and blow the smoke directly into the clay bowl.

In a separate large bucket, mix all of the dirt 's, powdered palos, powdered human bone, powdered herbs, iron oxidate powder, powdered lion 's tooth, deer horn powder, powdered chameleon, powdered black dog 's bones and the fast dry cement together. Mix well.

After you have mixed all of these ingredients, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Place the gold, the silver, the coins and the peonia seeds into the clay bowl.

Using the paste dirt mixture, place a one inch layer over the items and the design in the clay bowl.

On top of this mixture, place the lighting stone into the center standing in an upright position.

Using the cement paste, completely cover the stone until you have shaped it into a face.

Place the shells for the eyes and mouth. Before placing the shell for the mouth, make a small hole and place the parrots tongue into it. Place the shell over it and seal it.

Place the three feathers into the top of the head.

Place the two bore 's teeth in either side of the mouth so they protrude like tusks.

Allow it to dry.

After it has dried, bury and place Lucero on a high mountain top for 21 days and nights.

After the 21 days have passed, the Lucero can be unearthed and fed the following animals in this order, rooster and then the Guinea hen.

After you have fed Lucero, pour bee 's honey and blow cigar smoke and chamba over him.

The sacrificed animals should be buried in the same hole along with 21 cents.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos should be sung to bring the spirit Lucero closer to you.

The spirit Lucero should be placed and kept with the corresponding Nganga.

LUCERO DO CEMENTERIO

The spirit Lucero Do Cementerio is the spirit who works with the Congo spirit Centelle Ndoki. This spirit lives in the cemetery and is in charge of organizing legions of spirits both of light and darkness.

Items Necessary for Lucero Do Cementerio

Nine small stones from the cemetery

One human skull (male)

One large size clay dish

One old skeleton key

Twenty-one gold coins

Twenty-one silver coins

Twenty-one palos in powder form.

Deer horn powder

Powdered bull ' s horn

Powdered spiders

Powdered scorpions

Powdered Bats

Powdered chili peppers (a variety)

Powdered Chameleon

Iron Oxidate Powder

Powdered snakes

One rattle from a Rattlesnake

Human bone powder from the feet, hands, legs and arms

Dirt from 21 Cemeteries

Dirt from 21 Crossroads

Dirt from the mountains

Dirt from the hospital
Dirt from the bank
Dirt from the river
Dirt from the jail
Dirt from the court
Dirt from the police station
Dirt from 12 midnight
Dirt from the four winds
Dirt from a full moon
Tooth from a wolf
Tooth from a tiger
Eyes from a dog
Eyes from an owl
One Coconut
Bee 's honey
One red feather from an African Grey Parrot
One feather from an owl
One feather from a raven
Tongue of a rooster
Tongue of a guinea hen
Tongue from a parrot
Twenty-one herbs of the Orixá Eleggua
Twenty-one grains of paradise
May Rain Water
River water
One dozen eggs

Items Needed for Lucero Do Cementerio

Two Black Roosters

One Raven

One Guinea Hen

Preparation for Lucero Do Cementerio

In a large bowl, prepare an Omiero using twenty-one herbs sacred to the Orixa Eleggua. Use the 21 grains of paradise, river water, May rain water and milk from the coconuts in the preparation of the omiero. After you have prepared the omiero, place the skull and the nine stones from the cemetery into the omiero liquid.

Recite the prayer to Lucero Do Cementerio and sacrifice a rooster, allowing the blood to spill over the skull and the stones.

Pour the bee 's honey over the items and blow cigar smoke and rum over them.

Allow the items to soak for a 24 hour period.

Light a large 7 day white candle next to the bowl.

Paint the symbol of Lucero Do Cementerio on the inside bottom of the clay bowl and seal the design with melted virgin wax.

Take a mouthful of rum and spray it directly into the clay dish.

Light a cigar and blow the smoke directly into the clay dish.

In a separate large bucket, mix all of the dirt 's, powdered palos, powdered human bone, iron oxidate powder, deer horn powder, powdered bull 's horn, powdered spiders, powdered scorpions, powdered bats, powdered snakes, powdered chili peppers and the powdered chameleons together. Mix well.

After you have mixed all of the ingredients, pour in some of the prepared omiero mixture into the

Bucket containing the dirt and make a thick paste like mixture.

Break open the eggs and add the egg white and yolks to the mixture.

Open a four inch round hole in the top of the human skull.

Using the paste dirt mixture, place a one inch layer inside the base of the skull.

On top of this mixture carefully place the nine stones, the coins, the key, the rattle from the rattle snake, tooth from the wolf, tooth from the tiger, tongue from the rooster and the tongue from the guinea hen.

Place more of the dirt mixture on top of these items and firmly pack until it resembles a brain.

Place the eyes from the wolf and the owl into the eye sockets of the skull and seal them in with some of the cement mixture.

Seal the top of the skull back and place the feathers at the top.

Place the skull onto the clay dish and allow it to dry.

After it has dried, bury and place Lucero in a grave for 21 days and nights.

After 21 days have passed, the Lucero can be unearthed and fed the following animals in this order, rooster, raven and then the Guinea hen. The sacrificed animals should be buried in the same hole along with 21 cents.

After you have feed Lucero, pour bee 's honey and blow cigar smoke and chamba over him.

After the feeding, check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos should be sung to bring the spirit closer to you.

The spirit should be placed and kept with the corresponding Nganga.

LUCERO CALUNGA

The spirit Lucero calunga is the spirit who walks along the ocean. This particular spirit works with the Congo spirit Madre de Agua. He can be used in spells of protection, fertility, stability and prosperity.

Items Necessary for Lucero Calunga

One large seashell
One medium size clay dish
One stone from the ocean
Seven coins from around the world
One piece of gold
One piece of silver
Seven Aqua marine stones
One silver key
Two seahorses (dried)
Dirt from seven tombs
Sand from the ocean
Dirt from the river
Dirt from the crossroads
Dirt from the mountains
Dirt from the hospital
Dirt from the jail
Dirt from the police station
Dirt from the court
Dirt from 12 midnight
Dirt from 12 noon
Dirt from the four winds

Powdered seaweed
Iron Oxidate powder
Human bone powder
Twenty-one palos in powder form
Powdered bats
Powdered snakes
Powdered Sea Turtle
Powdered Sea Eel
Powdered Puffer fish
Powdered Sea Urchin
The bones from a small salt water fish
Powdered Chameleon
The claws and legs from a small crab
Powdered whale bone
Teeth from a shark
Tooth from a wolf
One coconut
Bee 's honey
Molasses
One red feather from an African Grey Parrot
One feather from a guinea hen
One feather from a seagull
Tongue from a rooster
Tongue from a parrot
Tongue from a guinea hen
Twenty-one herbs of Orixá Eleggua
Twenty-one grains of paradise

May rain water

River water

Ocean water

Live Animals Needed for Lucero Calunga

Two Black Rooster

Preparation for Lucero Calunga

In a large bowl, prepare an omiero using the twenty-one herbs sacred to the Orixá Eleggua. Use the 21 grains of paradise, ocean water, river water, may rain water and the milk from the coconut in the preparation of the omiero. After you have prepared the omiero, Place the stone from the ocean and the large sea shell into the omiero liquid.

Recite the prayer to Lucero and sacrifice a rooster and allow the blood to spill over the stone and the shell.

Pour the bee 's honey and molasses over the items and blow cigar smoke and rum over them.

Allow all the items to soak for a 24 hour period.

Light a large 7 day candle next to the bowl.

Paint the symbol of Lucero on the inside bottom of the clay dish and seal the design with melted virgin wax.

Take a mouthful of rum and spray it directly into the clay dish.

Light a cigar and blow the cigar smoke directly into the clay dish.

In a separate large bucket, mix all of the dirt 's, powdered palos, powdered human bones, iron oxidate powder, powdered seaweed, powdered snakes, powdered bats, powdered sea turtle, powder puffer fish, powder sea urchin, powdered chameleon and the powdered whale bone together. Mix well.

After you have mixed all of the ingredients, pour some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Place the stone, the seven coins, the gold and silver, the key, the aqua marine stones, the seahorses, the claws and legs from the crab, the shark 's tooth, the wolves tooth, the tongues from the rooster, parrot, guinea hen and the bones from the fish into the seashell.

Preparation for Lucero Calunga

Using the paste dirt mixture, place a thick layer and seal the items securely into the shell.

Place a one inch layer of the cement mixture into the bowl and secure the prepared seashell into the center.

Place the cowrie shells for the eyes and the mouth.

Place the feathers into the top of the head of the Lucero.

Allow this to dry.

After it has dried, bury and place in a hole near the ocean 's waters for 21 days and nights.

After 21 days and nights have passed, the Lucero can be unearthed and fed the blood of a rooster.

After you have fed Lucero, pour bee 's honey and molasses and blow cigar smoke and chamba over him.

The sacrificed animals should be buried in the same hole along with 21 cents.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit if satisfied and responds favorably, then a series of mambos should be sung to bring the spirit closer to you.

The spirit should be placed and kept with the corresponding Nganga.

CALUNGA

Calunga is another spiritual path of the Congo spirit Madre De Agua which lives underneath the oceans waters. The spirit of Calunga is the guardian of the mysteries and secrets held within the deep oceans. Calunga is also the guardian of sunken treasure, and the spirits of those lost at sea. This spirit is identified with the Orixá Olocun. This particular Nganga takes 21 days to complete the ritual ceremony. The ceremony should be started on a new or full moon at 12 midnight at the oceans edge. This ritual also takes place in part on the oceans water in a boat. The spirit of Calunga can be petitioned in matters of stability, success in business and great wealth. This particular spirit lives in a jar completely immersed underneath water. This particular Nganga is perhaps one of the rarest of all the spirits to be received and most dangerous initiation.

Items Necessary for Calunga

Large wide mouth ginger jar with a lid (tall)

Nine stones from the bottom of the ocean

Nine quartz crystals

Nine Simi precious assorted gems

Nine gold coins

Nine silver coins

Twenty-one coins from around the worlds

Dirt from nine tombs of women

Dirt from nine tombs of men

Sand from the ocean

Sand from the river

Dirt from nine banks

Dirt from nine crossroads

Dirt from a mountain top
Dirt from a forest
Dirt from a jail
Dirt from a prison
Dirt from a court
Dirt from nine churches that are dedicated to female to female Catholic
Saints
One cup of river water
One cup of ocean water
One cup of Holy water from 9 churches dedicated to female Catholic
Saints.
Nine coconuts
One jar of bee 's honey
One jar of Molasses
Metal implements of the Orixa Olocun
A metal crown large enough to fit on the top of the skull with semi pre-
cious stones.
The bones from nine saltwater fish including fins and tail.
Human bones from the right and left hands (female & male)
Human bones from the right and left feet (female & male)
Human bones from the right and left legs (female & male)
Human bones from the right and left arms (female & male)
Human skull (female)
Nine grains of paradise
Ache De Santo
Nine herbs sacred to the Orixa Olocun
One metal bucket
One burlap sack

Twenty-one palos in powdered form
One pound of mercury
Virgin wax
Fast dry cement
One pound assorted seal shells
One horn made from a large shell or bull 's horn

Live Animals Needed for Calunga

One Ram
Two White Hens
Two Roosters
Two Guinea Hens

Preparation for Calunga

In a large bowl, prepare an omiero using the nine herbs sacred to the Orixá Yemaya. Use seven grains of paradise, Ocean water, river water, may rain water, honey, molasses and the milk from the nine coconuts in the preparation of the omiero. After you have prepared the omiero, place the nine stones from the ocean, the nine quartz crystals, nine semi precious gems, twenty one coins from around the world, the assorted sea shells, nine gold coins, nine silver coins, metal implements of the Orixá Olocun, metal crown and all of the bones including the skull into the omiero and allow them to soak for a 24 hour period. Light a large 7 day blue candle next to the bowl. This procedure should be done outside so that the blue candle next to the blue candle is next to the bowl, this procedure should be done outside so that the items will receive the blessings of the moon.

Paint the symbol of Calunga with blue paint on the inside bottom of the ginger jar and seal the design with melted virgin wax.

After the paint has dried, wash the inside and outside of the ginger jar with some of the omiero.

Take a mouthful of rum and spray it directly into the jar.

Light a cigar and blow the smoke directly into the jar.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items.

In a large bucket, mix all of the dirt, powdered palos, Ache De Santo, bones and fins from the saltwater fish and the iron oxidate together. Mix well.

After you have mixed all of these ingredients, pour in some of the prepared omiero mixture and mix to make a thick paste like mixture.

Remove the skull from the omiero and cut a four inch round hole in the top.

Place all the dirt paste into the skull and then seal the hole back up. First, with a layer of virgin wax and then with a layer of cement. Also seal any area on the skull with cement that would allow any of the items to drain or come out from the skull. Allow it to dry thoroughly.

After the skull is ready, place it into the metal bucket along with the following items, the nine stones from the ocean, the nine quartz crystals, the nine semi precious gems, the nine silver coins, the nine gold coins, the twenty-one coins from around the world, the metal implements of the Orixas Olocun, the sea shells and the rest of the bones.

Place the metal bucket into the gunning sack and tie it securely with a very large strong rope or chain. The rope should be more than 200 feet. The rope must be long enough to go deep into the ocean. The deeper the water, the better.

On a full moon you need to take the package Nganga out in a boat to deep waters.

On your way out to the deep waters, an individual should be blowing horn to summon the spirit Calunga.

When you arrive at the desired location, sing a mambo to the spirits and to Calunga.

As you are singing the mambos, begin to lower the package with the rope into the deep waters.

When it has been lowered enough, be sure to firmly secure the rope because sometimes the rope because sometimes the spirit will try to take the package.

Sacrifice one chicken, one rooster and one guinea hen and allow the blood to spill into the surrounding waters. The bodies should be thrown into the waters.

After the sacrifice, pour honey and molasses into the water.

When this is done, begin to slowly pull in the package from the water.

As you are doing this, sing mambos to Calunga.

When you have the Nganga back up the boat, sacrifice the ram, rooster, guinea hen and allow the blood to spill over all of the items and again into the water.

Throw the animals overboard along with nine cents and take the bucket containing the spirit back to your home.

Allow the spirit to feed for 24 hours.

After the 24 hour period, wash all of the items and place them into the ginger jar in the following order, metal implements of Orixá Olocun, nine ocean stones, nine quartz crystals, assorted sea shells, nine assorted gems, all of the coins and again place some more assorted sea shells, mix the smaller human bones with the other items and the last items is the skull.

When you place the skull in, place the crown on its head and close the jar with its lid.

Place a small prepared Cana Brava inside the jar and fill the jar up with fresh ocean water. The water should be completely covering the skull.

The empaka should sit on top or to the side of the ginger jar.

Place the jar in a darkened location along with a blue candle until you are ready to summon it for assistance.



THE CONGO SPIRIT CALUNGA IS REPRESENTED BY THE ORIXA OLOCUN.

MAMA SHOLAN GUENGUE

BRILLUMBA CONGO ACABA CUENTA EN LO PROFUNDO DEL RIO

The Congo Spirit *Mama Sholan Guengue Brillumba Congo Acaba Cuenta En Lo Profundo Del Rio* is the Queen of the mysteries of the beneath the sweet waters (rivers). She is identified as the Orixá Oshun. This particular Nganga takes 25 days to complete the ritual ceremony. Upon completion of this Nganga, the nkisi lives in the vessel submerged under river water. The ritual should be performed near the edge of a large river. The ritual should be started on a new or full moon. The particular path of the spirit Mama Sholan Guengue is extremely rare and powerful.

Items Needed for Mama Sholan Guengue

Large wide mouth terra cotta ginger jar with a lid (tall & wide)

Five stones from the bottom of the sea

Five quartz crystals

Five pink quartz crystals

Twenty-five pieces of fool ' s gold

Twenty-five semi precious gems

Five gold coins

Twenty-five coins from around the world

Dirt from the cemeteries

Sand from the ocean

Sand from five rivers

Dirt from five banks

Dirt from five crossroads

dirt from a mountain

Dirt from five jails
Dirt from five courts
Dirt from five police stations
Dirt from five churches that are dedicated to female catholic saints
five coconuts
One jar bee 's honey
One jar of molasses
Metal implements of the Orixá Oshun
A crown large enough to fit on top of the skull with semi precious stones.
The bones from five fresh water fish including fins and tail
Human bone powder from the right and left hands (female)
Human bone powder from the right and left feet (female)
Items Needed for Mama Sholan Guengue
Human bone powder from the right and left legs (female)
Human bone powder from the right and left arms (female)
Human skull (female)
Five herbs sacred to the Orixá Oshun
Twenty-one palos in powder form
Feet, heads, wings, from 10 parrots
A large variety of colored parrot feathers
A gold metal decorated crown large enough to fit on the top of the skull.
One gallon of ocean water
One gallon of river water
One quart of May rain water
One pond of mercury
1/4 pound of iron oxidate

One metal bucket

One burlap sack

Live animals Needed for Mama Sholan Guengue

One goat

Five golden brown hens

Four doves (2 male & 2 female)

Preparation for Mama Sholan Guengue

In a large bowl, prepare an omiero using the five herbs sacred to the Orixá Oshun. Use the five grains of paradise, ocean water, river water, May rain water, honey, molasses and the milk from five coconuts in the preparation of the omiero. After you have prepared the omiero, place the five stones from the river, quartz crystals, twenty-five semi precious stones, fool 's gold, coins, metal implements of Orixá Oshun and all of the bones including the skull into the omiero and allow them to soak for a 24 hour period. Light a large 7 day yellow candle next to the bowl. This procedure should be done outside so that the items will receive the blessings of moon.

Paint the symbol of mama Sholan Guengue with yellow paint on the inside bottom of the ginger jar and seal the design with melted virgin wax.

After the paint has dried, wash the inside and the outside of the ginger jar with some of the omiero.

Take a mouthful of rum and spray it directly into the jar.

Light a cigar and blow the smoke directly into the jar.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is ready to receive the other consecrated items.

In a large bucket, mix all of the dirt 's, powdered palos, Ache de Santo, bones and fins from the fresh water fish and the iron oxidate together. Mix well.

After you have mixed all of these ingredients, pour some prepared omiero mixture and mix to make a thick paste like mixture.

Remove the skull from the omiero and cut a four inch round hole in the top.

Pack firmly all of the dirt paste and mercury into the skull and then seal the hole back up first with a layer of virgin wax and then with a layer of cement. Also seal any area of the skull with cement that would allow any of the items to drain or come out of the skull. Allow it to dry thoroughly.

After the skull is ready, place it into the metal bucket along with the following items, five river stones, crystals, fool 's gold, crown, the rest of the bones, semi precious stones, coins and the metal implements of Orixá Ochun.

Place the metal bucket into the burlap sack and tie it securely with a very large strong rope. The rope should be long so it can go deep into the river or be able to be carried a distance from the shore line by the currents of the water.

On a full moon, while holding the rope, place the package into the river so it can be sweep away from the shore. Hold on very tight and then tie around the base of the nearest tree. While the rivers current is rushing down stream the packaged will capture the spirit of Mama Sholan Guengue.

When the rope is firmly secured around the tree, begin to ring the gold bell to call the spirit.

After ringing the bell for about five to 15 minutes, you can begin to sing the mambos to the spirit and to Mama Sholan Guengue.

Sacrifice one of the hens and begin to feed the rivers waters along with some honey and molasses.

After you have done this, allow the Nganga to remain in the water the entire night until the next morning.

The next morning remove the Nganga from the water. As you are pulling the Nganga back to the shore, sing mambos.

Once the Nganga is back on the shore, sacrifice the goat and the remaining animals and feed both the Nganga and the river. Pour bee 's honey and molasses into the Nganga.

Throw the animals into the water with 25 cents.

Allow the spirit to feed for 24 hours.

After the 24 hour period, wash all of the items and place them to the ginger jar in the following order, stones from the river, metal implements of Orixá Oshun, quartz crystals, the gems, coins, bones and the skull. The last items to be placed into the Nganga are the skull and a small prepared Cana Brava. The crown is to be placed on the head of the skull. The empaka can go directly on the lid of the Nganga or to the side.

Fill the Nganga up with river water collected at midnight.

Place the Nganga in the darkened location along with a blue candle until you are ready to summon her for assistance.

TEMPO

The spirit Tempo is the queen of the winds, storms, hurricanes, and of the Portal of Death. She is associated with the resurrection of life and of and of reincarnation and spiritual transformation. Tempo is identified as the Orixa Nana Buruku and as the Roman Catholic Saint, Santa Ana. This particular Nganga takes 27 days to complete the ritual ceremony. This ritual should be performed in a location with extremely large trees. The initiation ceremony should be started on a full moon at 12 midnight. The spirit of Tempo can be petitioned in matters of protecting the home and family from negative vibrations.

Items Needed for Tempo

Large clay dish

Twenty-one lighting stones

A rock from the base of a large tree

Twenty-on quartz crystals

27 foreign coins

One piece of gold

One piece of silver

Dirt from 7 new graves

Dirt from where a tornado touched down

Dirt from the mountain

Dirt from the river 's bottom

Dirt from the river 's edge

Dirt from 3 churches

Dirt from 3 crossroads

Dirt from 3 jails

Dirt from 3 courts

Dirt from 3 police stations
Dirt from 4 banks
Dirt from a field
Dirt from the base of a Palm Tree
Dirt from the base of a Flamboyan tree
Dirt from the base of a Ceiba Tree
Three venomous snakes
Metal implements of the Orixá Nana Buruku
Twenty-one bats
Heads, feet, wings from nine birds of flight
Seven Chameleons (in dried powdered form)
One quart of May rain water
One gallon of river water
One quart of Holy water
Three coconuts
Human bones from the right and left hands (female)
Human bones from the right and left feet (female)
Human bones from the right and left arms (female)
Human bones from the right and left legs (female)
Hunan skull (female)
Seven herbs sacred to the Orixá Nana Buruku
Seven grains of paradise
One pound of mercury
Twenty-one palos on powder form
One pound of iron Oxidate powder

Live animals Needed for Tempo

One Ram

Four black hens

Two Black Roosters

Preparation for Tempo

In a large bowl, prepare an omiero using seven herbs sacred to the Orixá Nana Buriku. Use the seven grains of paradise, river water, May rain water and the milk from the coconuts in the preparation of the omiero. After you have prepared the omiero, place the rock from the base of a large tree, quartz crystals, and the piece of gold, silver and the coins into the omiero liquid and allow them to soak for a 24 hour period. Light a large 7 day seven colored candle next to the bowl. This procedure should be done outside.

Paint the symbol of the Nana Burke with red paint on the inside bottom of the clay dish seal the design with melted virgin wax.

After the paint has dried, wash the inside and the outside of the clay dish with some of the omiero.

Take a mouthful of rum and spray it directly into the clay dish.

Light a cigar and blow the smoke into the clay dish.

After you completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the clay dish.

In a large bucket, mix all of the dirt, powdered palos and the iron oxide together. Mix well.

After you have mixed all of the dirt, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste dirt mixture, place a one inch layer over the design in the clay dish.

On top of this mixture, place the stone into the center and the twenty-one lightening stones positioned around them.

Place the twenty-one quartz crystals around the lightening stones.

After you have done that, place another layer of dirt in top of those items.

Place all of the coins, gold and silver on this layer.

Place another layer of dirt.

On this layer, place all of the human bones except for the skull.

Place another layer of dirt.

On this layer, place the twenty-one bats and the heads, feet and wings from the birds of flight.

Place another layer of dirt.

On this layer place the three venomous snakes. If they are still flexible, coil them up in striking position.

Place another layer of dirt.

Place the remaining dirt on top of these items so the dirt comes all the way up to the top of the clay dish. Pack the dirt firmly and tight.

Place the skull in the center of the bowl.

Place the metal implements of the Orixá Nana Buruku around the skull.

Hammer all of the palos in a circle into the dirt around the edges of the clay dish.

Place the mpaka and the Cana Brava into the clay dish.

After you have fully mounted the Nganga, several mambos should be sung to the spirits and to tempo.

After the mambos, the entire Nganga should be placed and buried into a large hole at the base of a large tree to receive the energies of the spirit. It should be left there for 27 days and nights.

After the 27 days have passed, the Nganga can be unearthed and fed the following animals in this order, ram, rooster and hens.

After you have fed the spirit, pour bee 's honey and blow cigar smoke and chamba over the Nganga.

After the feeding, check to see if the offerings were accepted by the spirits by using the four pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed into her final resting place along with a seven colored candle until you are ready to summon her for assistance.



A PICTURE OF THE ROMAN CATHOLIC SAINT, SANTA ANNA WHO REPRESENTS THE CONGO SPIRIT TEMPO.

KOBAYENDE

The Congo Spirit Kobayende is the messenger of sickness, disease and death. The spirit Kobayende is also the divine healer of the pantheon of the Congo spirit. He is identified as the Orixá Babalu-Aye and as the Roman Catholic Saint, San Lazaro. This particular Nganga takes 21 days to complete the ritual ceremony. The ritual should be performed in the field or at the gate of a cemetery on a new or full moon at 12 midnight. The spirit Kobayende can be petitioned in matters of spiritual cleansing and spells of divine justice.

Items Needed for Kobayende

Large clay pot
One stone from the crossroads
One stone from a field
One stone from a jail
One stone from a court
One stone from a police station
One stone from the ocean
One stone from the river
One stone from the mountains
One stone from a hospital
Eight large round brain corals
Twenty-one quartz crystals
Twenty-one pieces of gold
Twenty-one pieces of silver
Twenty-one foreign coins
Dirt from a jail

Dirt from a court
Dirt from a police station
Dirt from a busy highway
Dirt from seven churches
Dirt from nine hospitals
Dirt from nine cemetery gated
Dirt from the outside of a funeral parlor
Dirt from eight graves
Sand from the river
Sand from the ocean
Dirt from a forest
Metal implements of the Orixa Babalu Aye
Eight coconuts
One gallon of river water
One gallon ocean water
One gallon mixture of Holy Water from 7 churches
One quart May rain water
Human bones from the right and left hands (male) powdered
Human bones from the right and left feet (male) powdered
Human bones from the right and left arm (male) powdered
Human bones from the right and left legs (male) powdered
Human skull (male)
Bones and skull from a black dog
Two different types of venomous snakes
Eight antique medical doctor tools
Eight herbs sacred to the Orixa Babalu Aye
One pound mixed ground grains
One pound of mercury
Twenty-one palos in powder form

Live Animals Needed for Kobayende

One Goat

Two Pigeons

One Rooster

One hen

One Guinea Hen

Preparation for Kobayende

In a large bowl, prepare an omiero using the herbs sacred to the Orixá Babalu Aye. Use the grains of paradise, ocean water, river water, May rain water, holy waters and the milk from the eight coconuts in preparation of the omiero. After you have prepared the omiero, place eight stones, eight brain corals, the quartz crystals, coins, metal implements of Orixá Babalu Aye and the gold and silver pieces into the omiero liquid and allow them to soak for a 24 hour period. Light a large 7 day candle next to the bowl. This procedure should be done outside.

Paint the symbol of Kobayende with white pain on the inside bottom of the clay bowl and seal the design with melted virgin wax.

After the paint has dried, wash the inside and outside of the pot with some of the omiero.

Take a mouthful of dry white wine and spray it directly into the bowl.

Light a cigar and blow the smoke directly into the pot.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the bowl.

In a large bucket, mix all of the dirt, powdered palos, powdered human bones and the mixed dried grains together. Mix well.

After you have mixed all of the dirt, pour in some of the omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste mixture, place a one layer over the design in the bowl.

On top of this mixture place the eight stones into the center and the quartz crystals positioned around them.

After you have done that, place another layer of dirt on top of those items.

On this layer place the gold and silver pieces along with the coins.

Place another layer of dirt.

On this layer place the bones and skull of the dog.

Place another layer of dirt.

On this layer place the snakes in a coiled striking position.

Place the remaining dirt on top of all of these items so that the dirt forms a large mound in the clay bowl.

Place the brain corals around the outer edges of the mound do that they connect or touch each other.

Place the skull into the center of the mound.

Place the metal tools of the Orixá Babalu Aye and the antique medical tools around the mound.

Place the impala and the Cana Brava into the bowl.

After you have fully mounted the Nganga, several mambos should be sung to the spirit and to Kobayende.

After the mambos, the entire Nganga should be placed and buried at one of the following locations, cemetery gate, and crossroads or at a hospital. It should be left there for 21 days and nights.

After 21 days have passed, the Nganga can be unearthed and fed the following animals in this order, goat roosters, hens and the guinea hens.

After you have fed the spirit, pour bee 's honey and molasses, blow cigar smoke and chamba and dry white wine over the Nganga.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed into his final resting place along with a white candle until you are ready to summon him for assistance.

The sacrificed animals should be bundled in a bag along with eight pennies and left at the gate of a cemetery.



A PICTURE OF THE ROMAN CATHOLIC SAINT, SAN LAZARO WHO REPRESENTS THE CONGO SPIRIT, KOBAYENDE.

TIEMBLA TIERRA

The Congo Spirit Tiembla Tierra is the King of Purity and white light energies. He is also the landlord of jail. He is identified as the Orixa Obatala and as the Roman Catholic Saint, Virgin De Las Mercedes. This particular Nganga takes 24 days to complete the ritual ceremony. The ritual should be performed in the mountains and it should be started on a new moon at 12 midnight. The spirit of Tiembla Tierra can be petitioned in matters of spiritual cleansing, removing an individual from jail or placing them behind bars.

Items Needed for Tiembla Tierra

Large clay pot with a wide mouth
Eight white round stones from a mountain
Twenty-one quartz crystals
Twenty-four silver dollars
Dirt from eight mountains
dirt from eight jails
Dirt from eight courts
Dirt from eight police stations
Dirt from eight cemeteries
Sand from the river
Sand from the beach
Dirt from eight churches
Dirt from a forest
Dirt from 12 noon
Dirt from 12 midnight
Dirt from eight cemetery gates
Eight snakes

The remains from twenty-one birds of flight
The metal implements of the Orixá Obatala
Eight coconuts
One gallon mixture of holy water from eight churches
One gallon mixture of river and ocean water
One quart of May Rain water
Human bones from the right and left hands (male)
Human bones from the right and left feet (male)
Human bones from the right and left arms (male)
Human bones from the right and left legs (male)
Human skull (male)
Twenty-one palos in powder form
Twenty-one palos in powder form
Four pounds of cascarrilla (pemba)
Eight fresh herbs of Orixá Obatala
One pound of palms from Palm Sunday
Eight grains of paradise
One pound of mercury
1/4 pound deer horn powder

Live Animals Needed for Tiembla Tierra

Eight White Pigeons
One White goat
One Guinea Hen

Preparation for Tiembla Tierra

In a large bow, prepare an omiero using eight herbs sacred to the Orixa Obatala. Use the eight grains of paradise, ocean water, river water, holy water and the milk from the eight coconuts in the preparation of the omiero. After you have prepared the omiero, place the eight white stones, the quartz crystals, the silver dollars and the metal implements of Obatala into the omiero and allow them to soak for a 24 hour period. Light a large white 7 day candle next to the bowl. This procedure should be done outside.

Paint the symbol of Tiembla Tierra with white paint on the inside bottom of the clay bowl and seal the design with melted virgin wax.

After the paint has dried, wash the inside and outside of the pot with some of the omiero.

Take a mouthful of rum and spray it directly into the bowl.

Light a cigar and blow the smoke directly into the pot.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the bowl.

In a large bucket, mix all of the dirt 's, powdered palos, powdered palms, deer horn powder and the cascarrilla together. Mix well.

After you have mixed all of the dirt 's, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick parse like mixture.

Using the paste dirt mixture, place a one inch layer over the design in the bowl.

On the top of this mixture, place the eight stones into the center and the 21 quartz crystals positioned around them.

After you have done that, place another layer of dirt on top of those items.

Place all of the coins on this layer.

Place another layer of dirt.

On this layer place all of the human bones except for the skull.

Place another layer of dirt.

On this layer place the remains from 21 birds of flight.

Place another layer of dirt.

On this layer place the snakes. If they are still flexible, coil them up in striking positions.

Place the remaining dirt on top of all of these items so the dirt comes all the way up to the top of the clay pot.

Place the skull in to the center of the bowl.

Hammer all of the palos into the dirt around the edges of the clay bowl.

Place the empaka, Cana Brava and the metal implements of the Orixas Obatala around the edges of the clay bowl.

After you have fully mounted the Nganga, several mambos should be sung to the spirits and to Tiembla Tierra.

After the mambos, the entire Nganga should be placed and buried into a large hole on a high mountain top for 21 days and nights.

After the 21 days have passed, the Nganga can be unearthed and fed the following animals in this order, goat, white pigeons, and guinea hen.

After you have fed the spirit, pour bee 's honey and blow cigar smoke and chamba over the Nganga.

After the feeding, check to see if the offerings were accepted by the spirit by using the four coconuts pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed into his final resting place along with a white candle until you are ready to summon him for assistance. The sacrificed animals should be bundled up in a bag along with eight pennies and left at the mountains.



A PICTURE OF THE ROMAN CATHOLIC SAINT, VIRGIN DE MERCEDES WHO REPRESENTS THE CONGO SPIRIT, TIEMBLA TIERRA

CABO RONDO

The Congo Spirit Pena Blanca is the King of the Hunt and the Divine Justice. He is identified as the Orixá Ochosi and as the Roman Catholic Saint, San Norbeto. This particular Nganga takes 21 days to complete the ritual ceremony. The ritual should be performed in the mountains or a forest. It should be started on a new or full moon at 12 midnight. The spirit Pena blanca can be petitioned in matters of spiritual protection, cleansing, waging war, removing legal problems or giving and individual legal problems.

Items Needed for Cabo Rondo

One large clay pot (tall with a wide mouth)

21 lightening stones

One medium round stone from the mountain.

One medium round stone from a forest

One medium round stone from a crossroads

One medium round stone from a railroad crossing

One medium round stone from a bank

One medium round stone from a jail

One medium round stone from a police station

Twenty-one gold coins

Twenty-one silver coins

Twenty-one coins from around the world

Twenty-one quartz crystals

Seven semi precious stones

Dirt from seven tombs of soldiers

Dirt from an Indian burial ground

Dirt from the mountains

Dirt from a forest
Dirt from seven courts
Dirt from seven jails
Dirt from seven police stations
Dirt from 21 crossroads
Dirt from 7 banks
Dirt from seven cemetery gates
Dirt from the hospital
Dirt from the base of a Ceiba tree
Dirt from the bottom of a two headed palm tree
Dirt from 12 noon
Dirt from 12 midnight
Sand from the river
Sand from the beach
Skull from a deer
One set of deer antlers (4-6 points)
Deer hors powder from seven deer ' s
Four deer feet
Feet, wings, head and the tongue from a large parrot
Feet, wings, head from 21 birds of prey
Seven snakes
Seven bats
Bones and skull from a black cat
Bones and skull from a black dog
Metal implements from the Orixá Ochsi
One pair of used handcuffs
Seven medium to large metal crossbows of Orixá Ochosi

One gallon of River water
One gallon of ocean water
One quart of May rain water
Human bone powder from the right and left hands (male)
Human bone powder from the right and left feet (male)
Human bone powder from the right and left arms (male)
Human bone powder from the right and left legs (male)
Human skull (male)
Twenty-one palos in powder form
Twenty-one palos (24 inches in length)
Seven herbs sacred to the Orixas Ochosi
One pound of mercury
Anisette liquor

Live Animals Needed for Cabo Rondo

One goat
Four Roosters
Two Quails
Two Guinea Hens
Two White Pigeons

Preparation for Cabo Rondo

In a large bowl, prepare an omiero using the seven herbs sacred to the Orixá Ochosi. Use seven grains of paradise, ocean water, river water, May Rain water and the milk from seven coconuts in the preparation of the omiero. After you have prepared the omiero, place 21 lightning stones, all of the stones from various places, all of the coins, the quartz crystals, used handcuffs, 7 metal crossbows of Ochosi, the semi precious stones and the metal implements of the Orixá ochosi. This procedure should be done outside.

Paint the symbol of the Pena Blanca with white paint on the inside bottom of the clay bowl and seal the design with melted virgin wax.

After the paint has dried, wash the inside and the outside of the clay bowl with some of the omiero.

Take a mouthful of rum and spray it directly into the bowl.

Light a cigar and blow the smoke directly into the clay bowl.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is ready to receive the other items. Pour the mercury into the bottom of the bowl.

In a large bucket, mix all of the dirt, powdered palos, deer horn powder, all of the human bone powder and the iron oxidate powder.

After you have mixed all of the dirt, pour in some of the omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste dirt mixture, place a one inch layer over the design in the bowl.

On top of this mixture, place all of the seven stones into the center and the 21 lightning stones positioned around them.

Place the crystals in a circle around the lightning stones.

After you have done that, place another layer of dirt on top of those items.

Place all of the coins and the semi precious stones on this layer.

Place another layer of dirt.

On this layer place the skull from the deer. Place the tongue from the parrot into the mouth of the skull of the deer.

Place another layer of dirt.

On this layer place the seven snakes. If they are still flexible, coil them up in striking positions.

Place another layer of dirt.

On this layer place the feet and wings from the parrot and the birds of prey.

Place another layer of dirt.

On this layer place the bats.

Place the remaining dirt on top of all of these items so that the dirt comes all the way to the top of the clay bowl.

Place the skull into the center of the bowl.

Fasten and place the deer horns towards the rear of the bowl behind the skull.

Hammer all of the palos in a circle into the dirt around the edges of the clay bowl.

Place the deer feet in the bowl so they are sticking out like palos.

Place the metal implements of the Orixá Ochosi around the bowl and secure firm and tight.

Place the mpaka and the Cana Brava in the Nganga.

After you have fully mounted the Nganga, several mambos should be sung to the spirits and to Pena Blanca.

After the mambos, the entire Nganga should be placed and buried into a large hole on a high mountain top, Indian burial ground or at the police station for 21 days and nights.

After the 21 days have passed, the Nganga can be unearthed and fed the following animals in this order, goat, roosters, quail and guinea hens.

After you have fed the spirit, pour bee 's honey, chamba, anisette liquor and blow cigar smoke over the Nganga.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a series of mambos again will be sung to the spirit. After this, the spirit can be safely placed into his final resting place along with a purple candle until you are ready to summon him for assistance.

The sacrificed animals should be bundled up in a bag along with seven pennies and left at the crossroads.



A PICTURE OF THE ROMAN CATHOLIC SAINT, SAN NORBERTO WHO REPRESENTS THE CONGO SPIRIT, CABO RONDO.

JUREMA VENCE BATALLA

The Congo Spirit Jurema Vance Batalla is the Queen of the divine justice and the concubine of the spirit Pena Blanca. She is identified as a female Ochosi. This particular Nganga takes 21 days to complete the ritual ceremony. She is seen as a beautiful brown skinned Indian princess with a head dress of multicolored parrot feathers. The ritual should be started on a new or full moon at 12 midnight near a river or stream in the forest. The spirit Jurema Vence Batalla can be petitioned in matters of love, marriage, spiritual protection, divine justice and general request.

Items needed for Jurema Vence Batalla

One medium clay pot (medium height with a wide mouth)
Seven lightning stones
Seven pieces of fool 's gold
One stone from the river
One stone from the mountain
One stone from the forest
One stone from a bank
One stone from a church
One stone from a police station
One stone from the crossroads
Seven gold coins
Seven silver coins
Twenty-one semi precious stones
Seven quartz crystals
Twenty-one precious stones
Dirt from the mountain

Dirt from the forest
Dirt from the river ' s edge
Sand from the beach
Dirt from the four winds
Dirt from 12 noon
Dirt from 12 midnight
Dirt from a T-road
Dirt from 21 crossroads
Dirt from a Indian burial ground
Dirt from seven courts
Dirt from seven jails
Dirt from seven police stations
Dirt from seven banks
Dirt from seven cemeteries
Dirt from the hospital
Small deer ' s skull with horns
Four deer feet
Deer horn powder
Seven bats
Seven snakes that live in or by water
Feet, wings and heads from 21 parrots
Feet, wings, heads and eyes from 7 owls
A skull from a wolf
Seven claws from a wolf
Twenty-one palos in powdered form
Twenty-one palos (24 inches in length)
Seven teeth from a wild boar

Human bone powder from the right and left hands (female)
Human bone powder from the right and left feet (female)
Human bone powder from the right and left arms (female)
Human bone powder from the right and left legs (female)
Human skull (female)
Seven herbs sacred to the Orixas Ochosi
One gallon of river water
One gallon of ocean water
One quart of May rain water
One pound of mercury
One pound of iron oxidate (precipitado rojo)
Seven day 7 colored glass candle

Live Animals Needed for Jurema Vence Batalla

One Goat
Four Hens
Two Quails
Two Gray Pigeons

Preparation for Jurema Vence Batalla

In a large bowl, prepare an omiero using sacred herbs to the Orixa Ochosi. Use the seven grains of paradise, ocean water, river water, May rain water and the milk of the coconuts in the preparation of the omiero. After you have prepared the omiero, place the lightning stones, fool 's gold coins, crystals, metal implements of Orixa Ochosi and all of the stones from various places into the omiero.

Paint the symbol of Jurema Vence Batalla with white paint on the inside bottom of the clay bowl and seal the design with melted virgin wax.

After the paint has dried, wash the inside and outside of the clay bowl with some of the omiero.

Take a mouthful of rum and spray it directly into the bowl.

Light a cigar and blow the smoke directly into the clay bowl.

After you have completed this procedure, the vessel which will be housing the spirit has been baptized and is now ready to receive the other items. Pour the mercury into the bottom of the bowl.

In a large bucket, mix all of the dirt 's, powdered palos, deer horn powder, all of the human bone powder and the iron oxidate powder together. Mix well.

After you have mixed all of the dirt, pour some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste mixture, place a one inch layer over the design in the bowl.

On top of this mixture, place seven stones into the center and the 21 lightning stones positioned around them.

Place 21 crystals in a circle around the lighting stones.

After you have done that, place another layer of dirt on top of the items.

After you have done that, place another layer of dirt on top if those items.

Place another layer of dirt.

On this layer place all of the coins and the semi precious stones.

Place another layer of dirt.

On this layer place the seven bats.

Place another layer of dirt.

On this layer place the seven snakes. If they are still flexible, coil them up in striking positions.

Place another layer of dirt.

On this layer place the skull, claws and the skull from the wolf.

Place another layer of dirt.

On this layer place all of the remains from the birds.

Place another layer of dirt.

Place the deer 's skull into the center of the mound along with its four feet.

Place the remaining dirt on top of these items so the dirt comes all the way up to the top if the clay bowl.

Place the skull into the center of the bowl.

Hammer all of the palos in a circle into the dirt around the edges of the clay bowl.

Place the mpaka and the Cana Brava into the bowl.

Place the metal implements of the Orixa Ochosi and the metal bowl and arrows into the bowl.

After you have fully mounted the Nganga, several mambos should be sung to the spirit and to Jurema Vence Batalla.

After the mambos, the entire Nganga should be buried into a large hole in the forest by running water or in an Indian burial ground. It should be left there for 21 days and nights.

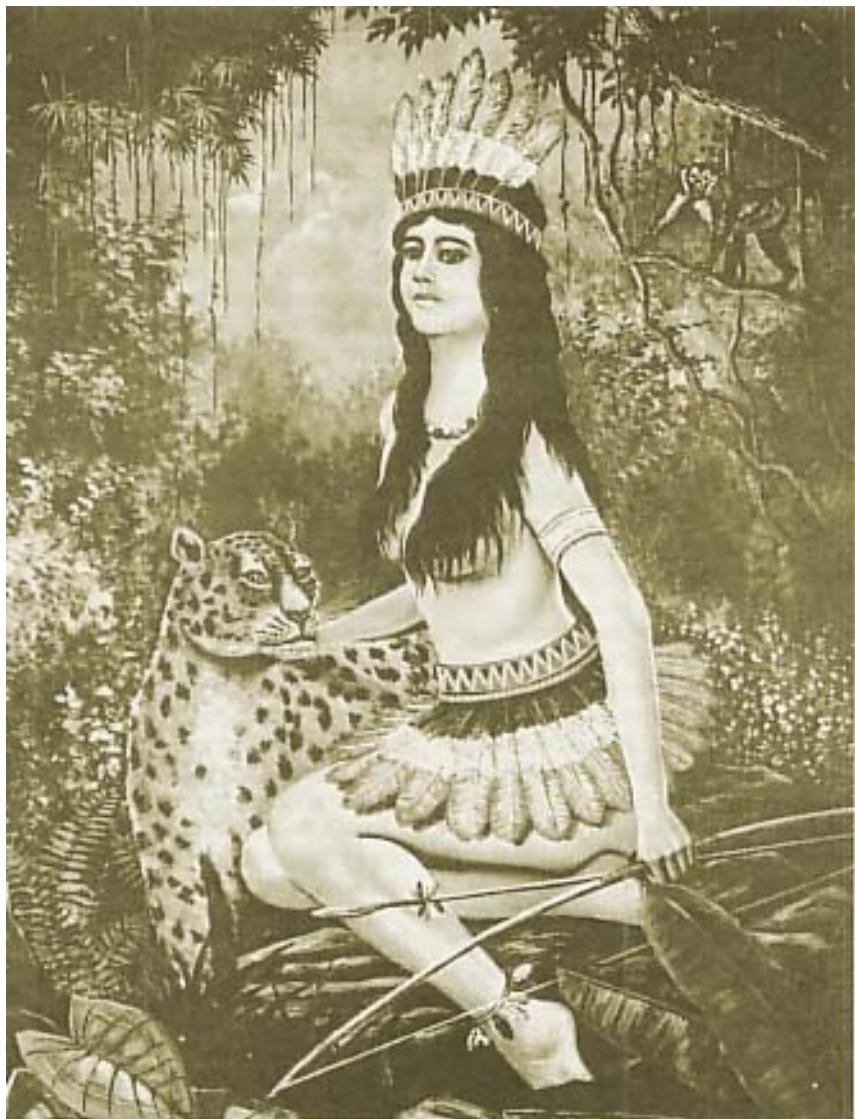
After the 21 days have passed, the Nganga can be unearthed and fed the following animals in this order, goat, hens, quail, and pigeons.

After you have fed the spirit, pour bee 's honey and blow cigar smoke and chamba over the Nganga.

After the feeding check to see if the offerings were accepted by the spirit by using the four coconut pieces for divination.

If the spirit is satisfied and responds favorably, then a serious of mambos again will be sung to the spirit. After this, the spirit can be safely placed into her final resting place along with a 7 colored candle until you are ready to summon her for assistance.

The sacrificed animals should be bundled in a bag along with seven pennies and left in the forest by a running stream.



A PICTURE OF THE CONGO SPIRIT JUREMA.

NSAMBA NTALA

The sacred spirit twins of the Congolese religion are known as Nsamba Ntala. These spirits can be received in one Nganga or in two separate Ngangas. These spirits are identified with the Orixas Jimaguas and with the Roman catholic Saints, Saint Cosmas and Saint Damien. The following is an initiation formula to prepare them in two separate Ngangas. If you would like to receive these in one Nganga you can place all of the items which go into this magic spirit formula into the Nganga, these spirits are extremely powerful, unpredictable and dangerous. I would like to caution the individual priest who will attempt to bring these spirits to life. You should first consult with an expert Palero Priest.

Items Needed for Nsamba Ntala

Two large sized ginger jars with lids (colored or terra cotta)

Sixteen large lightning stones

Eight small round smooth black stones

Forty two coins from around the world

Two pieces of quartz crystals

two gold coins

Two silver coins

dirt from a mountain

Dirt from a forest

Dirt from a crossroad

Dirt from a church

Dirt from a jail

Dirt from a hospital

Sand from a river

Sand from the ocean

Dirt from a court

Dirt from a bank
Dirt from the graves of twenty-one children
Two dried bats
two small water turtle shells
Two dried venomous snakes
Two rattles from rattle snakes
Two dried heads from vultures
Two dried heads from water turtles
Ache De Santo (2 packages)
Ocean water
River water
May rain water
Two coconuts
Powdered human bones (Skulls, legs, fingers, hands, arms & toes)
Twenty-one palos in powdered form
Powdered roots from a doubled headed palm tree
Powdered roots from a Ceiba tree
Powder from various chilies
Four grains of paradise
One pound of mercury
Virgin wax
Red paint
Blue paint
White paint
Rum
Red wine
Bee 's honey
Eight fresh herbs sacred to the Orixa jimaguas

Live Animals Needed for Nsamba Ntala

One Ram

Two Roosters

Two Water Turtles

Two Pigeons

Preparation for Nsamba Ntala

In a large bowl, prepare an omiero using eight herbs sacred to the Orixá Jimaguas. Use the four grains of paradise, ocean water, river water, May rain water and the milk from the coconuts in the preparation of the omiero. After you have prepared the omiero, place the two quartz crystals, the sixteen lightning stones, eight round stones, foreign coins, gold and silver coins into the omiero liquid mixture and allow them to soak for a 24 hour period. Light a large 7 day red candle and a large 7 day blue candle and set them next to the bowl.

Paint the symbol of Nsamba Ntala on the inside bottom of each of the ginger jar using the red, white, and blue paint. After the paint has dried, seal the design with the melted virgin wax.

After the wax has dried, wash the inside and the outside of each of the ginger jars with some of the omiero mixture.

Take a mouthful of rum and spray it directly into the jars.

Light a cigar and blow the smoke directly into each of the jars.

After you have completed this procedure, the jars which will be housing the spirit has been baptized and is now ready to receive the other items. Pour 1/2 pound of mercury into each of the jars.

In a large bucket, mix all of the dirt 's, powdered palos, Ache de Santo, Powdered roots from the Ceiba tree, powdered root from the double headed palm tree and powdered hot chilies. Mix all of the ingredients together well.

After you have mixed all of the dirt 's, pour in some of the prepared omiero mixture into the bucket containing the dirt and make a thick paste like mixture.

Using the paste dirt mixture. Place a one inch layer over the design in both of the ginger jars.

On the top of this mixture, place one quartz crystal into the center of the mixture. Do this in each of the ginger jars, the quartz crystal should be standing straight up in the center of the ginger jar with the pointed end facing towards the opening of the ginger jar.

Place the eight lightning stones in a circle around the quartz crystal. Do this in each of the ginger jars.

After you have done this, place another layer of the dirt paste mixture on top of those items, do this in each of the ginger jars.

Place the four black stones in a circle on top of this mixture. Do this in each of the ginger jars.

After you have done this, place another layer of dirt paste mixture on top of the stones.

On this layer place the 21 foreign coins, one gold coin and one silver coin. Do this for both of the ginger jars.

Place the prepared turtle shell on the next layer and then cover up with another layer of dirt paste mixture.

After you have completed step 16, the Nganga will be ready to be fed and brought to life.

Preparation of Turtle Shells for Nsamba Ntala

Place the following ingredients into each of the turtle shells: One hummingbird, one rattle from a rattlesnake, one venomous snake (dried), one vulture head, one bat, human bone powder from one individual (from various parts of the body including the skull). One dried water turtle head and all four feet in powdered form and one package of Ache De Santo.

After you have placed all of the above items into the empty turtle shells place as much dirt paste mixture into the shell as possible.

Seal all of the open holes and openings around the turtle shell with virgin candle wax.

Place and set the prepared turtle shell into the center of the ginger jar.

Cover the turtle shell with the remaining dirt paste mixture.

PLEASE NOTE:

You will be preparing two turtle shells. Each prepared shell will contain the bones from one distinct individual.

After you have fully mounted both of the Ngangas, several mambos should be sung to the spirits Nsamba Ntala.

The Nganga should be buried in a hole in the mountains for 21 days and nights, then unearthed and buried near the ocean for another 21 days and nights.

After you have unearthed both of the Ngangas, they should be fed the following animals in the following order: ram, pigeons, and water turtle.

It is customary to prepare two identical dolls with the beads of the spirits Nsamba Ntala. These dolls can be placed next to the Ngangas. The Ngangas should be kept together in a very private location as these spirits are very mischievous and unpredictable.



A PICTURE OF THE ROMAN CATHOLIC SAINTS, SAN COSMOS AND SAN DAMIAN WHO REPRESENT THE CONGO SPIRIT, NSAMBA NTALA.

TIEMPO VIEJO

The Congo Spirit Tiempo Viejo is the King of time and human destiny. He is identified with the Orixá Orunmila and with the Roman Catholic Saint, San Francisco De Assisi. He is also associated with the Cult of Ifa. This spirit can be used in matters of spiritual alignment and protection against witchcraft. This is a great nkisi to have if you are a Diviner. This Nganga must have an Ozain prepared with it. The Ozain of Tiempo Viejo must be hung directly over the Nganga. The Ozun of the spirit Tiempo Viejo will be the same height as the individual who will be receiving the Nganga.

Items Needed for Tiempo Viejo

Large open mouth clay or wooden container

Sixteen small smooth black stones

One medium size table of Ifa (this traditional round table of Ifa is used by a babalowo priest and is made from cedar wood). It will be used to set the completed Nganga on top of it. It will also be used to divine with when using the chamalongo shells especially prepared for the spirit Tiempo Viejo.

Eight medium polished pieces of Amber stones

Eight small Emerald stones

Two hundred and fifty six Kola nuts (sweet & bitter)

Sixteen Ikin seeds

One pound of Ifa powder

One pound of African effun powder

Sixteen individual packages of Ache De Santo

One pound of powdered dried yam

One pound of powdered dried Gari root

One large quartz crystal

Human bones from an old man who died a natural death
Sixteen gold coins
Sixteen silver coins
Sixteen foreign coins
One old skeleton key
Sixteen small lightning stones found by a priest of the Orixa Chango.
Dirt from 16 graves of old people (8 men & 8 women)
Dirt from a court
Dirt from a railroad track
Dirt from Africa
Dirt from the Holy City of Ile Ifa
Dirt from a police station
Dirt from a high mountain top
dirt from a forest
Dirt from 21 crossroads
Sand from the ocean
Sand from the river
1/4 pound of powdered root from a Ceiba tree
1/4 pound of powdered root from a palm tree
1/4 pound of powdered cedar wood
1/4 pound dried roots from a squash plant
1/4 pound of dried pumpkin seeds
Twenty-one palos in powder form
Sixteen powdered dried herbs sacred to the Orixa Orunmila
Sixteen fresh herbs sacred to the Orixa Orunmila
Sixteen grains of paradise
Sixteen Peonia seeds

1/4 pound of dried river rat (powdered)
1/4 pound of dried river fish (powdered)
One dried head from a vulture
One gallon of river water
One gallon of ocean water
May rain water
One coconut
1/4 pound of powdered dried chameleon lizard
Eight dried bats
Three dried scorpions
Three dried tarantula spiders
Three dried and powdered African clawed frogs
Eight dried African snails
One lion ' s tooth
One alligator ' s tooth
One lion ' s claw
One monkey ' s claw
One bottle of real 24 karat gold dust
Sixteen large flight feathers from a vulture
Sixteen red parrot feathers from and African Gray Parrot
One large bottle of gin
One divining chain from a Babalowo (Opele)
One large bottle of bee ' s honey
Green and Yellow glass beads
Thread and needle
Yellow paint
Green Paint

Live Animals Needed for Tiempo Viejo

One Goat

Two Roosters

One Guinea Hen

Preparation for Tiempo Viejo

In a large mixing bowl, prepare an omiero using the 16 fresh herbs sacred to the Orixá Orunmila. Use the river water, May rain water, Ocean water, honey, 16 grains of paradise and the milk from the four coconuts in the preparation of the omiero. After you have prepared the omiero, place the 16 smooth black stones, the quartz crystals, sixteen gold coins, sixteen silver coins, and the old skeleton key. Allow all of the items to soak for a 24 hour period of time. Light a 7 day religious white glass candle and place it next to the omiero mixture.

Paint the spirit signature of Tiempo Viejo with the white paint on the inside bottom of the bowl that you will be using. Seal the spirit signature with melted virgin wax.

After the paint has dried, wash the inside of the bowl with some of the omiero mixture.

Take a mouthful of gin and spray it directly into the initiation bowl.

Light a cigar and blow the smoke directly into the bowl.

After you have completed this procedure, the bowl which will be housing the spirit has been baptized and is now ready to receive the other items.

In a large bucket, mix all of the dirt 's, powdered palos, powdered herbs sacred to the Orixas Orunmila, 256 Kola nuts, sixteen Ikin seeds, all of the Ifa powder, all of the African Effun powder, all of the Ache De Santo powder, powdered yam, powdered gari root, all the powdered human bones, sixteen gold coins, sixteen silver coins, the key, the amber pieces, emerald pieces, powdered Ceiba roots, powdered palm roots, powdered roots from a pumpkin plant, seeds from a pumpkin, sixteen peonia seeds, powdered river fish and rat, powdered chameleon lizard, entire bottle of the 24 karat gold, dried scorpions, dried tarantulas, dried African snails, the dried powdered African clawed frogs and the bats.

After you have mixed all of the above items, add some of the prepared liquid omiero mixture to the bucket and make a thick paste like mixture. Mix well.

Using the paste dirt mixture, place a one inch layer over the design in the bowl.

Place sixteen black stones on top of the mixture in the form of a circle.

Place another layer of dirt on top of the stones.

Place the sixteen lightning stones in the form of a circle on top of the dirt mixture.

Place another layer of dirt on top of the lightning stones.

Place the lion 's tooth, the monkey 's claw and the lion 's claw on top of the mixture.

Place the vultures head into the center of the dirt.

Place all of the remaining dirt on top of the items. Firmly pack the dirt down.

Place the Babalowos divination chain (Opele) on top of the dirt or hang to the side of the Nganga.

Make a long strand of beads in the following color patters: green and yellow. The strand should be long enough so as to wrap them around the bowl and then permanently glued down to the bowl. If you desire, you can pain the bowl in green and yellow stripes instead of using the beads. If the Nganga is being prepared for women then stripes should be painted in horizontal patterns, if the Nganga is for a man, then the stripes should be painted in vertical pattern.

Place the red parrot feathers and the vultures completely around the bowl to decorate it.

After you have finished all of the above steps then proceed to prepare the Ozain and the Ozun of Tiempo Viejo.

OZAIN OF TIEMPO VIEJO

Items Needed for Ozain of Tiempo Viejo

One medium size hollow gourd with a cord to be for hanging.
One smooth black round stone
Sixteen Ikin seeds
Sixteen Kola Nuts (crushed)
1/4 pound of Ifa powder
1/4 pound African Effun
One package of Ache De Santo
Dirt from various locations
One tablespoon scorpion powder
One tablespoon of chameleon powder
One hummingbird (dried)
The head and eyes from a vulture
The head and eyes from an owl
The tongue from a rooster
The tongue from a guinea hen
The tongue from a talking parrot
The head from a vulture
Sixteen red feathers from the African Gray Parrot
Sixteen feathers from a vulture
A long strand of yellow and green beads
One dried bat
One medium size lighting stone

Preparation for Ozain of Tiempo Viejo

Mix all of the above ingredients together except #1, #17, #18, #19, #20, and #22. Mix together in a mixing bowl.

Pain the symbol of Tiempo Viejo on the inside bottom of the hollow gourd with white paint.

After the paint has dried, place a three inch layer of the mixed ingredients into the gourd.

Place the vultures head and the lightning stone into the center of the gourd.

Place the remaining ingredients over the head and stone. Firmly pack the ingredients down.

Place the top of the gourd down tightly on the bottom half of the gourd. Glue the long strand of beads around the gourd.

Place all of the feathers around the outside of the gourd.

This Ozain should be fed when you are feeding the Nganga. After it has been prepared, hang directly over the Nganga.

OZUN OF TIEMPO VIEJO

The Ozun of Tiempo Viejo should be the same height as the individual receiving it.

Items Needed for Ozun of Tiempo Viejo

Ozun De Extension
Ifa powder
Ache De Santo
Chameleon powder
Africa Effun
Human bone powder from the skull
One Ikin seed
One Kola nut seed
Sixteen dried herbs of Orixa Orunmila in powder form
Fresh leaves from a Ceiba tree
Cotton

Preparation for Ozun of Tiempo Viejo

To prepare, simply mix all of the above ingredients together and place into the top of the Ozun. Place the cotton on top of the items to cover them. This Ozun must be placed standing up next to the Nganga of the Tiempo Viejo. The entire Ozun can be fed at the same time you are feeding the Nganga.

CHAMALONGOS OF TIEMPO VIEJO

Items Needed for Chamalongs of Tiempo Viejo

Sixteen Chamalongo shells

Ache De Santo Powder

Ifa powder

African Effun

Human bone powder from various parts of the body

Chameleon powder

Omiero made with 16 herbs sacred to the Orixa Orunmila

Preparation for Chamalongs of Tiempo Viejo

Open up the backs from all of the 16 Crowrie shells.

Make sure to file down any rough edges on the Crowrie shells.

Mix all of the ingredients listed above together making a paste like mixture.

Take the paste and insert it into the shells through the open side.

Make sure to firmly pack the paste in the shells tightly.

Light a white candle and seal each one of the shells with the wax over the paste mixture.

FEEDING THE NGANGA OF THE SPIRIT TIEMPO VIEJO

After you have prepared all of the items which accompany the Nganga of Tiempo Viejo (Ozain, Ozun & Chamalongo shells), you need to feed the Nganga and the items with the blood of the following animals: goat, two roosters and guinea hen.

After you have finished feeding these items and the Nganga, pour gin and blow cigar smoke over all the items.

The Nganga, the Ozun, the Ozain and the Chamalongo shells should be buried for 16 days at the foot of a palm tree or a cedar tree.

After the 16 days, remove the Nganga and the items and place it in your temple.

Burn a yellow, green or white candle next to the Nganga.

Remember to place the Ozun next to the Nganga, the Ozain hanging directly hanging over the Nganga. The Chamalongos placed in a wood bowl next to the Nganga.

The Nganga should be placed and sat directly on top of the round table of Ifa. When you need to use the Chamalongo shells for divination, this table can be removed so you can throw the shells on top of it. Some individuals prepare and consecrate another table of Ifa at the same time so they will not disturb the spirit.



A PICTURE OF THE ROMAN CATHOLIC SAINT, SAN FRANCISCO WHO REPRESENTS THE CONGO SPIRIT, TIEMPO VIEJO.

LUCERO 'S

The following are the magic formulas for preparing the individual Lucero 's which walk (correspond) with the Ngangas (nkisi) in this book. The formulas should be followed exactly as described. All of the following Lucero 's should be prepared using the following below basic formula.

Basic Formula for Mixing and Preparing the Ingredients

Prepare and omiero with 21 herbs sacred to the Orixa Elegua.

Draw the symbol of the corresponding Lucero on a piece of brown paper.

Place the brown paper into the center of a white cloth. The symbol should be facing up.

Place all of the items on top of the paper.

Wrap up all of the items in the cloth and tie up using cotton string into a bundle.

Blow cigar smoke and rum over the bundle.

Place the bundle into the omiero mixture.

Light a candle and place it next to the bowl with the omiero.

Allow the bundle to remain for 24 hours before removing.

After the 24 hours, remove and then following the instructions for the individual Lucero.

Please note that all of the following Lucero 's must be buried along with their corresponding Ngangas during the initiation ritual.

LUCERO FOR THE CALDERO ESPIRITUAL

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero liquid. The eyes and the mouth should be made with cowrie shells. This Lucero can also be made from a single rock taken from the crossroads and just consecrated in the omiero mixture.

Items Needed for Lucero for the Caldro Espiritual

One small stone from the crossroads

One silver coin

One gold coin

Dirt from 21 locations

Twenty-one powdered herbs sacred to the Orixas Eleggua

twenty-one powdered palos

Ache De Santo

One small gold key

LUCERO FOR THE SPIRIT SIETE RAYOS

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place a red 's parrot 's feather at the top of Lucero 's head.

Items Needed for Lucero for the Spirit Siete Rayos

One small lightning stone

One piece of silver

Six gold coins

One gold key

The same dirt 's used in the preparation of the Nganga of Siete Rayos

Seven snake heads

One rattlesnake rattle

Three scorpion tails

Human bone powder from various parts of the body

Six dried herbs sacred to the Orixá Chango

Twenty-one powdered palos

One dried event

One tablespoon of Chameleon powder

One tablespoon of dried roots from a palm tree

One tablespoon of dried roots from Ceiba tree

One tablespoon of dried roots from a Flamboyan tree

LUCERO FOR THE SPIRIT MADRE DE AGUA

This Lucero is made using the following ingredients. The bundle should be placed into a large seashell and then covered up with cement. The eyes and the mouth should be made with cowrie shells. Place a sea-gull 's feather, a guinea hen 's feather and a rooster feather at the top of the completed Lucero 's head.

Items Needed for Lucero for the Spirit Madre De Agua

One small stone from the ocean

Seven silver coins from around the world

One gold coin

One gold key

the same dirt 's used in the preparation of the Nganga of Madre De Agua

One sea snake head

Two dried seahorses

One tablespoon powdered puffer fish

One tablespoon powdered seaweed

Twenty-one powdered palos

One tablespoon powdered dried fish

The heart, eyes and tongue from seagull

The tongue from a guinea hen

One tablespoon dried roots from the sea grape tree

One tablespoon chameleon powder

Human bone powder from various parts of the body (female)

One tablespoon powdered roots from a Ceiba tree

LUCERO FOR MAMA SHOLAN GUENGUE DE RIO SECO

This Lucero is made by using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place a small round mirror in at forehead of Lucero. Place three parrots ' feathers of various colors at the top of the completed Lucero 's head. This Lucero can also be made inside of a large sea-shell.

Items Needed for Lucero; Spirit Mama Sholan Guengue De Rio Seco

One small lightening stone

Five gold coins

One gold key

five gold fishing hooks

The same dirt 's used in the preparation of the Nganga of Mama Sholan Guengue De Rio Seco

Human bone powder from various parts of the body (female)

Five dried herbs sacred to the Orixá Oshun

twenty-one powdered palos

Ache De Santo

One tablespoon dried roots from a Ceiba tree

One tablespoon dried roots from a Vencedor tree

One tablespoon dried roots from Amansa Guapo tree

One tablespoon dried roots from a palm tree

One head from a talking parrot

LUCERO FOR THE SPIRIT CENTELLE NDOKI

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it had been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place three crow 's feathers at the top of the completed Lucero 's head.

Items Needed for Lucero; the Spirit Centelle Ndoki

One lightning stones

One rock from the cemetery

Three gold coins

Three silver coins

One piece of bronze

Nine snake heads

Nine dried scorpions

One tablespoon of dried

The same dirt 's used in the preparation of the Nganga of Centelle Ndoki

One rattlesnake rattle

Nine dried black widow spiders

One dried tarantula spider

Human bone powder from various parts of the body (female)

Twenty-one powdered palos

One tablespoon of dried root from a Ceiba tree

One tablespoon of dried root from a palm tree

One tablespoon of dried root from a Yaya tree

One tablespoon of dried root from a Flanboyan tree

Nine dried herbs sacred to the Orixas Oya

One tongue from a Guinea hen

One dried head from a crow

LUCERO FOR THE SPIRIT ZARABANDA

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it had been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place three crow 's feathers at the top of the completed Lucero 's head.

Items Needed for Lucero; the Spirit Zarabanda

One stone from a railroad crossing at the 12 midnight

One old iron skeleton key

Three silver coins

Three gold coins

The same dirt 's used in the preparation of the Nganga of Zarabanda

One dried bat

One head from a snake

One dried tarantula spider

Powdered bones from a black dog

Nine teeth from a dog

Tooth from a wild pig

Tooth from a wolf

One fighting cocks spur

One tablespoon deer horn powder

Twenty-one powdered palos

One tablespoon gun powder

One tongue from a rooster

One tongue from a guinea hen

Human bone powder from various parts of the body (male)

Twenty-one dried herbs sacred to the Orixá Oggún

One tablespoon of powdered palm leaf

One tablespoon of powdered Ceiba tree roots

LUCERO FOR THE PRENDA JUDIA

This Lucero is made using the following ingredients. The bundle should be placed into the cavity of a human skull. The skull then should be sealed up with wax. The eye sockets should be covered with wax and cowrie shell placed into it. The skull should then be painted on the colors of red and black.

Items Needed for Lucero; the Prenda Judia

One lightening stone

Twenty-one coins from around the world

Three silver pieces

Three gold pieces

Three skeleton keys

One stone from the crossroads at 12 midnight

Human bone powder from various parts of the body

Twenty-one powdered palos

Twenty-one dried herbs sacred to the Orixas Eleggua

The same dirt 's used in the preparation of the Nganga of the Prenda

Three dried bats

Three heads of snakes

Three rattlesnake rattle

Three dried black widow spiders

Powdered dog bones

Powdered cat bones

One tablespoon of deer horn powder

Three tablespoons of powdered chameleon

One dried tarantula

Powdered fighting cock 's spurs

One tongue from a rooster

One dried tongue from a guinea hen

One dried tongue from a parrot

Human bone powder from various parts of the body (male)

One tablespoon of dried roots from a Ceiba tree

One tablespoon of dried roots from a palm tree

One tablespoon of dried roots from a Flamboyan tree

One tablespoon of dried roots from a Yaya tree

LUCERO FOR THE SPIRIT CALUNGA

This Lucero is made using the following ingredients. The bundle should be placed inside of a large seashell after it has been consecrated into the omiero mixture. The seashell should be sealed with cement and then the eyes and mouth should be made with cowrie shells. Place two rooster feathers and one red feather from an African gray parrot at the top of the completed Lucero 's head.

Items Needed for Lucero; the Spirit Calunga

One medium stone from the ocean

Nine coins from around the world

one piece of silver

One piece of gold

One silver key

The same dirt 's used in the preparation of the Nganga of Calunga
human bone powder from various parts of the body (female & male)

Nine dried herbs sacred to the Orixas Olocun

Twenty-one powdered palos

Ache De Santo

Three dried heads from sea snakes

Three dried seahorses

Three dried scorpions

One tablespoon of powdered shark jaws and teeth

One dried powdered fish

Powdered Seaweed

LUCERO FOR THE SPIRIT MAMA SHOLAN GUENGUE BRILLUMBA CONGO ACABA CUENTA EN LO PROFUNDO DEL RIO

This Lucero is made using the following ingredients. The bundle should be placed inside of a large seashell after it has been consecrated in the omiero mixture. The eyes and the mouth should be made with cowrie shells. Place two parrot feathers and one red from an Africa gray Parrot at the top of the completed Lucero 's head.

Items Needed for :

Lucero of Spirit Mama Sholan Guengue Brillumba Congo Acaba

Cuenta en lo Profundo del Rio

One stone from the river

Five gold coins

Five gold fishing hooks

One piece of fool 's gold

The same dirt 's used in the preparation of the Nganga of mama Sholan Guengue Brillumba Congo Acaba En Lo Profundo del Rio.

Human bone powder from various parts of the body (female)

Five dried herbs of the Orixá Oshun

twenty-one powdered palos

Five dried tropical fish

The heads from three snakes

The head from three water turtles

Ache De Santo

Three dried scorpions

One tablespoon of powdered shark jaws and teeth

Dried leafs and flowers from a water lily plant

Dried powdered roots from a water lily plant

LUCERO FOR THE SPIRIT TEMPO

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place three rooster feathers at the top of the completed Lucero 's head.

Items Needed for Lucero; for the Spirit Tempo

One small rock from the roots of a large tree

seven coins from around the world

The same dirt 's used in the preparation of the Nganga of Tempo

Human bone powder from various parts of the body (female)

Seven dried herbs sacred to the Orixá Nana Buruku

Twenty-one powdered palos

One tablespoon of powdered Chameleon

One tablespoon of powdered roots from a Ficus tree

One tablespoon of powdered roots from a Ceiba tree

The dried heads from three snakes

One dried bat

Various dried insects

LUCERO FOR THE SPIRIT KOBAYENDE

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place one rooster feather, one guinea hen feather and one red feather from an African gray parrot at the top of the completed Lucero 's head.

Items Needed for Lucero; the Spirit Kobayende

One small stones from the front of a cemetery gate.

The same dirt 's used in the preparation of the Nganga of Kobayende

Human bone powder from various parts of the body (male)

Three silver coins

Three gold coins

One skeleton key

Three dried snake heads

Twenty-on powdered palos

Eight dried herbs sacred to the Orixa Kobayende

One tablespoon of various dried grains

Three straight pins

One tablespoon powdered dog bones

LUCERO FOR THE SPIRIT TIEMBLA TIERRA

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place three red feathers from and African gray parrot at the top of the Lucero 's head.

Items Needed for Lucero; Spirit Tiembla Tierra

One medium quartz crystals

Three silver coins

One gold key

The same dirt 's used in the preparation of the Nganga of Tiembla Tierra

Two small dried snakes

Eight dried herbs sacred to the Orixa Obatala

Twenty-one palos in powder form

One tablespoon of deer horn powder

Four tablespoons of African Effun powder

Ache De Santo

The tongue from a white rooster

human bone powder from various parts of the body (male)

A rattle from a rattlesnake

Three dried black widow spiders

Three dried scorpions tails

One tablespoon of powdered chameleon

LUCERO FOR THE SPIRIT BRAZO FUERTE

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place two red feathers from an African Gray parrot and a feather from a vulture at the top of the Lucero 's head.

Items Needed for Lucero; Spirit Brazo Fuerte

One lighting stone

One small volcano rock

The same dirt 's used in the preparation of the Nganga of Brazo Fuerte

One scorpion tail

One rattlesnake 's rattle

One dried bat

the heads from six snakes

Twenty-one palos in powdered form

Human bone powder from various parts of the body (male)

Six dried herbs sacred to the Orixas aganyu

One tablespoon of powdered hot chilies

One tablespoon of precipitado rojo

The dried head from a bird of prey

LUCERO FOR THE SPIRIT CABO RONDO

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture and place into a terra cotta dish and then sealed up with cement. When pouring the cement over the bundle, place a small single set of deer antlers standing up in the center. Decorate the outside of the bowl with cowrie shells, feathers and a few mirrors.

Items Needed for Lucero; Spirit Cabo Rondo

One lightning stone

Three gold coins

Three silver coins

One gold key

Seven coins from around the world

The same dirt 's used in the preparation of the Nganga of Cabo Rondo

Human bone powder from various parts of the body (male)

Powdered roots from Ceiba tree

Powdered roots from palm tree

Three tablespoons deer horn powder

Three tablespoons of chameleon powder

One dried snake head

One dried bat

Twenty-one powdered palos

Seven dried herbs sacred to the Orixa Ochosi

Three dried heads from pigeons

The dried tongue from a guinea hen

LUCERO FOR THE SPIRIT JUREMA VENCE BATALLA

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place seven parrots ' feathers of various colors at the top of the Lucero 's head.

Items Needed for Lucero; Spirit Vence Batalla

One lightning stone

Seven gold coins

Seven silver coins

One Indian arrowhead

Twenty-one semi precious stone gems

One gold key

One gold bow and arrow

One tablespoon deer horn powder

One tablespoon cedar powder

One tablespoon chameleon powder

The same dirt 's used in the preparation of the Nganga of Jurema Vence Batalla

Powdered bones from a wolf

The dried tongue from a talking parrot

Twenty-one palos in powdered form

Seven dried herbs sacred to the Orixá Ochosi

One dried snake head

One dried tarantula

One dried bat

Human bone powder from various parts of the body (female)

LUCERO FOR THE SPIRIT NSAMBA NTALA

The Lucero for Nsamba Ntala consists of two separate individual Lucero 's. These Lucero' s are made using the following ingredients. Two individual 's bundles must be prepared and consecrated in the omiero mixture. After the bundles have been consecrated they should be covered up with cement and cowrie shells placed for the eyes and mouth. Place a red feather, a feather from a guinea hen and a feather from a rooster at the top of each of the completed Lucero 's head.

Items Needed for Lucero; Spirit Nsamba Ntala #1

One stone from the mountain

Eight coins from around the world

One gold key

The same dirt 's used in the preparation of the Nganga of Nsamba Ntala

One dried snake

One dried scorpion

One dried head from water turtle

Twenty-one palos in powder form

four dried herbs sacred to the Orixas Jimaguas

human bone powder from various parts of the body (one individual)

Ache De Santo

One dried rattle from a rattlesnake

One dried bat

The dried head from a bird of prey

The dry tongue from a rooster

Items Needed for Lucero; Spirit Nsamba Ntala #2

One stone from the ocean

Eight coins from around the world

One silver key

The same dirt 's used in the preparation of the Nganga of the Nsanba Ntala

One dried scorpion

Three dried water snakes

One dried head from a water turtle

One tablespoon of deer horn powder

Ache De Santo

One tablespoon powdered roots from a Ceiba tree

One tablespoon powdered roots from a palm tree

Twenty-one palos in powdered form

Four dried herbs sacred to the Orixas Jimaguas

One dried tongue from a guinea hen

Human bone powder from various parts of the body (one individual)

Please note that the human bones used to prepare each of these Lucero 's must come from two separate individuals.

LUCERO FOR THE SPIRIT TIEMPO VIEJO

This Lucero is made using the following ingredients. The bundle should be covered up with cement after it has been consecrated in the omiero mixture. The eyes and mouth should be made with cowrie shells. Place three red feather from an African Grey parrot and three feathers from a vulture at the top of the completed Lucero 's head.

Items Needed for Lucero; Spirit Tiempo Viejo

One medium smooth black stone

Human bone powder from various parts of the body from an old man who died a natural death.

Six gold coins

Twenty-one palos in powdered form

Ache De Santo

Ifa powder

Cedar wood powder

Sixteen dried herbs sacred to the Orixa Orunmila

African effun powder

One Ikin seed

Three Kola nuts in powdered form

Ceiba tree powder

Palm tree powder

The same dirt 's used in the preparation of the Nganga of Tiempo Viejo

Three peonia seeds

One tablespoon dried river fish

One tablespoon of dried river rat

the dried tongue from a African Gray Parrot



MINERALS AND THEIR MAGICAL PROPERTIES

Minerals have been close to humans for as long as man has walked the earth and gazed with wonder at their natural beauty and mystery. There are thousands of types of minerals, each with it's own unique color patterns, shapes, energetic properties, and metaphysical properties. This is a list of minerals and their properties. You will find the minerals name, it's metaphysical properties, and a brief description of the minerals color and shape. All of the following stones and minerals can be added to your Congo Spirit Ngangas, Ozain, Macuttos, Niche Ozain, Exus, Lucceros, Elegguas, Talismans and even placed inside of the Sacred Soperas of the Orixas to enhance their magical powers. Remember, if you want to see fast magical results you have to *"think outside of the box"*.

ACTINOLITE

This mineral is an immensely important tool. It is a phenomenal shielding device and expands the energy bodies. The expansion of the energy bodies provides for a connection to the "Light"- "All That Is". This stone is cloudy gray with greenish black shafts.

ANTIMONY

Antimony is a light gray with a metallic luster. It is said to have been one of the stones used in the breastplate of the high priest. It stimulates advancement in all areas of pursuit and gives one the tenacity to pursue all situations of interest. It has been said that this mineral encourages one to progress with the speed required to allow others to "just watch the dust". It dispels opposition, as long as ones pursuit is not detrimental to the other, and encourages and stimulates access to an instinctive knowledge of the most efficient plan of action. Antimony has been used successfully to reduce fever and to generally cool the physical body. It has also been used to reduce swelling and to ameliorate water retention. Holding the mineral in the hand of preference or placing it on the affected part of the body, while continuing and persisting in a calm, meditative state has produced these results. It has also been used as an anti-toxin, helping to eliminate toxins. Antimony tends to work as a shield against the "normal diseases such as colds, flu, measles, etc. It has been used for disorders of the throat and the thymus. Antimony can have beneficial effects when used for medical reasons. It has been used as a medicine to treat people infected with parasites.

AGATE

Agate is a variety of quartz, a multi-branded stone. Translucent to opaque in a variety of colors, these gemstones are known to be the stone of peace and healing. They were prized gems in antiquity during the Biblical Babylonian times. Believed to attract strength and protect from stress and energy drains. Agates have been used in the home and as jewelry since the earliest records of history. Agate stones are believed to have healing powers, promote fertility, bring balance and harmony in the home, symbolizes health and longevity. Shades and colors vary.

AMAZONITE

This mineral provides for balancing and aligning the physical with the ethereal bodies. It is a stone of balance, balancing the male/female energies. It soothes nerves and dispels both irritating and negative energy. It helps to rejuvenate the heart centers and the throat chakra areas. This stone is turquoise in color with white/gray stripes occasionally.

AMBER

Amber is the fossilized resin of coniferous trees. This mineral is used for allowing the body to heal itself, absorbing and transmuting negative energy into positive energy. It is used to open and cleanse all chakras. It is said to be a stone of good luck. It was burned as incense to clear negativity. It purifies the area in which it is placed and is excellent for use in rooms where re-birthing is done. It's properties bring wisdom, balance, and patience. It self-heals drawing disease from the body, lessens stress, negativity, and depression. Aids memory and decision making. This stone is amber in color and is clear or cloudy.

AMETHYST

This mineral provides for good spiritual cleansing and development, helping the mind to calm and dwell on higher thoughts. Used also extensively for healing in the healing arts. It is also known for protection from psychic attacks, an excellent stone for activating the crown chakra.

CHEVRON AMETHYST

This mineral provides for good spiritual cleansing and development, helping the mind to calm and dwell on higher thoughts. Used also extensively for healing in the healing arts. It is also known for protection from psychic attacks, an excellent stone for activating the crown chakra. This stone is purple in color with white stripes.

GUIERRO AMETHYST (smokey)

This mineral provides for good spiritual cleansing and development, helping the mind to calm and dwell on higher thoughts. Used also extensively for healing in the healing arts. It is also known for protection from psychic attacks, an excellent stone for activating the crown chakra, and clearing negativity from all the chakras. Excellent for Astral travelling protection. This stone is grayish purple in color.

AMETRINE

This mineral is a mixing of citrine and amethyst. It helps clear one's thoughts and brings a universal equilibrium. This stone is a powerful healing stone, which absorbs and disperses negativity from the aura and never has to be cleansed. Ametrine works quickly in all areas of clearing and raises the citrine's properties of clearing away blockages and healing. This stone is golden yellow, purple and usually clear.

ANGELITE

This mineral is an excellent balancing agent, aligning the physical with the ethereal network. It provides a protective fields around the environment which it is placed. It is a sender and receiver of telepathic signals. It dispels anger and negativity, helps induce the re-birthing process, and facilitates healing. This stone is Light to sky blue in color.

APACHE TEARS

This mineral is said to be excellent for sharpening external and internal vision and used for vision quests. It is also known for use in protection from psychic attacks, and is excellent for dispelling negativity. It is also used for comfort in times of grief it helps you to understand and helps provide insight and acceptance. This stone is clear/black in color.

APOPHYLLITE

Apophyllite is a silica oxide as is quartz crystal but has grown in tetra or four sided growth structures rather than six sided as that of quartz. The natural pyramids are perfect for all kinds of uses from Laying on of stones to feng shui. The Apophyllite brings a bright and joyous energy to the environment where it is placed and helps fight depression. When worked with it can help the individual to charge the energy centres of the body and bring abundance of bright white light into the mind promoting joy and happiness. Apophyllite can be used to promote astral projection and protect you during the journey, allowing you to remember the lessons learned and the knowledge gathered during the out of body experience. This mineral aids the opening of the crown chakra to allow the universal energies to come into the body. It is good for headaches and, placed on the painful place, will ease the suffering. It will also soothe sore eyes and clear the vision. Clear, white, light green striated crystals. Very powerful for deep, peaceful stillness and alpha state/meditation/dream recall. Clairvoyance, out of body travel, etc. Green is most powerful: Heals and brings joyous openness to the heart CTR. as it opens the brow and crown chakras. Clears mental fuzziness and channels for with higher-self + angelic realm contact. Helps see truth for growth. This mineral has been used to create a conscious connection between the physical form and the spiritual realm. It has been used to facilitate Astral Travel and allows one to see into the future. It also can be used to stimulate and enhance one's intuitive visions. Can be used as a "Star Gate" to transverse universes. This stone is clear to white to pink and green in color.

APATITE

This is the stone of acceptance which helps dissolve negativity. It stimulates psychic development. Wearing it contributes to an unconditional acceptance of circumstances and people. Many believe it to be so potent that even a small piece worn continually has great power. It is related to service and to the development of the humanitarian pursuits - attuned to healing, storing information, communicating, balancing energy and teaching. Instills motivation and reduces apathy, exhaustion, and irritability. Improves memory and concentration. It enhances creativity, and when carried has been known to help suppress hunger. Apatite stimulates healthy eating habits and aids in the growth of cartilage, bones and teeth and provides overall healing for the body systems, glands, meridians, and organs.

AQUAMARINE

This mineral is known as the stone of courage. It enhances one's ability for rapid intellectual response. It accelerates the intellectual processes. It provides a shielding property to the Aura and subtle bodies. It helps one to attune to more spiritual levels of awareness. This stone is light blue in color.

ARAGONITE

This is the stone for balancing polarities. Aragonite aids the mind in times of stress or anger and serves to quiet the mind for deeper meditation. It helps one to focus one's thoughts and thus serves to help one maintain a strict discipline. Aragonite allow us to connect deeply with the warmth of mother earth and draw it into our own being. Aragonite clusters generate an atmosphere of warmth, wholeness and comfort, acting as a barrier to drafts and chills and helping to bring warmth to one's extremities. It increases energy, in particular it increases the energy of prayers and affirmations. It also boosts self-confidence and feel-

ings of self-worth. Emotionally, aragonite diminishes anger and relieves stress. Aragonite helps young adults recognize the responsibility of adult tasks and tempers their competitive drive so it can be expressed more toward enthusiastic cooperation. Aragonite aids to strengthen the internal chakra chord so it is able to bear more light. Physically aragonite is said to be beneficial for chronic fatigue, hair loss.

AVENTURINE

Aventurine is said to bring luck and adventures in love and games. It makes an individual independent and original. It has a binding and healing force, and is good for skin diseases and improving the complexion. At one time it was used to cure nearsightedness. It is helpful for the etheric, emotional and mental bodies. Aventurine has strong healing energies, and affects the pituitary gland. It can be used for creative visualization, higher-self attunement, and is good for the muscle and nervous system. Aventurine is a good stone for artists, writers and all those of a creative nature. It brings prosperity; the green vibrations attract money.

BISMUTH

Bismuth is a soft, coarse crystalline heavy metal with a silvery white color and a pinkish tinge. Bismuth can be used to help one to transit from the physical plane to the astral state and to the spiritual realms. It relieves conditions of emotional and spiritual isolation, allowing one to feel the connection with the "Universe". It allows one to abide within serenity, regardless of ones physical location, enhancing the state of the moment with the illumination of wisdom. Bismuth has been used as a stone of transformation that transforms the energy of the crown chakra to energize the base chakra and actualizes the power of wisdom. It stimulates cohesiveness in groups and relationships, allowing for independence in progression toward a common goal. Bismuth can

be used to diminish fevers and in lessening catatonic states. It can also stimulate the energy and can be used to clear the biological field.

BLUE LACE AGATE

This mineral is excellent for stimulating the crown chakra, 3rd eye and energizing the aura 's body. It can be used to stimulate the exploration of the unknown and to further ones quest toward the enlightened state. It also allows one to look toward the solution rather than the problem.

This mineral is blue exhibiting white circular or oval patterns.

BLACK ONYX

This mineral is excellent for protection and for providing a grounding energy field around the user. It enhances decision making by letting the holder see both sides of the story leading to happiness and good fortune. It is useful for the removal of negative energy. This stone is black in color.

BLOODSTONE

This stone strengthens your immune system and keeps it alert and responsive to your body's needs. Bloodstone's energy empowers certain microorganisms in your bloodstream that are vital to optimal immune function. This empowerment uplifts the overall quality of your body's energy, making your body an incompatible environment for infections of all kinds. Bloodstone also removes burdens from your immune system as it facilitates the removal of toxins from your body and enhances your cells' absorption of nutrients. This mineral is excellent as a healing stone and is called the stone of courage. It can be used to awaken the base, navel, sacral and heart chakras. It is also centering and grounding for the heart chakra. It provides a revitalization of love, relationships and friendships. This crystal is mostly green with tiny spots of red that look like blood.

BLUE APATITE

This mineral is excellent for powerfully affecting the throat chakra, clearing obstructions to greater self-expression and receptivity. It can further the connection with UFO's and can provide access to past life insights and telepathy. Also used, as its name sounds, to curbing the appetite, excellent dieter's stone. This stone is light to dark blue in color.

BLUE MOONSTONE

This mineral is excellent for helping you to go with the flow, supporting, yet, promoting growth. Used for protection while traveling it is known as a "Travelers" stone. It is a stone that cleanses negativity from the chakras. It is also a "good luck" stone and is also helpful for fertility. This mineral is opaque white with blue flames.

BOJI STONES

This mineral is excellent for aligning all of the subtle bodies and both balances and aligns the chakras. It is useful for the removal of energy blockages, while cleaning and charging the aura. Also used to align the yin/yang energy within ones physical body. It is an excellent grounding stone. This stone is rust/brown in color and round in shape, some are smooth (females), some are bumpy (males).

BOTSWANA AGATE

This mineral is excellent for stimulating the crown chakra, and energizing the auric body. It can be used to stimulate the exploration of the unknown and to further ones quest toward the enlightened state. It also allows one to look toward the solution rather than the problem. This mineral is gray and pink, exhibiting white circular or oval patterns.

BOULANGERITE

This crystal brings patience, perseverance, composure and stamina. It helps one to find things that were lost. It helps to awaken the inner

sense of well being. This mineral has been used in the treatment of the immune system, to increase the amount of cells, and to assist in the assimilation of vitamins and minerals. This crystal is grayish in color.

CALCITE

Clear Calcite is excellent for amplifying energy. It is a great stone for students as it helps sharpen learning and retention of lessons learned. It enhances decision making by letting the holder see more clearly into situations leading to happiness and good fortune. Green Calcite - eases mental and physical stress, cleanses and aids well-being. Red Calcite - energizes and promotes confidence and courage. Blue Calcite - enhances clarity and clear thinking, communication, and spiritual growth. Emerald Calcite - cleanses stagnant and blocked energy, aids in love of self and others. Helps sever old relationship habits and patterns and to let go of issues that may have stopped you from finding your true love or soul mate. Champagne Calcite - enhances patience, awareness and enjoyment in the here and now.

CARNELIAN

A sacred stone of the Egyptians and the Tibetans, this energetic stone activates the lower chakras and helps the wearer to take action. This mineral is excellent for providing perceptiveness. It is a stone that will enhance the home energy, and will spread love, encouraging one to learn how to give and receive love. It is a great protector against envy, fear, and rage. It brings energy and fire, enhancing physical energy and personal power and invoking joy, laughter and warmth as it opens the heart. It is a stone used to enhance the relationship between parents and children. It can be used to dispel apathy, indolence, and passivity". Placing carnelians among other stones will cleanse the negativity from other stones. It has been used to help with period pains. Placing carnelians alongside the major meridians³⁵⁰ assist in the treatment of disorders

caused by blockages of energy. This stone is opaque to clear red to orange and sometimes found with stripes running through it.

CHALCOPYRITE

This mineral has been used to assist one in finding "lost" objects. It can be used to enhance ones abilities of perception and to strengthen ones contact with the ancient cultures of the universe. Chalcopyrite can inspire the infinite energies of the universe to activate the maintaining energies of the body, assisting one in the achievement of the paramount state of physical perfection. It is said to have been used to lessen fevers, reduce inflammation, and to promote hair growth.

CHAROITE

This mineral provides for a synthesis between the heart and crown chakras and combines the higher spiritual dimensions with unconditional love. It also provides for the transmutation of negativity and for grounding to the spiritual self. It cleanses the Auric body and instills a "brotherhood of light" feeling. This stone is purple with gray or white.

CHERRY QUARTZ

This crystal brings new hope, acts as an anti-depressant, relief from anxiety, sexual problems related to tension, & helps develop vision for the bigger picture. Cherry quartz is an energy stone and a powerful healing stone. The healing properties of Cherry quartz are used to aid respiratory difficulties, regeneration of cells, flow of energy throughout the body. It is an excellent balancing stone for a sad or weak heart. This stone is clear to cherry red in color.

CHRYSOCOLLA

This mineral is excellent for easing emotional heartache, and gives renewed strength and balance. It produces inner strength and relieves stress. It also helps to stimulate the ³⁵¹crown chakra to help in the align-

ment of the ethereal network and is excellent for meditation.

This stone is blue-green in color.

CHRYSOPHRASE

This mineral is excellent for balancing the yin-yang energies and for aligning the chakras. It activates and opens the heart chakra and is excellent for deep meditation. Helps to heal a "Broken Heart". It is also good for inner strength and balance bringing a non-judgmental attitude and acceptance of others. This stone is greenish blue in color.

CITRINE

This mineral is an excellent healing stone, also known as a healers stone. This stone is a powerful healing stone, which absorbs negativity and never has to be cleansed. This stone is said to bring business if put in the cash box of a shop or money if carried on your person. Helps clear one's thoughts and allows one to feel cheerful and lighthearted. This stone is golden yellow and clear.

COPAL

This mineral can be used to activate the crown chakra, to remove energy blockages and to strengthen the meridians of the physical body. It assists one in remaining aware during meditation. It has been used for healing and for communicating with spirits. Amber-like yellow to gold in color and very light to the touch.

COPPER

This mineral can stimulate initiative, optimism, diplomacy and independence. Copper provides a harmonic connection between the physical and astral bodies. It has been used successfully to amplify and to transmit thought. It is said to be a bestower of good, bringing benefit to the user. It can conduct electrical impulses and can magnify the energy transfer from the healer or from minerals to the subject of the healing.

Used with brass and iron, it can balance the energies of the body. The color is copper-red.

DANBURITE

This mineral is excellent for encouraging you to let your light shine. It is a powerful intellect activator. It also helps to bring in the element of enlightenment through love. This stone is a powerful acceleration stone, which "juices up" the energy of stones used in conjunction with it. This stone is clear with striations running down.

DENDRITIC AGATE (tree agate)

This mineral is excellent for enhancing gentleness and helps to stimulate peacefulness. A great money stone as it is a stone of plenty and helps to produce prosperity. This stone is opaque white with green or gray plant like markings in it.

DOLOMITE

This mineral encourages charitable actions and relieves sorrow. It encourages energetic and impulsive original thinking and manifestation. Assists in producing stamina when dealing with hyperactive individuals and is also used to arrest leakages of energy from the chakras.

DOUBLE TERMINATED QUARTZ

DT Quartz is multi functional; energy moves from both ends concurrently. They have the capacity to draw or transmit energy in both directions. These are excellent for astral travel and for dream work. They can be used for protection and to build and maintain an energy shield. They transform negative to positive. Clear to opaque in color with points on both sides.

CELESTIAL QUARTZ

This mineral is excellent for overcoming emotional burdens, aligning the heart and intellect, and for finding within, a deep love for self and others, used also for protection from psychic attack, or negativity. This stone is clear to black to brown crystal.

EMERALD

This mineral is excellent as a stone of successful love, it is said to provide domestic bliss, sensitivity and loyalty. Emeralds promote love, romance, joy, cleansing, clairvoyance, clear vision, faith, intuition, serenity, intelligence and communication. It can be used to enhance the memory. It allows access to the mystery we hold deepest in our hearts, thereby healing and activating our highest hearts desire. It is also useful for opening the heart chakra and is said to bring successful consequences for legal affairs. A powerful stone of psychic insight, prophecy, and abundance. It is said to assist in the healing of eyesight and speech impediments. Emeralds have a tranquilizing affect on the heart and mind, inspiring calm, clear assurance. This stone is green to light green in color.

EPIDOT

This mineral can provide for increases in that which we choose to be attuned with. It dispels criticalness, enhances keen perception, stimulates participation and interaction, and also stimulates personal power. This stone is black to dark green and is light green when found with quartz.

FIRE AGATE

This mineral represents the spiritual flame of absolute perfection. It is said to dispel fear from the very depths of the inner being and to provide a protective shield, which reflects all threats of harm back to the source such that the source may personally understand the act. This

stone is brownish in color with a fire-like flame to it.

FLUORITE

This mineral is excellent for opening inner doors of perception, to yourself and others around you. It is known for absorbing anger and negativity holding it in until the crystal breaks. A great companion for your computer, also is very grounding. This stone is found in green, yellow, blue, and purple or in combination with all.

FUCHSITE

Assists one in eliminating any type of servitude issues, bringing the light of knowledge of innate perfection being within each person. It further helps one to bounce back after tense situations in the physical and/or emotional realm. Has been used in the balancing of red and white blood cell count, in the treatment of carpal tunnel syndrome, to assist the stabilization of the alignment of the spinal column, and to increase flexibility of muscles.

GARNET (red, raspberry, green)

This mineral is excellent for health, extracting negative energy from the chakras. It is a stone of commitment to purpose- to self- to others. Garnet reflects the attributes of warmth and understanding. The garnet stimulates the development and movement of the kundalini. This stone is pink to red or green in color.

GEM SILICA

This mineral is excellent for its ability to allow for the flow of messages from the physical to the etheric plane. It helps to bring calm and peacefulness to ones environment. It stimulates the heart and throat chakras and brings love. This stone is grayish white with blue in color.

GOLDSTONE

Goldstone is the stone of "Ambition and Drive" and has a gently uplifting quality! Goldstone is manmade glass with flecks of copper suspended in it. The glass is made in a reducing furnace with copper salts added, which "smelts" the copper salts back to copper, which then crystallizes. Other coloring agents added to the glass can change the basic copper colored variety to a number of other versions, such as blue and green etc. But the glass ONLY is colored, the sparkles are still the same COPPER CRYSTALS! The metaphysical properties of copper are said to be the ability to aid the circulatory system, help strengthen bones and fight arthritis pain.

GREEN AVENTURINE

This mineral is used mostly for the heart chakra to activate and clear. Excellent stone for providing a shield so people can't "tap in" and use the energy of another. It facilitates balancing and alignment of the intellectual, emotional, physical and auric bodies. It enhances leadership qualities. This stone is light to dark green in color.

HARLEQUIN QUARTZ

This crystal is powerful. It can be used to traverse the spaces between the spiritual and physical worlds. It balances the polarity in the body, and is a stimulator of the heart chakra. It provides physical vitality to the body. It stimulates the alignment of the physical and ethereal nervous system. This mineral is clear to opaque and had red spots and /or red strings.

HEMATITE

This mineral is excellent for calming and relaxing and for reducing emotional upset. It aides in sleep and is known to transform negativity. This stone is also known for its grounding and protection qualities. Good for freeing up your mind to be able to think clearly. Also good for relieving

headaches. This stone is silver metallic and heavy.

HERKIMER DIAMOND

This mineral is a naturally faceted mineral which provides an energy for a delicate harmony, enhancing awareness. The energy of the herklmer diamond helps one to begin again in this lifetime. It also is known as a stone of "Attunement", in addition it stimulates clairvoyant and clairaudient abilities and assists in telepathic communication. Clear and faceted like a diamond.

HESSONITE

This mineral is excellent for health, extracting negative energy from the chakras. It reflects the attributes of warmth and understanding. It helps eliminate feelings of inferiority. It helps to activate the intellectual qualities in the holder. This stone is pink to orange to gold in color.

HIDDENITE

This mineral is excellent for stimulating the intellect and the loving side of ones nature in order to bring fourth the unknown. It prompts the connection with the other worlds and provides for the transfer of knowledge. This stone is green to clear in color.

HOWLITE

This mineral provides for calm communication, awareness and encourages emotional expression. It combines the power of reasoning with observation and patience. This mineral dispels selfishness, criticalness, and facetiousness. Howlite can be used to relieve stress, pain and rage. This mineral is white with gray stripes.

IOLITE

This mineral is one of the major stones for use in the 3rd eye/crown chakras during healing, meditations⁵⁵ and during astral travel. It is useful for stimulation of visions and is an important "Shamans" stone, and is

considered strong medicine. This crystal is indigo-violet to deep blue in color. This stone is metallic silver with gold or red or blue blotches.

JADE

Jade is the prince of peace and tranquillity. It acts quietly as a consciousness raiser of human development. It dispels negativity by the constant emission of soothing and cleaning vibrations. It is said that jade is not from the Earth, but is a mutation from a planet outside this solar system. Jade can never harm anyone wearing it, for it does not absorb negative attributes of any nature. It is said to prolong life, protect one from accidents, and quiet inner restlessness. Jade is a soothing green color. It is an avocado green gem, with darker mottled flecks of green in it.

JADEITE

This mineral is known as the stone of magic. It can also bring forth the abilities to unite and improve dysfunctional relationships. It enhances expressiveness, intelligence and perception. It assists one in attaining the royal realm. It also assists in the removal of pain. This stone is light to dark green in color.

JASPER

This mineral is excellent for protection and is known as a "Shamans" stone that transforms negativity. This stone is also known for its ability to balance the yin-yang energies and is a safe facilitator for astral traveling. This stone is orange-red and/or yellow in color.

PICTURE JASPER

This is a great stone for those who are in business, as it is excellent for all pursuits leading to an increase in personal holdings. It is usually beige with brown highlights.

JET

This mineral is fossilized wood. It can protect the wearer against illness and violence. It is a calming agent, providing the diminishment of depression. This is the stone the witches use for protection from negative spells against them. This stone is black and lightweight.
(AZABACHE)

KORNERUPINE

This mineral is excellent for promoting understanding of the sacredness of life. It assists one in seeing beyond the normal illusions of this world. It serves to both stabilize and calm the emotions and to bring refinement to ones character. This stone is green.

KYANITE

This mineral is excellent. This is one of 2 minerals that never need cleansing or clearing. This stone automatically balances the Chakras without any effort. It brings tranquillity and a calming effect to the whole being. It also stimulates psychic awareness on all levels, dispels anger, and helps with recall of dreams. Kyanite can be useful for remembering past-lives. This stone can be blue, green or black all with striations.

LABRADORITE

This is an unusual stone filled with iridescence and rainbows which are only appreciated when the stone is held up to the light. This is thought to be a stone of mystery and magic, facilitating psychic development especially when placed on the third eye. This is an excellent stone to facilitate the journey into the unconscious and to other realms helping us to translate the knowledge gained on these voyages into every day reality. It is also said to bring other worldly knowledge into the human plane of existence. It is useful to stimulate brain activity, reduce anxiety & enhance digestion. Labradorite is said to be as useful to the physical eyes as it is to the third eye. Its distinctive flash of iridescent colors is

known as "labradorescence." These beautiful flashes of color change according to the angle of light refraction, and may be somewhat metallic tints of blue, green, yellow, and pink, with the majority of the stone itself a dark gray in color.

LAPIS LAZULI

"The key to unlocking the mysteries of the Universe"...Edgar Cayce - This mineral is known for being a symbol of power and royalty since ancient times. It is also known for its ability as a mental and spiritual cleanser and opener of the 3rd eye. Draws the mind inward to its own source of power. This stone is light blue to azure with specks of pyrite in the matrix.

LASER CRYSTALS

Laser crystals establish a finer communication with other worlds, the crystal world, and the inner world of the self. These crystals radiate a lovely energy and have been recognized as a continuous source of white light. When holding a laser wand, the energy tends to surround the body, providing a protective barrier.

LAVENDER QUARTZ

This mineral is said to be excellent for stimulation of the third eye up to the crown chakras, and also promotes clairaudience and clairvoyance. It is a very loving stone and is an asset to your environment. This stone also has all of the qualities of Rose Quartz. This stone is clear to opaque pink/purple in color.

LEMURIAN SEED CRYSTAL

Lemurians are said to have been placed here by the original space beings who inhabited Lemuria. These crystals have a warm feeling to them. It is believed that they were programmed to transmit frequencies to other crystals that were forming ³⁶⁰ in the earth, and offer a connection

to the many sacred places located upon and under the earth's surface. They create a holographic connection between the inner earth and the earth's surface. Only one Lemurian Seed Crystal is required to connect holographically to all the other seed crystals. This energetic connection forms a magnetic grid around the earth which links us to the inner and outer worlds. Lemurian seed crystals, once thought to originate from only the Joaquim Felicio region of Minas Gerias, Brazil, are now found in Diamatina and Corinto too. Triangular faces sitting atop sides with pronounced horizontal striations are characteristic of these crystals. They are clear quartz crystals, but have a dull look rather than a sheen. Some of them exhibit a pink hue.

LEPIDOLITE

This mineral contains Lithium, Potassium and Mica. Lepidolite has long been one of the primary Lithium minerals and known for it's property of inducing calm and serenity. Lilac Lepidolite was discovered recently in Zimbabwe, Africa. It's color is a soft violet and the stones are somewhat translucent when cut making them seem to glow from within. Psychic impressions suggest an energy that is immediately soothing and relaxing and facilitating the release of stress, tension and worries. In addition it is a heart healing stone with it's blend of the Blue and Pink Rays. Lepidolite braces the heart muscles and consequently invigorates blood flow. It has been attributed to the relief of muscle pain. It's ideal for one who is suffering loss and grieving or for those who have experienced emotional trauma. It is a stone of consciousness and serves to open the link to the Higher Self. Gives one energy to shed the old skin and be reborn to a higher realm. Aids restful sleep and protects against nightmares. A healing stone for mental illness and emotional problems. Lepidolite is also used to draw wealth and good luck to the bearer.

LIMONITE

This mineral assists toward stability and comfort. It provides for strength and virility. This mineral also provides for protection against negative thought forms and psychic attack. It also furthers accuracy in the intuitive process. This stone is rusty and iron-like.

LODESTONE/MAGNETITE

This mineral can be used for dispelling grief, fear, anger and attachments. It helps one to attain a deep meditative state. Also is excellent when used for grounding and protection. This mineral is rusty-metallic and magnetic.

MALACHITE

This mineral is excellent for bringing money to the holder of this stone. It is one of the oldest known healing stones as it draws out very powerfully on all levels. It is also used for healing the heart of negative relationship attachments. This mineral is forest green with darker green stripes running through it.

MARBLE

This mineral is used to provide for clarity and suspension in states of meditation. Promotes peak states of meditation and total recall of dreams. Helps to actuate the unused portions of the mind providing strength of self control, the mastery of thought, and power of serenity. Assists one in the actualization of that which is desired (visualization). Enhances good common sense in matters of the heart, home, and ones sustenance. Brings balance and improvement of ones physical and worldly circumstances. Used in the treatment of bone marrow, viral and bacterial infections, sore throat, lower back, increases flexibility - physical and mental. Assists the aspects of patience and determination body fitness programs³⁴ used extensively in the fields of naturopathy and homeopathy.

METEORITE/TEKTITE

This mineral is excellent for meditation, it can assist one in connecting with extraterrestrials or past life associations. It represses undesirable experiences and enhances impressions of memorable experiences. It does not allow one to forget lessons learned. Carrying a tektite acts to strengthen ones energy field. This stone as its name denotes is from outer space. This mineral is black with moon-like pock marks.

MOQUI BALL

Also known as the Shaman's Stone. The Shaman would throw these into the sacred fires and they would explode. These are used for healing and balancing. Also known as Mochi Balls or Mochi Marbles. These strange ironstone concretions are found at the base of the Navajo Sandstone formation and come in sizes from small marbles to baseball sizes. Moqui Balls have been used for centuries by the shamanic tribes of the continents. Although newly discovered in the United States, the Moqui have been found on several continents in the ancient archaeological excavations. They are recommended to the user of both the ancient ways and the future ways. Moqui Balls can be used to align the energy centers, to relieve energy blockages, to stimulate the CHI, to ground and center, and to provide protection. Grinding with two Moqui Balls promotes receptivity to frequencies which are usually inaudible. The journey with the Moqui balls allow one to live to the fullest, while understanding the sanctity of, and performing healing for the earth. Moqui Balls need no special care, they are lovely to hold and act to protect when placed in ones environments, the energy being like a good friend. Manifested by nature, enjoyed by mankind, the Moqui Balls brings the synthesis of the male/female duality, and the actualization of singularity, allowing one to recognize the self, and the independence and liberty of ones nature. Moqui Balls are said to have been used for contact with the extra-terrestrial, for visioning, and for journeying, they were sacred

among the shamanic members of the ancient tribes. Harvesting these stones have been greatly curtailed. Native American reservations and United States National Parks prevent further mining of these special stones.

MOONSTONE

This mineral is excellent for protection while traveling it is known as the "Travelers" stone. It is a stone of the feminine, the goddess and brings balance and nurturing energy to the holder. It is also helpful for fertility, and brings new beginnings, calmness and comfort to couples. This mineral is opaque white to green to orange.

MORGANITE

This mineral is an excellent for heart stone, which facilitates opening and release of pent up emotion, cleansing the heart and preparing it to attract and sustain love in one's life. This mineral is clear and pink in color.

NEBULA STONE

Scientifically known as a unusual alkalis volcanic rock composed of the four minerals: quartz, anorthoclase, nebeckite, and aegirine. A black stone dotted with bright green patches. Offers unique and powerful energies. Strongly grounded. Activates remembrance of Light within cells. Draws light into the body. Expands consciousness and awakening. Reveals the connection between ourselves and the stone from deep within our planet to the distant nebulae that are the birth of new star systems and the beginning of light. Rebirth, renewal, and spiritual reincarnation. It harmonizes ones energies and enhances ones awareness of being an integral part of the entire cosmos.

OBSIDIAN (black & snowflake)

This mineral is said to sharpen external and internal vision, and is known to be excellent for dispelling negativity and is used for protection from psychic attack and other negativity. This mineral is black/or with white snowflakes.

MAHOGANY OBSIDIAN

is an excellent grounding and protective stone. Like all types of Obsidian, Mahogany Obsidian can assist us in finding the hidden factors around situations so that the right action can be taken. It inhibits or slows down the development of negative energies within us and can additionally remove energy blockages. Mahogany Obsidian can provide us with inner strength in times of need and is said to reduce tension. Whatever it is that you dedicate your life to, or whatever you aspire to, Mahogany Obsidian can add vitality to your life and help you to better achieve your aims.

ONYX

This is a type of chalcedony which occurs usually, in the form of layers of a variety of colors. The predominant colors include black, black and white, red and white, orange-brown/honey and white, etc. It is often carved to produce cameos. This mineral is an excellent stone for initiating the modes of centering and alignment of the total person with the higher powers. It can be used banish grief, to enhance self-control, to stimulate the power of wise decision making, and to encourage happiness and good fortune. It helps one to absorb, from the universe, those energies which are needed. It also furthers the quality of sentience of the instincts helping one to both see and feel the guidance. Onyx can also help one to see the duality of ones nature and to synthesize the yin and yang into the whole. It can be used to provide glimpses of that which lies " beyond", while providing for activation of the memory with ³⁶⁵

respect to ones "roots" and reality. It further helps one to follow the path alone, promoting the recognition of personal strengths and assisting one in the understanding of the reality of the moment. It helps one to become the master of ones own future. It has been used in the treatment of disorders related to bone marrow, to the soft tissue structures, and to the feet.

OPALITE

Helps fight fatigue, increases pleasure in life, stimulates creativity, management and invention, and helps food disorders. This mineral can be blue, white, pink (Peru), orange (Mexico), black and white (Guinea Fowl) (Madagascar), amber (Tanzania) or a variety of colors as influenced by its surroundings.

PECOS DIAMOND (double terminated)

This mineral stabilizes emotions, brings joy, stimulates the interaction between intuition and creativity, enhances desire, promotes personal growth, stabilizes the emotions and increases sexuality. It also aids in coping with highly explosive life changes and assists in the process of acceptance, transition, and the attainment of further wisdom..

PERIDOT

This mineral is excellent for healing. Also this mineral emits a friendly energy, it can be used to cleanse the heart and solar plexus chakras. It provides a shield of protection around the body. This mineral is translucent green in color.

PETRIFIED WOOD

This mineral provides for strength in all areas in ones life, and is a stone for grounding. It provides for access and information concerning past-lives, this action is furthered with meditation with this stone. Wood grained and stripped and found in a variety of colors from brown to red.³⁶⁶

PIETERSITE/TEMPESTSTONE

This mineral is excellent for it assists one in remaining open to experience. It further allows one to see beyond the horizon or mirage, bringing courage, tenacity and effort to create and maintain and keep what is rightfully yours against all odds. This mineral is blue, brown, dark green, or black and has characteristic storms in it.

PINK MAGNESIUM CALCITE

This mineral is used as an energy amplifier, which helps the mind and body remember information brought to bear during astral travel. Excellent for channeling. Its multi-directional energy distribution separates energy and doubles the intensity. Excellent for studying. It clears and activates the heart chakra. This stone is pink with white lines running through it.

POLISHED CITRINE

This mineral is an excellent money stone, also known as a shopkeepers stone, this stone is said to bring business if put in the cashbox of a shop or money if carried on your person. Helps clear one's thoughts and allows one to feel cheerful and lighthearted. This stone is a powerful healing stone, which absorbs negativity and never has to be cleansed. This stone is golden yellow to brown and also clear.

PYRITE

This mineral provides for balancing and equalizing. It helps to match frequencies with others from higher or lower vibrational levels. Grounding stone. Called fools gold. Also can be used for protection. This stone is gold in color and looks like gold.

QUARTZ LASER POINT (clear)

This is among the most common of crystals, and it is among the most powerful and versatile. This mineral is excellent for amplification, storage, focusing, transfer, and transformation of energy. It can be used to clear, heal, to attract, and to protect. Excellent for 3rd eye. This mineral is clear and glass-like to opaque white in color.

QUARTZ (clear)

This is among the most common of crystals, and it is among the most powerful and versatile. This mineral is excellent for amplification, storage, focusing, transfer, and transformation of energy. It can be used to clear, heal, to attract, and to protect. Excellent for 3rd eye. This mineral is clear and glass-like to opaque white in color.

RASPBERRY QUARTZ

This mineral can be used to synthesize the 7 major chakras, bringing attunement to the higher realms and assisting in clearing and activating these chakras. This mineral is excellent for use in the disorders to the energy system. It can be used to clear and to heal. Excellent for 3rd eye and crown chakras. This mineral has a raspberry tinge due to the inclusion of Amethyst, Geothite and Lepidicrocite.

RED QUARTZ

This is among the most powerful and versatile of crystals. It aides in positive action, and produces an abundance of physical energy, vitality and is excellent for amplification, storage, focusing, transfer, and transformation of energy. It can be used to clear, to heal, to attract, and to protect. Excellent for all chakras. This mineral is red to orange color.

RHODOCHROCITE

This mineral is excellent for and is known as the stone of love and balance. This mineral helps us to integrate ³⁶⁸ love and sexuality, uniting the

2nd and 4th chakras. Helps one to find unconditional love. This mineral is pink with white and darker pink circles.

RHODONITE

This mineral can balance the yin-yang energy, synthesize the qualities of attunement with the spirituality of the universe. It can help one to attain calm and dispels anxiety. It also has been called the stone of love. It activates and energizes the heart chakra., also excellent for stimulation, clearing and activation of the heart chakra. Also used to facilitate removal of blockages. This mineral is pink with black spots.

SMOKEY QUARTZ

Smokey quartz is the brown variety of quartz. Colors run from light grey or brown to dark brown or black. The characteristic smokiness of Smokey quartz is caused when quartz is exposed to very low levels of natural radiation from surrounding rocks or radioactive elements over a very long period of time. Smokey quartz is a protective crystal that can help cut through superfluous information to get straight to the point. It can help you to remain focused in times of stress or difficulty and can help during meditation or ceremony to be aware of the more subtle energies while remaining grounded. It can help to release old hurt, anger and depression and is a useful companion when making hard decisions.

SNOW QUARTZ

Snow quartz is a delicate, translucent white form of quartz. It is a member of the chalcedony family, and is made of silica. It is a cryptocrystalline quartz and is found in Brazil, U.S. and Mexico. Snow quartz helps us to have a focus of purity in ourselves. It helps for clarity of mind, and activates the crown chakra. It shows us our personal identification with the Infinite, the oneness with God. It represents peace and wisdom. It is a stone that has the power to act as an insulator for all things. It can

stop negative vibrations and maintain positive vibrations. Snow quartz can help develop psychic abilities. It causes the intellect to become more spiritual and helps one to have a love of truth.

ROSE QUARTZ

This mineral is excellent for facilitating emotional clearing and healing. It helps a person to be more receptive to beauty and to feel loved. A lovers stone and is known as the stone of love and balance. Helps one to find unconditional love, and to heal matters of the heart. Great Heart Chakra stone. This mineral is pink in color.

RUBY

Ruby is known as a "stone of nobility", gathering and amplifying energy while promoting and stimulating mental concentration. It can improve ones success in controversies and disputes, encouraging gentleness and discouraging violence. It is an excellent shielding stone, protecting on all levels and safeguarding ones consciousness from psychic attack. In ancient cultures, it was used in the practice of "casting lots", to assist in the determination of resolutions and decisions. It has been used to introduce stability in ones economic status; it has been said that as long as one retains a bit of ruby, wealth will never part. It is also said to have been used to protect the wearer/carer against unhappiness, distressing dreams, and lightening. The energy of the ruby is intense and vivid, bringing lucidity to the dream state and conveying understanding and control of the role and action of the mental state upon the physical realm. The ruby encourages one to follow bliss. It is said that ruby will light the darkness of ones life, giving birth to a spark of light which progresses throughout the body and spirit, conquering darkness on all levels. The energy can assist one in changing ones world, promoting creativity and expansiveness in awareness and manifestation. The ruby crystal has been known as the "star of purity" and the "star of fire", initi-

ating action and assisting the Earth in receiving the full spectrum of light required for the progression of humanity toward the access of the spiritual leading to enlightenment. The ruby crystal has been used as a rod-like conductor for atmospheric electricity, providing a pathway, to the Earth and to the user, for electrical and magnetic forces. It further assists one in the conscious access of ethereal consciousness, providing a medium through which an understanding and an actualization of the healing process can be manifested. This mineral is excellent for stimulating the heart chakra, bringing spiritual wisdom, knowledge and wealth. It is an excellent shielding stone protecting on all levels. This mineral can be pink to purple to red or orange red in color.

RUTILATED QUARTZ

The rutile in the Rutilated quartz intensifies the power of the quartz crystal. In addition it affects the etheric and astral bodies, it assists in getting to the root of the problem. Also known as the problem solver crystal. This crystal adds vision to astral travel and helps to stimulate awareness of the connections that we have with the other realms. Clear with gold, red or silver threads.

SCEPTER QUARTZ

This crystal, and it is among the most powerful and versatile, it can be used as a wand to focus energy as well as to disperse negative thought-forms. This mineral is excellent for amplification, storage, transfer, and transformation of energy. It can be used to clear, heal, to attract, and to protect. Excellent for 3rd eye. This mineral is clear to opaque in color and has a bulbous head.

SELENITE

Selenite provides clarity of mind, and enhances awareness of self and surroundings. It is useful in Past-Life Regression, and also in Future-Life Exploration, with activation being achieved by rubbing the crystal

between thumb and fore-finger while beginning meditation. Selenite's pure clean vibration will also clean most minerals within a 15 minute time period. If the mineral is left on the selenite for a longer period of time, the energy of the mineral will transmit through the selenite and permeate the room. Selenite's high vibrational energy aids us in aligning our higher selves with our conscious physical lives' helping us to manifest our desires into the physical. The energy is so high and pure, it fills our cells, our being, and all aspects of our lives with the pure love and light of the Divine Source. Selenite is useful in assisting making judgements, and in heightening intuition. It is useful in increasing flexibility and strength in decisions. In healing, Selenite has been used to align the spinal column or other parts of the skeletal system, and to promote flexibility in the muscles. It is also useful to nullify the 'poisoning' effect of metal-fillings in teeth, and has been used to extend life-span. Crystals take on the characteristics of their environment; the finer the soil, the more clear the crystals. Iron oxide in the soil gives the crystals their chocolate brown color. Because these crystals form in wet soil, sand and clay particles are included within the crystal. Selenite programs quartz.

SERPENTINE

This mineral eliminates parasitic infestations within the body. It is also useful in the rise of the KUNDALINI. It stimulates an opening where the kundalini can travel and lessens the discomfort. It can be used to clear clouded areas of the chakras. Excellent stone for meditation. This stone is light to dark green to whiteish green in color.

SILICA

This mineral is excellent for calming and relaxing and reducing emotional upset. It is good for aiding in sleep, transforming negativity grounding and protection. Good also³⁷² for freeing up your mind to be able

to think clearly. It is also a great companion for your computer. This mineral is metallic silver and light to the touch. This mineral is said to be excellent for protection from negativity, and is excellent for grounding. It is also used to refine the vibratory energies. It provides for balancing of the yin-yang energy. It can also help with mind balance, energy balance, and attuning the energies requires for spiritual development. This stone is clear/black in color.

SODALITE

This mineral is excellent for use in eliminating confusion, and to bringing out the truth. It provides for access of universal law and stimulation of the throat chakra. Encourages self-esteem. This mineral is dark blue with white and gray and black blotches.

SPECTROLITE/LABRADORITE

This mineral is excellent for bringing to consciousness one's dreams or that which is ready to be released from the unconscious. A powerful transformation stone. This stone is black to gray with yellow or purple-blue shetoyance (looks like flames of color) spotting.

STAR DIOPSIDE

This mineral can be used to stimulate the intellect and can provide assistance in mathematical and analytical pursuits. It enhances academic learning and couples the practical side to the sciences and arts. It can be used as a healing stone for those that will not allow themselves to cry. This mineral is black with a sheen, which sometimes stars like a star sapphire.

STRAWBERRY QUARTZ

This mineral is useful for stimulating the energy center of the heart, filling one's total person with the feeling of love. It also balances the physical body with the subtle bodies. This stone is said to have been used in

Atlantis and Lemuria in healing ceremonies. This stone is light pink with white speckles.

SUGILITE

This mineral brings realization of the connection between the well-being of the body and the mind. Sugilite is the LOVE STONE OF THE AGES, representing the perfection of the spiritual love of "All that Is" and facilitating the manifestation of the energy on the Earth plane. It eliminates anger, jealousy, prejudice and fear. This mineral is purple to black and purple.

SUNSTONE

This mineral has been used to both clear and energize the chakras and bring a feeling of squeaky-clean. It can be used to dissipate fear, and to alleviate stress. It has been used to provide good luck in games. It is thought to bring life and abundance to those fortunate to carry/wear it. It is also believed to provide protection from destructive forces. This stone is golden in color.

TEKTITE

Tektite is a type of natural glass, chemically and structurally unique, of meteoric origin. Tektites usually have a heavily pitted surface. Many have the appearance of being stretched while in a molten state. They appear black, but when held up to the light, you can sometimes see a golden tint in translucent areas around the edges. This stone has banishing properties, eliminates bad energies, assists one in attaining knowledge and learning lessons throughout the travels of life. Balances the feminine/masculine, provides insight, strengthens one's energy field. Can stimulate thought transmissions.

TIBETAN QUARTZ

Tibetan Quartz Crystals hold sacred energy frequencies and the wis-

dom of the ancient culture. This crystal can be used to enhance, amplify, and intensify transformation, releasing self-limitations, disease and disorders. Tibetan Quartz Crystals gather, hold and release a very high energy and tend to contain a very powerful "OM" vibration. It is also an excellent enhancer and activator of other crystals. Tibetan Quartz Double Terminated Crystals can be placed between two chakras to delete stagnant energy and to activate the two chakras. It is believed that they have the ability to receive or transmit energy from both ends and are used for alignment, patience, perseverance, protection, dreams and astral projection. Double terminated crystals strengthen energy flow, and create an energy vortex that can clear all unwanted energy. Excellent for healing work and meditation. Double Terminated Crystals have also been used to move sickness from the body by changing the negative into positive energy. They can help to break up mental blocks, which can create addictive or unhealthy practices. Although some are found clear, this stone is usually grayish clear or cloudy almost Smokey due to the amount of carbon and hematite in the areas where they are found.

TIGER IRON

This mineral provides for balancing and equalizing, it is excellent for deflecting negativity, with these properties it is excellent for protection. It helps to bring clarity and light and is helpful for grounding. This stone is metallic silver with gold or red or blue blotches.

TIGER EYE

This mineral is excellent for protection, grounding and for bringing clarity and light to a situation. It is also used for past life regression protection, and astral travel protection. This mineral is golden, dark blue or red in color.

TOPAZ

Topaz gives inspiration and stimulation to the mind and soul. It replaces negativity with joy and love. It gives greater capabilities of awareness perception and creativity. It has a balancing effect on the nervous system and is good for mood swings, exhaustion or mental breakdown. Blue Topaz is traditionally known as the “writers stone”. Topaz has strong electromagnetic qualities. The blue stone opens the Throat Chakra for focus and mental clarity, the yellow stone opens the solar plexus for personal power and confidence.

TORMALATED QUARTZ

This mineral is excellent for providing a bridge between spirit and matter, helping to bring balance and protection. It provides humanity with a tool which produces a solving atmosphere. It also can be used to assist on in actualizing strength in relationships and situations. It aides in eliminating destructive patterns and adjusts imbalances. This mineral is clear with black stripes.

TORMALINE

This mineral is excellent for providing a bridge between spirit and matter, helping to bring balance. BLACK-deflects negativity for protection. BLUE-Brings peace and calm communication. GREEN-Opens for channeling. PINK-Giver of love, heart healer. This mineral is green, blue, black and pink in color.

TRANSLUCENT HALITE

This mineral is an excellent for dissipating the feelings of danger and anger. It assists greatly in meditation, and is excellent for channeling and astral travel. This mineral is pink to white to light orange in color.

TURQUOISE

This mineral is an excellent for opening the heart and throat chakras. It connects you to the earth and universal energies. Also it strengthens the ability to give and receive, a stone of balance, protection and love. This mineral is turquoise to greenish turquoise in color.

ULEXITE

This mineral provides for a clear path to balance. It helps to stimulate the imagination, enhancing creativity. It stimulates the 3rd eye and assists in the interpretation of visions. It helps one to see the problem so one can be able to fix it. This crystal is silky white fibrous with an overtone of pale green. This stone is metallic silver with gold or red or blue blotches.

WHITE HEAD QUARTZ

Melody has worked with this crystal and here are her findings of the metaphysical properties: "It has been interesting to work with quartz from a specific locale at the exclusion of other quartz from other areas. In addition to the properties formerly researched for quartz, the following has been noted. The White Head Mine quartz tends to brighten pale and ashen appearances and characters, bringing more spice, enthusiasm, passion, and spirit to ones being; and, bringing smoothness to ones nature and personality. It has been used to stimulate aptitude for intelligent communication, both on the physical plane (inspiring the mind and the quickening of the wit) and through the etheric realms (being a superior energetic stone for opening the crown chakra). In the etheric realms, it has stimulated receiving abilities for information from those who experienced ancient civilizations (e.g. the first civilizations on this planet-stemming from what has been called the twelfth planet), and from civilizations, which have not been in residence upon our earth. Historical information has ³⁷⁷ been transferred, and rational ab-

stracts have been developed. Used by a person in a dominant role, the energy has been shown to provide success in the direction the energy is focused. It has also been shown to abate explosive outbursts (even if they occur), by extracting the cause from the situation; clarity is promoted and suddenly, calmness prevails. "Burying the hatchet" is a cliché, which comes to mind-After holding this quartz, there, is absolutely no reason that one can determine for "holding a grudge". The general themes of the energy of this White Head Mine quartz are communication, intelligence, release, and actualization. On the health side, in addition to brightening ones aura and ones physical appearance, it has been used as an elixir (taken internally and placed externally on the crown chakra) to stimulate all of the above, and to assist in the recovery of atrophy from muscular deterioration. I love this quartz and find the clarity and evenness of energy to be one of the most beautiful of all the quartz on the planet". Melody

ZIRCON

This mineral is an excellent for and is known as the stone of virtue, it promotes union: physical, emotional mental and spiritual. It combines 1st, 3rd, and 4th chakras raising them to a higher level of intensity. It symbolizes the unity of "All That Is" and man. It is also symbolic of purity, innocence and constancy. This mineral is metallic and brown/rusty colored.

SACRED CONGO SPIRIT STONES (MATARI)

The sacred stones that are used in the preparation of all Congo Spirit Ngangas are called **MATARI**. Stones are considered sacred to practitioners of the Congo religion as well as for religious practitioners of the Orixa religion. In the Orixa religion, sacred stones are called **OTANES**. It is believed that within each sacred stone contains the past memory of the Universe and of the Cosmos. This memory is called the **ASKASTIC RECORDS** and that is why stones are used to represent the powerful deities. Each of the Congo spirits are prepared with a variety of ingredients, but the sacred stones with represent each particular deity is unique. Each of these stones can only be collected at very specific locations in order for the spirits to manifest through the Congo Spirit Nganga. The following is a list of the Congo Spirits and where their sacred stones are found and to be collected. If your Congo Spirit Nganga was not prepared with the stone sacred for the spirits of a certain location then the energy of the Congo Spirit Nganga will not work correctly. Once these sacred stones have been ritually collected and placed into the Congo Spirit Nganga the Congo Priest must give ritual and invocations to the spirits to awaken and unlock the “ASKASTIC RECORDS ” which are held inside and within the sacred **MATARI** stones. Once you have located and found your sacred Matari stones you need to check with the spirits using the Chamalongo (4) coconut shell divination system to establish the fact that the Matari stones that you found are infact the actual Matari stone of the particular deity that you are preparing the Nganga for.

AJE SPIRITS

FROM THE CEMETERY, FOREST, RIVER OR MOUNTAINS

EGGUN SPIRITS

FROM THE RIVER, FOREST OR MOUNTAINS

EXU / LUCERO

ANY LOCATION DEPENDING ON THE PARTICULAR SPIRITUAL PATH OF THE SPIRIT.

POMBA GIRA

ANY LOCATION DEPENDING ON THE PARTICULAR SPIRITUAL PATH OF THE SPIRIT.

KOBAYENDE

FROM A FIELD, HOSPITAL OR FOREST

CENTELLE NDOKI

FROM THE CEMETERY OR WHERE A TORNADO TOUCED DOWN.

GURUNFINDA

METEORITE STONE OR MOUNTAINS

OZAIN

METEORITE STONE OR MOUNTAINS

MADRE DE AGUA

FROM THE OCEAN OR THE SEASIDE

CALUNGA

FROM THE BOTTOM OF THE OCEAN

BRAZO FUERTE

VOLCANIC STONE, LAVA STONE OR FROM A MOUNTAIN

MAMA SHOLAN

FROM THE RIVER

TIEMPO VIEJO

FROM THE MOUNTAINS OR FOREST

CABO RONDO

FROM A COURT, FOREST, POLICE STATION OR JAIL

SIETE RAYOS

FROM THE MOUNTAINS

TIEMBLA TIERRA

FROM THE MOUNTAINS

ZARABANDA

FROM A RAILROAD TRACK OR HIGHWAY

INVOCATION TO THE CONGO SPIRITS

THE FOLLOWING CONGO RELIGIOUS PRAYER TO THE CONGO SPIRITS CAN BE DONE DIRECTLY INFRONT OF THE SPIRIT NGANGA OF THE CONGO SPIRIT TO SUMMON THIS POWERFUL CONGO DIETY.

CON LA LICENCIA DE NZAMBI

SALA MALEKUN, MALEKUN SALA

CON LA BENDICION DE LOS BRUJOS CONGOS ANTEPASADOS Y MIS GUIAS ESPIRITUALES QUE ESTAN A LOS PIES DE NZAMBI

SALA MALEKUN, MALEKUN SALA

CON LA LICENCIA DE EXU (L UCERO)

SALA MALEKUN, MALEKUN SALA

CON LA LICENCIA DE LOS ESPIRITUS CONGOS

SALA MALEKUN, MALEKUN SALA

CON LICENCIA DE (SAY THE NAME OF THE SPECIFIC SPIRIT)

SALA MALEKUN, MALEKUN SALA

SIETE RAYOS BRILLUMBI NDOKI INFIERNO VIRA MUNDO

SIETE RAYOS BRILLUMBI NDOKI INFIERNO VIRA MUNDO

SIETE RAYOS BRILLUMBI NDOKI INFIERNO VIRA MUNDO

WHO IS THE GREATEST IN HEAVEN? NZAMBI

WHO IS THE GREATEST IN HEAVEN? NZAMBI

WHO IS THE GREATEST IN HEAVEN? NZAMBI

WHO ARE YOU? (SAY THE NAME OF THE SPECIFIC SPIRIT)

WHO ARE YOU? (SAY THE NAME OF THE SPECIFIC SPIRIT)

WHO ARE YOU? (SAY THE NAME OF THE SPECIFIC SPIRIT)

SAY YOUR SPIRITUAL REQUEST HERE*

HOW TO DO SPIRITUAL WORK WITH THE CONGO SPIRITS

There are 3 methods that you can do spiritual work with the Congo Spirits. (1) The first method is “Spiritual. The Spiritual Method is usually for individuals who are not initiated into the Congo Mysteries. In the Spiritual method the individual can invoke the powers of the Congo Spirits by simply drawing the spirit signature of the particular Congo Diety that they are working with. The spirit signature can be drawn on paper and placed under a candle or even drawn directly on a the glass of a candle encased in glass or even etched on directly on the wax candle. (2) The second method is for individuals who are initiated into the Congo mysteries, but have not yet received the actual spirit nganga to work with. In this method the initiated individual can use the Tablero De Nkisi. The initiated individual will simply draw the spirit signature using pemba directly on top of the Tablero De Nkisi. The spirit signature should be surrounded by the Quimbanda Cross for extra added magical strength. Once the spirit signature has been drawn out then you can invoke the Congo Spirits and place your magical workings (candles, afoche powders, magical parquets) directly on top of the spirit signature. (3) The third method is for those individuals who are initiated and have already received their Congo Spirit Nganga. In this method, the Congo Priest will draw out the spirit signature directly in front of the Congo Spirit Nganga and then place there magical workings directly on top of it. If you will be sending out your Congo Spirit, they you would first invoke that particular Congo Diety and then place a ritually prepared Spirit Machete (Mbele) in front of the Congo Spirit Nganga and directly on top of the spirit signature. Carefully line the entire blade of the machete with “Fula Powder ” and then carefully ignite the fula so that the Fula Powder once ignited travels from the Congo Spirit Nganga towards the end of the Machete blade and then takes off to its desired target designation. 383

HOW TO DO A RELIGIOUS RITUAL SACRIFICE

THE FOLLOWING IS HOW TO CORRECTLY SACRIFICE A ROOSTER/HEN DURING ANY CONGO RITUAL. THE TATA WILL FIRST DRAW OUT THE SACRED SPIRIT SIGNATURE WHICH IS NEEDED FOR THE SPIRITS TO ACCEPT THE BLOOD OFFERING DIRECTLY IN FRONT OF THE CONGO SPIRIT NGANGA. SECOND, THE CONGO PRIEST WILL HAVE THE BAKUNFULA HOLD THE ROOSTER TIGHTLY BY ITS LEGS AND ITS BODY. THE TATA WILL THEN SPRAY RUM OVER THE ROOSTER AND THEN BLOW CIGAR SMOKE OVER IT TO SANCTIFY THE SPIRIT OF THE ROOSTER. THE TATA WILL THEN PLACE THE MBELE TO THE NECK OF THE ROOSTER AND THEN SAY THE FOLLOWING BEFORE RITUALLY SLITTING THE THROAT OF THE ROOSTER TO FEED TO THE CONGO SPIRITS. AND THE SACRED CONGO SPIRIT SIGNATURE.

(TATA): (WHILE POINTING THE KNIFE AT THE THROAT OF THE ROOSTER BEFORE RITUALLY SACRIFICING IT TO THE CONGO SPIRITS WILL SAY:

(TATA): "PUNTA"

(TATA & CONGO MEMBERS): MENGA

THE TATA THEN SLITS THE THROAT OF THE BIRD AND AS THE BLOOD STRATS TO DRIP OUT THE FOLLOWING IS THEN SAID:

(TATA): MENGA QUE VA A CORRER

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): MENGA QUE VA A CORRER

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): MENGA QUE VA A CORRER

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): MBELE ESTA COMIENDO

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): MBELE ESTA COMIENDO

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): LUCERITO ESTA COMIENDO

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): LUCERITO ESTA COMIENDO

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): (SAY THE NAME OF THE SPIRIT NGANGA) ESTA COMIENDO

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): (SAY THE NAME OF THE SPIRIT NGANGA) ESTA COMIENDO

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): LUCERITO ESTA COMIENDO

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

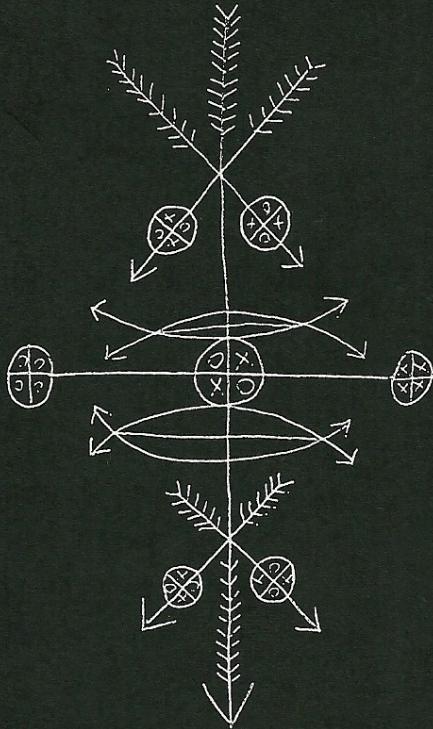
(TATA): MENGA QUE VA A CORRER

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

(TATA): MENGA QUE VA A CORRER

(TATA & CONGO MEMBERS): COMO CORRE, COMO CORRE

THE TATA WILL THEN WASH THE MBELE WITH THE WHITE RUM AND ALLOW IT TO DRIP CLEAN INTO THE NGANGA. AFTER THIS THE TATA WILL THEN SPRAY RUM AND BLOW CIGAR SMOKE ONTO THE SPIRIT LUCERO AND INTO THE SPIRIT NGANGA.



THIS IS THE SACRED CONGO SPIRIT SIGNATURE THAT REPRESENTS THE SPIRIT OF THE MBELE. IT MUST BE DRAWN ON THE GROUND IN FRONT OF THE CONGO SPIRIT NGANGA AND FED ALONG WITH THE CONGO SPIRITS EACH AND EVERY TIME THAT YOU FEED THE SPIRITS. IF IT IS NOT DRAWN ON THE GROUND THE SPIRITS WILL REJECT THE BLOOD OFFERING. THIS SPIRIT SIGNATURE MUST BE PAINTED ₃₈₀ ALSO PAINTED ON THE BLADE OF THE MACHETE (MBELE).

SPIRITUAL COMMUNICATION & INVOKING THE CONGO SPIRITS

THE FOLLOWING BRAZILIAN QUIMBANDA CONGO RITUAL IS HOW TO INVOKE AND SUMMON THE POWERFUL CONGO DIESIES FROM THEIR WORLD TO OUR WORLD. THIS CEREMONY CAN BE USED BY INITIATES FROM ANY CONGO RELIGIOUS TRADITION AS A POWERFUL PRAYER TO GAIN SUPERNATURAL POWER, CONTROL AND SPIRITUAL INSIGHT. IT IS ONLY BY INVOKING THESE POWERFUL CONGO ENTITIES AT REGULAR INTERVALS THAT YOUR RELATIONSHIP WITH THEM CAN BE ESTABLISHED SO THAT YOU WILL BE ABLE TO BECOME ONE WITH THEM. THIS VERY IMPORTANT RITUAL SHOULD BE DONE AT LEAST (1) TIME A WEEK DIRECTLY AT 12 MIDNIGHT. AFTER YOU HAVE ESTABLISHED A RITUAL RELATIONSHIP WITH THE CONGO SPIRITS THERE IS NOTHING THAT WOULD BE IMPOSSIBLE TO MAGICALLY ACCOMPLISH WITH YOUR SPIRITS. THIS SACRED RITUAL SPIRITUALLY LINKS THE SPIRITS TO YOU SO THAT YOU WILL BE ABLE TO COMMAND THEM TO DO YOUR BIDDING. THIS RITUAL CEREMONY FOR INVOKING THE SPIRITS IS REFERRED TO AS A "*MISA ESPIRITUAL QUIMBANDA*".

INSTRUCTIONS

1. DRAW A LARGE CIRCLE USING CHALK OR PEMBA (9 FEET ROUND DIAMETER AROUND THE SPIRIT NGANGA)
2. INSIDE THE LARGE CIRCLE DRAW THE SPIRIT SIGNATURE OF THE PARTICULAR SPIRIT NGANGA THAT WILL BE SITING WITHIN THE SACRED CIRCLE. THE SPIRIT SIGNATURE SHOULD BE AS LARGE AS THE CIRCLE.
3. BLOW CIGAR SMOKE DIRECTLY INTO THE SPIRIT NGANGA AND DIRECTLY ON THE EXU (LUCERO) SPIRIT.
4. SPRAY WHISKEY OR WHITE RUM DIRECTLY ON THE SPIRIT NAGANGA AND THE EXU (LUCERO) SPIRIT.
5. SPRAY A SPIRIT DRINK “RED CHAMBA” DIRECTLY ON BOTH SPIRITS.
6. LIGHT (3) CANDLES DIRECTLY IN FRONT OF BOTH SPIRITS (BLACK, WHITE, RED)
7. AFTER DOING THIS THEN YOU CAN PROCEED TO THE NEXT STEP WHICH IS THE SACRED INVOCATION PRAYER.

SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE NZAMBI
SALA MALEKUN, MALEKUN SALA
NZAMBI NPONGA
NZAMBI ARRIBA
NZAMBI NTOTO
NZAMBI DE LOS CUATRO COSTADOS
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE LOS ESPIRITUS AJE, LAS MADRES INVIS-
IBLES DE LA NOCHE
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE MIS FAMILIARES DE LOS ANTEPASADOS
QUE ESTAN A LOS PIES DE NZAMBI
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE LOS BRUJOS CONGOS ANTEPASADOS Y
MIS GUIAS ESPIRITUALES QUE ESTAN A LOS PIES DE NZAMBI
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EXU REI, EL REY DE LOS CUATROS
CAMINOS INFIERNOS
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EXU MAIORAL, EL REY DE EL MUNDO AS-
TRAL OSCURO
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO OZAIN
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO ABITA

SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO LUKANKANSE
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO LUCERO
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO ZARABANDA
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO CABO RONDO
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO TIEMBLA TIERRA
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO SIETE RAYOS
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO BRAZO FUERTE
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO TIEMPO VIEJO
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO KOBAYENDE
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO NSAMBA NTALA
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO MADRE DE AGUA
SALA MALEKUN, MALEKUN SALA
CON LA BENDICION DE EL ESPIRITU CONGO MAMA SHOLAN
SALA MALEKUN, MALEKUN SALA

CON LA BENDICION DE EL ESPIRITU CONGO CENTELLE NDOKI
SALA MALEKUN, MALEKUN SALA

I CALL THE SPIRITS FROM THE NORTH

I CALL THE SPIRITS FROM THE SOUTH

I CALL THE SPIRITS FROM THE EAST

I CALL THE SPIRITS FROM THE WEST

I AM HERE YOUR SON/DAUGHTER (SAY YOUR NAME)

SUMMONING YOU TO COME FROM WHERE YOU ARE FROM YOUR WORLD TO MY WORLD. PLACE A RING OF PROTECTIVE LIGHT AROUND ME SO THAT MY ENEMIES WILL NOT SEE ME NOR HEAR WHAT IS ABOUT TO BE REVEALED HERE IN THIS CEREMONY. YOUR ENEMIES ARE MY ENEMIES AND MY ENEMIES ARE YOUR ENEMIES. I HAVE BROUGHT YOU LIGHT, SO THAT YOU WILL LIGHT MY ROADS IN DARKNESS. I ASK YOU THAT ALL OF THE GOOD THINGS IN MY LIFE. MY MONEY, MY HEALTH, MY BUSINESS ETC... THAT WERE TAKEN UNJUSTLY AND STOLEN FROM ME BY MY ENEMIES THAT YOU BRING ALL OF THE GOOD THINGS BACK TO ME AND TO MY HANDS AT THIS VERY MOMENT FOR HERE WE STAND TOGETHER TO FIGHT A COMMON ENEMY. (SAY THIS 9 TIMES) FOR YOUR ENEMIES ARE MY ENEMIES AND MY ENEMIES ARE YOUR ENEMIES. (SAY THIS 9 TIMES)

I CALL UPON THE SPIRIT EXU THE KEEPER OF THE CROSS-ROADS TO OPEN UP THE ROADS OF COMMUNICATION BETWEEN YOUR WORLD AND MY WORLD TO CONNECT THE DIVINE FORCE WHICH BINDS MAN TO THE GREAT COSMOS.

I ASK YOU HERE AND NOW THAT WHAT EVER MY ENEMIES HAVE DONE IN THE PAST, ARE PRESENTLY DOING TO ME OR PLAN TO DO TO ME IN THE FUTURE THAT YOU PUNISH THEM 9X9X9 AND BRING THEM TO THEIR KNEES. WHATEVER THEY HAVE DONE OR PLAN TO DO TO ME REVERSE IT BACK TO THEM IN THE NAME OF DIVINE JUSTICE 9X9X9 SO THEY WILL RELIQUISH WHATEVER HOLD THEY HAVE OVER ME AND BE ON THEIR WAY.

EXU BREAK MY ENEMIES (SAY 3 TIMES)

EXU BIND MY ENEMIES (SAY 3 TIMES)

EXU BLIND MY ENEMIES (SAY 3 TIMES)

EXU DESTROY MY ENEMIES (SAY 3 TIMES)

IN THE NAME OF THE GREAT UNIVERSAL FORCE I PRAY THIS TODAY.

SALA MALEKUN, MALEKUN SALA

WHO IS THE GREATEST IN HEAVEN ? – NZAMBI

WHO IS THE GREATEST IN HEAVEN ? – NZAMBI

WHO IS THE GREATEST IN HEAVEN ? – NZAMBI

AJE BRILLUMBI NDOKI INFIERNO VIRA MUNDO

EGGUN BRILLUMBI NDOKI INFIERNO VIRA MUNDO

EXU REI BRILLUMBI NDOKI INFIERNO VIRA MUNDO

EXU MAIORAL BRILLUMBI NDOKI INFIERNO VIRA MUNDO

OZAIN BRILLUMBI NDOKI INFIERNO VIRA MUNDO

ABITA BRILLUMBI NDOKI INFIERNO VIRA MUNDO

LUKANKANSE BRILLUMBI NDOKI INFIERNO VIRA MUNDO

LUCERO BRILLUMBI NDOKI INFIERNO VIRA MUNDO

ZARABANDA BRILLUMBI NDOKI INFIERNO VIRA MUNDO

CABO RONDO BRILLUMBI NDOKI INFIERNO VIRA MUNDO
TIEMBLA TIERRA BRILLUMBI NDOKI INFIERNO VIRA MUNDO
SIETE RAYOS BRILLUMBI NDOKI INFIERNO VIRA MUNDO
BRAZO FUERTE BRILLUMBI NDOKI INFIERNO VIRA MUNDO
TIEMPO VIEJO BRILLUMBI NDOKI INFIERNO VIRA MUNDO
KOBAYENDE BRILLUMBI NDOKI INFIERNO VIRA MUNDO
NSAMBA NTALA BRILLUMBI NDOKI INFIERNO VIRA MUNDO
MADRE DE AGUA BRILLUMBI NDOKI INFIERNO VIRA MUNDO
MAMA SHOLAN BRILLUMBI NDOKI INFIERNO VIRA MUNDO
CENTELLE NDOKI BRILLUMBI NDOKI INFIERNO VIRA MUNDO
WHO IS THE GREATEST IN HEAVEN ? – NZAMBI
WHO IS THE GREATEST IN HEAVEN ? – NZAMBI
WHO IS THE GREATEST IN HEAVEN ? – NZAMBI
SALA MALEKUN, MALEKUN SALA

SAY OUT LOUD DIRECTLY IN FRONT OF YOUR SPIRIT NGANGA
WHAT YOUR REQUEST IS FOR OR FOR THE REASON THAT YOU
ARE SUMMONING THEM FOR AT THIS POINT IF YOU ARE GOING
TO SPEND A LOT OF TIME WITH YOUR SPIRIT, PLACE A CHAIR
WITHIN THE MAGIC CIRCLE DIRECTLY INFRONT OF THE SPIRIT
NGANGA AND CLOSE YOUR EYES AND BEGIN TO MEDITATE AND
TO ALLOW THE SPIRITS TO ENTER INTO YOUR BODY TO GIVE
YOU SUPERNATURAL POWER AND STRENGTH. VISULIZE WHAT
YOU WANT TO KNOW OR WHAT YOU WANT TO HAPPEN. WHEN
YOU HAVE FINISHED WITH YOUR SPIRITUAL CEREMONY, AGAIN
BLOW THE SMOKE FROM A CIGAR DIRECTLY INTO THE SPIR-
TUAL NGANGA AND DIRECTLY ON TOP OF THE EXU (LUCERO)
SPIRIT. AFTER BLOWING THE SMOKE ON THEM (3) TIMES,
THEN SPRAY WHISKEY OR WHITE RUM DIRECTLY ON ALL OF
THEM (3) TIMES USING YOUR ³⁹³ MOUTH. AFTER DOING THIS,

THEN CLEAN YOURSELF AND YOUR ENTIRE BODY WITH A UNLIGHTED WHITE OR RED CANDLE BY RUBBING IT (ROLLING IT) OVER YOUR BODY AND THEN WHEN YOU HAVE FINISHED, SIMPLY PLACE IT IN FRONT OF THE SPIRITS AND THEN LIGHT IT. THIS SHOULD COMPLETE THE SPIRITUAL COMMUNICATION CEREMONY. AFTER YOU HAVE COMPLETED THIS RITUAL YOU NEED TO BANISH THE MAGIC CIRCLE BY WASHING AWAY THE CIRCLE AND THE SPIRIT SIGNATURE AWAY BY WASHING IT WITH WHISKY, WHITE RUM OR SPIRIT OMIERO. THIS SACRED INVOCATION RITUAL SHOULD BE DONE AT LEAST ONCE A WEEK IF YOU WANT TO MAXIMIZE THE POWER OF THE SPIRITS IN YOUR FAVOR.

THEN CLEAN YOURSELF AND YOUR ENTIRE BODY WITH A UNLIGHTED WHITE OR RED CANDLE BY RUBBING IT (ROLLING IT) OVER YOUR BODY AND THEN WHEN YOU HAVE FINISHED, SIMPLY PLACE IT IN FRONT OF THE SPIRITS AND THEN LIGHT IT. THIS SHOULD COMPLETE THE SPIRITUAL COMMUNICATION CEREMONY. AFTER YOU HAVE COMPLETED THIS RITUAL YOU NEED TO BANISH THE MAGIC CIRCLE BY WASHING AWAY THE CIRCLE AND THE SPIRIT SIGNATURE AWAY BY WASHING IT WITH WHISKY, WHITE RUM OR SPIRIT OMIERO. THIS SACRED INVOCATION RITUAL SHOULD BE DONE AT LEAST ONCE A WEEK IF YOU WANT TO MAXIMIZE THE POWER OF THE SPIRITS IN YOUR FAVOR.

BRAZILIAN QUIMBANDA CONGO SPELLS & RITUALS

TO ATTRACT MONEY

Boil all of the following herbs together in hot water; Abre Camno Herb, Para Mi Herb, Come To Me Herb, Cinnamon Powder, Amansa Guapo Herb. After the herbs have come to a full boil allow the liquid to cool. After the liquid cools, strain the liquid into another container and add Florida Water, Orange Water and some of your favorite perfume or cologne. Pour the liquid mixture into a warm bath and light a green candle. Do this spiritual bath for three consecutive days.

TO ATTRACT SUCCESS

Make a candle dressing using the following ingredients; Abre Camino Herb Powder, Jala Jala Herb Powder, Ven A Mi Herb Powder and Precipitado Rojo. Dress a yellow candle and burn it for seven consecutive days.

TO ATTRACT CLIENTS TO A BUSINESS

Mix together the following ingredients and sprinkle around your business daily for fast business success. (Abre Camino Herb Powder, Ven A Mi Herb Powder, Jala Jala Herb Powder, Vence Batalla Herb Powder, Deer Horn Powder.

TO REMOVE WITCHCRAFT

Draw the Spirit Signature of the Congo Spirit Lucero at your front door. Place a white candle into the center of it and then light it. Blow cigar smoke over the spirit signature and all over the front door. Spray rum directly on the spirit signature and all over the front door. Place a glass of fresh water next to the candle. feed the spirit signature the blood from a rooster. Using the blood of the rooster take your fingers and mark the four corners of the front door with the blood. Pour bee's honey over the spirit signature. Leave the spirit offering there for at least 24 hours before cleaning it up. A very good spiritual work to remove witchcraft that your enemies may have sent to your home by dropping it off at your front door.

TO ATTRACT AN INDIVIDUAL TO YOU FOR ROMANCE

Write the name of the desired individual on a piece of brown paper three times across it. Place the paper on a white plate facing up. Sprinkle the following ingredients on top of the paper; Palo Amansa Guapo Powder, Cinnamon Powder, Nutmeg Powder, Precipitado Rojo Powder, Spider Powder, Domination Palo. Pour Bee's honey over all of these ingredients and over the top of the brown paper. Place the white plate with the spiritual work on it directly in front of the Congo Spirit Lucero. Light three red candles in front of the Spirit Lucero daily for three consecutive days. After the three days place the remains from the spiritual offering into a brown paper bag along with 21 pennies and leave it next to the crossroads close to your home.

TO BANISH SICKNESS

Draw the Spirit Signature of the Spirit Kobayende with purple paint on a white plate. Place a picture of the sick individual into the center of the plate and on top of the Spirit Signature. Place a seven day glass religious candle into the center of the plate and directly on top of the picture and the Spirit Signature. Pour Palm oil onto the plate around the base of the glass candle with honey. Invoke the Congo Kobayende for seven consecutive days. After the seven days take the entire offering to the crossroads near a hospital and leave it there with 9 pennies.

TO BANISH NEGATIVE VIBRATION

Take a spiritual bath for three consecutive days using the following herbs; Basil, Rompezaraguey, Siempre Viva, Quita Maldicion and Mint. During the three days that you take your spiritual bath light a white candle and offer it to your Guardian Angel. Place a glass of fresh water next to the candle and dispose of the water after the three days.

TO FIND FAST EMPLOYMENT

Take a spiritual bath for three consecutive days using the 21 herbs sacred to the Congo Spirit Lucero. Light a green Bayberry candle.

TO CAUSE CONFLICTS BETWEEN TWO INDIVIDUALS

Write the names of the two individuals on a piece of brown paper nine times each so they cross over each other in the form of a cross. Wrap the paper around a small piece of Palo Cambia Rumbo and wrap it using a black thread. Place the prepared item into a glass jar with the following ingredients; White Vinigar, Conflict Pow-der, African rog Powder, Precipitado Rojo, Spider Powder Black Coffee Grounds, Used Car Oil and a small amount of Milk. Bury the glass jar in the individual's yard.

TO MAKE A LOST LOVE RETURN TO YOU

Write the name of the individual that you desire to return to you on a piece of brown paper. Place the paper into a tin can along with the following ingredients; Para Mi Powder, Ven A Mi Powder, Jala Jala Powder and Amansa Guapo Powder. Place two small feathers from a Vulture in the form of a cross and set it on top of the other ingredients in the tin can. Light all of the ingredients on fire and burn it by your front door reciting the following prayer to the Congo Spirit Mama Chola; Sala Malekun, Malekun Sala, Divine Mother Mama Chola, Goddess of love and all of the sweet things in life, Bring me (say the name of the individual) to me without delay on their hands and knees. Do this ritual for three consecutive nights beginning at 12 midnight.

TO MAKE AN INDIVIDUAL CALL YOU

Prepare and dress a pink candle using the following ingredients; Jala Jala oil, Ven A Mi oil, Yo Puedo Mas Que Tu oil, Amansa Guapo oil, Cinnamon Powder, Nutmeg Powder and Clove Powder. After the candle has been prepared, place it on top of the picture of the individual and light the candle calling out the name of the per-son seven times to come to you out loud.

TO BRING GAMBLING SUCCESS

Prepare and dress a green candle using the following ingredients; Jala Jala oil, Ven A Mi oil, Para Mi oil, Hair from your head in pow-dered form, A dried Four Leaf Clover, Precipitado Rojo and Deer-horn Powder. Burn the candle for three consecutive days before you go out to gamble.

THE TABLERO DE NKISI

The Tablero De Nkisi is a round wood board that is prepared in the same manner as you would a Tablero De Muerto Divination Board. The Tablero De Nkisi is used only to do spiritual work or to place spiritual offerings directly on top of it such as Ebbos and Addimus. Each of the Congo Spirits has their own Tablero De Nkisi sacred to them. If you are already initiated but do not have the Mysteries of the particular Congo Spirit that the oracle says to do an offering for (Ebbo or Addimu) then the Tablero De Nkisi can be used in place of the Congo Spirit Nganga. The Tablero De Nkisi can be fed blood just like you would to the Congo Spirit Nganga to get the same spiritual results. You can also place the required Addimu spiritual offerings directly on top of it or even the spiritual Ebbo. The Tablero De Nkisi can also be prepared in the following ritual manner but without any type of Congo Spirit Signature painted on it. If the Tablero De Nkisi is left "blank" then you will be able to paint any spiritual signature on it using pemba / tizo and after using it for a particular ritual you can just wipe it clean using rum. The Tablero De Nkisi is primarily used to do your spiritual offerings on.

ITEMS NECESSARY

ROUND WOOD BOARD (1 FOOT - 1 1/2 FEET IN DIAMETER)

PREPARED CHAMALONGO SPIRIT POWDER MIXTURE

21 HERB OMIERO

FOUR WHITE CANDLES

WHITE PAINT

BLACK PAINT

THE ROUND WOOD BOARD THAT YOU WILL BE USING TO MAKE YOUR TABLERO DE NKISI SHOULD BE AT LEAST 1 TO 1 ½ INCHES THICK.

1. Drill four $\frac{1}{2}$ inch to 1 inch holes in the back of the wood board. There should be one hole drilled in each of the (4) cardinal points of the wood board. When you drill the holes, be very careful not to drill the hole all the way through to the front side. The holes will be filled in with spirit powder.
2. Using the drawing of the particular Congo Spirit Signature that you will be preparing the Tablero De Nkisi for at the back of the book . Stretch the design on the front side of the wood board.
3. After you have finished drawing the design pattern on the front side of the wood board, you can then begin to paint it.
4. Paint the background of the Tablero De Nkisi using the white paint and the designs in black paint.
5. After the paint has completely dried, using the same wet powder paste like mixture that you placed into the Chamalongo Seashells, fill up all four holes on the backside of the wood board completely and afterwards seal the holes up using melted candle wax or fast dry cement.
6. Set and place the Tablero De Nkisi next to your Congo Spirit Nganga or next to the Spirit Exu / Lucero.
7. Feed the Spirit of the Tablero De Nkisi by sacrificing a black rooster and allowing the blood to drip completely over it and onto your spirits.
8. Blow smoke from a cigar completely over the newly fed Tablero De Nkisi.
9. Using yur mouth, spray rum over the Tablero De Nkisi.
10. Allow the Tablero De Nkisi to remain with your Congo Spirits for (21) days before using it. After the (21) days your Tablero De Nkisi should be fully spiritually charged and ready to use.

NEVER ALLOW ANYONE TO USE OR BORROW YOUR “TABLERO DE MUERTO” OR “TABLERO DE NKISI”. THIS SACRED ITEM BELONGS TO YOU AND THE SPIRITS THAT LIVE INSIDE AGREED TO ONLY SPIRITUAL WORK WITH YOU. ONCE SOMEONE ELSE HAS USED YOUR TABLERO DE MUERTO OR TABLERO DE NKISI IT WILL BE CONSIDERED SPIRITUALLY CONTAMINATED AND YOU WILL HAVE TO PREPARE A NEW ONE.

HOW TO DO SPIRITUAL WORK WITH THE TABLERO DE NKISI

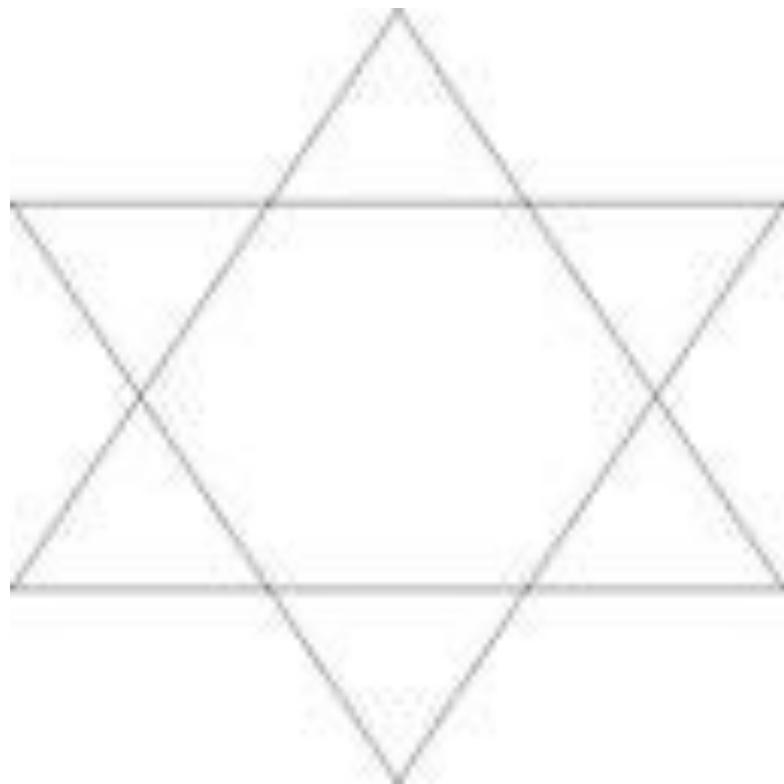
1. DRAW THE SPIRIT SIGNATURE OF THE PARTICULAR CONGO SPIRIT DIETY THAT YOU ARE WORKING WITH DIRECTLY ON TOP OF IT.
2. PLACE CANDLES AROUND THE TABLERO DE NKISI.
3. PLACE YOUR MAGICAL WORK IN THE CENTER OF THE TABLERO DE NKISI ON TOP OF THE SPIRIT SIGNATURE.
4. INVOKE THE CONGO SPIRITS.
5. LEAVE THE MAGICAL WORKINGS ON TOP OF THE TABLERO DE NKISI FOR AT LEAST 24 HOURS OR UNTIL THE CANDLES HAVE FINISHED BURNING OUT.
6. AFTER YOU HAVE FINISHED DOING YOUR SPIRITUAL WORK ON TOP OF THE TABLERO DE NKISI SIMPLY CLEAN IT USING WHITE RUM OR CHACHA.



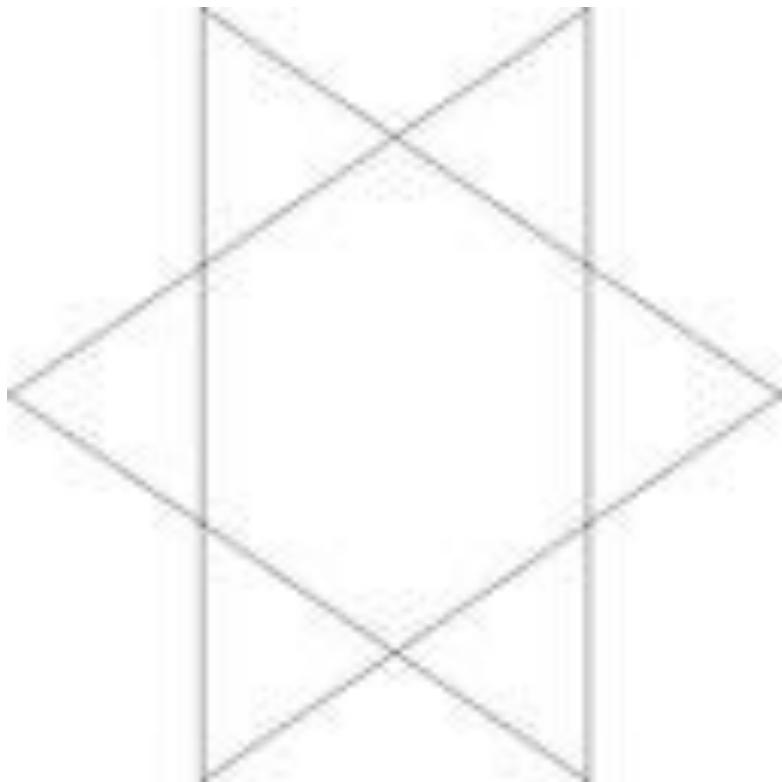
THE QUIMBANDA CROSS



THE QUIMBANDA CROSS SHOWING A CANDLE RITUAL ON TOP OF THE SPIRIT SIGNATURE



IF YOU WILL BE DOING SPIRITUAL WORK THAT IS FOR ANY GENERAL REQUEST, PROTECTION OR FOR MAGICAL SPELLS OF GOOD USING THE TABLERO DE NKISI USING THE QUIMBANDA CROSS THEN THE CONGO SPIRIT SIGNATURE SHOULD BE DRAWN IN THE CENTER OF THE QUIMBANDA CROSS WITH THE QUIMBANDA CROSS IN AN UPRIGHT POSITION.



IF YOU WILL BE DOING SPIRITUAL WORK THAT IS FOR A NEGATIVE MAGICAL REQUEST FROM THE SPIRITS SUCH AS BLACK MAGIC SPELLS AGAINST YOUR ENEMIES OR REVERSING MAGIC TO ATTACK YOUR ENEMIES USING THE TABLERO DE NKISI AND USING THE QUIMBANDA CROSS THEN THE CONGO SPIRIT SIGNATURE SHOULD BE DRAWN IN THE CENTER OF THE QUIMBANDA CROSS WITH THE QUIMBANDA CROSS IN AN INVERTED POSITION.



*A QUIMBANDA CONGO PRIEST USING THE QUIMBANDA CROSS
IN A MAGICAL SPELL RITUAL.*

THE HOURS OF THE SPIRITS & SPIRITUAL WORK

THE FOLLOWING ARE THE BEST HOURS TO START AND TO DO ANY TYPE OF SPIRITUAL WORK FOR THE CONGO SPIRITS.

NZAMBI - BETWEEN 12 MIDNIGHT - 6 AM

AJE SPIRITS - BETWEEN THE HOURS OF 9PM TO 12 MIDNIGHT

EGGUN SPIRITS - BETWEEN THE HOURS OF 6PM TO 9 PM

EXU MAIORAL - BETWEEN THE HOURS OF 9 PM TO 12 MIDNIGHT

EXU REI - BETWEEN THE HOURS OF 9 PM TO 12 MIDNIGHT

EXU VIRA MUNDO - BETWEEN 9 PM - 12 MIDNIGHT

POMBA GIRA - BETWEEN THE HOURS OF 9 PM TO 12 MIDNIGHT

CONGO SPIRITS - BETWEEN 6 PM TO 12 MIDNIGHT

WORKS THAT REQUIRE THAT THE INDIVIDUAL BECOME INVISIBLE TO ESCAPE THEIR ENEMIES OR THE LAW SHOULD BE DONE JUST BEFORE THE BREAK OF DAWN.

WORKS THAT REQUIRE SPIRITUALLY CLEANSING OR BEAKING WITCHCRAFT BEWTEEN 12 MIDNIGHT AND 3 AM.



A TRADITIONAL QUIMBANDA SPIRIT OFFERING LEFT AT THE CROSSROADS FOR THE SPIRITS.

THE CONGO SPIRITS & LUNAR PHASES

One complete cycle of the moon takes exactly 28 days to complete, the same average time for a woman's menstrual cycle. This is no accident. A woman's body is something of a mirror of the moon and her ways. In many ways the difference between the sun and the moon are very similar to the differences between men and women. The different personalities the moon presents throughout her cycle have perhaps the most profound affect on ritual workings than any other Time Correspondence. In order to coordinate your ritual workings with the cycles of the moon, you can follow the generalized guidelines below or the more advanced guidelines.

***Note that the more *Time Correspondences* you add to your ritual workings, the less you will need to rely on the more advanced system of the lunar cycle. And, in fact, sometimes you will be unable to use the more advanced system especially if you try to incorporate either the Lunar Zodiacal Calendar or the system of the Days of the Week. In all, familiarize yourself with all systems, but use what works best for you.

The Waxing Moon

Magic for increases that mirror the increasing size of the moon including: healings, prosperity, attraction, success, gains, love, increases, friendship, protection and any other positive magic. The horns on the crescent you see in the sky during the waxing phase of the moon are facing to your left.

The Full Moon

For the rituals that require the most potent and powerful magic, the fullest phase of the moon is most appropriate. Though there is some controversy over what kind of magic is most appropriate during the full moon, protection and any other ~~dire~~ situation in which a great deal of

energy is needed in order to attain ritual success are universally accepted as appropriate at this time. The full moon is the point when the moon reflects all light from the sun back to the earth. It is the most potent time of the lunar cycle.

The Waning Moon

Magic for decreases that mirror the decreasing size of the moon including: banishings, exorcisms, cleansings, magic to rid yourself of a bad habit, any type of ritual to rid yourself of negativity whether it is from human or spirit sources. The horns on the crescent you see in the sky during the waning phase of the moon are facing to your right.

The Black Moon

This particular phase of the moon carries some controversy. Some practitioners insist that no magic be performed on this night, however, next to the full moon, the black moon is the second most potent time of the lunar cycle. Either highly difficult banishings that have been resistant to rituals performed on other nights of the waning moon can be abolished during this night when the moon is at it's blackest in the sky. However, take care to perform these banishing before the moon is at it's darkest point otherwise the moon will no longer be the Black Moon, but the New Moon which is associated with beginnings rather than endings.

For more complex and advanced guidelines, you can follow the guidelines presented below.



The New Moon

The new phase of the moon begins when the moon is hidden from sight due to the earth's position between the sun and the moon. No sunlight is reflected back down to us from the moon's surface. This phase is sometimes mistaken for the Black Moon, which directly precedes it. The New Moon and all its accompanying characteristics can be relevant from three days after the darkest point of the moon. Experiment to determine how best this system works for you. During this time, the following types of ritual/spell work are most appropriate: As the newest and earliest point in a new moon cycle, the new moon is seen by most practitioners as the most appropriate time to begin new projects, new spells and any rituals that require many days to complete.

has passed into the more powerful phase, the waxing gibbous phase. With rituals that require less lunar potency or are the first in a line of several consecutive rituals that lead up to the full moon, you can confidently use this phase of the moon. For example, a healing performed to ease a cold or mild chronic illness can easily be started during the waxing crescent phase of the moon. However, a more serious illness would be better served during the waxing gibbous phase. Ideally, with some minor examples, nearly all magic would be best divided out between the full or new moon, but this is such a short period of time each month, that we delegate certain phases to certain less important tasks. However, remember two things. For very serious illnesses the full (for healing the illness) or black (for banishing the illness) moons are the best choices, but they are not always necessary for more minor problems. Also the time does come sometimes when we have no choice but to do ritual work during incompatible times. In emergency cases, don't let bad timing stop you. Use other Nature Correspondences or the other types of magic (Mental or Spiritual Magic) to offset your lack of timing.



WAXING CRESENT MOON

This period is especially favorable in all matters concerning growth, protection, healing advancement, abundance, to increase knowledge, spirituality, and fertility, new beginnings or to draw something to you.



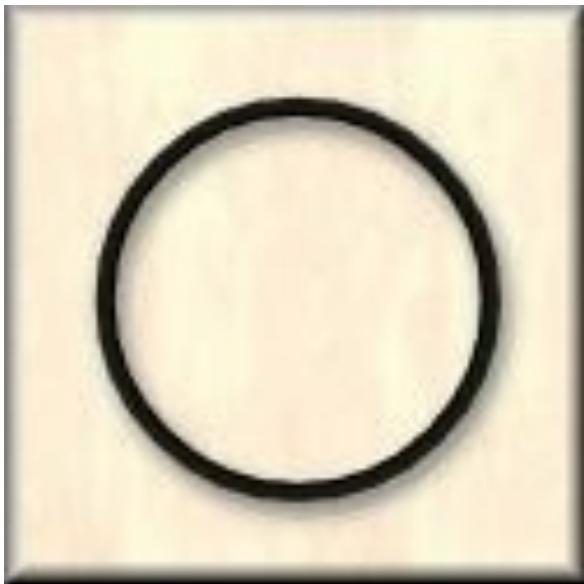
The Waxing Half Moon

This unique time of the month allows for all forms of positive magic that can otherwise be performed on the waxing phase of the moon, however, the waxing half moon is special in that you can perform magic during this time if you are engaged in a situation that is teetering on the edge of two resolutions and you want the result to turn out in your favor or in some positive fashion. For example if you wanted to do a spell for the success of a surgery in which the doctor predicts the patient has a 50-50 chance of survival, you could do the spell on the half waxing moon to ensure that the situation will have a favorable outcome.



The Waxing Gibbous Moon

Similar to the waxing crescent phase, you can perform all actions compatible with increase during this time period. However, magic that requires more lunar energy than the waxing crescent can provide should if possible be delayed until this time period because of its closer proximity to the full moon. Of course minor magical workings can also be performed during this time as well, but the added energy here may not be absolutely necessary.



The Full Moon

The moon in its fullest phase reflects all the light sent to it by the sun. The earth is completely out of the path between these two bodies and the energy of the moon is at its most potent. The full moon is the most potent time of the entire month and the time when many traditions of witchcraft hold their Sabbaths, or ritual gatherings or celebrations. Since there is so much controversy over what actually begins and ends the cycle of the moon, there is some discrepancy over what kind of magic is best performed during this time. Technically, the full moon is the middle of the moon's cycle when the positive aspects of the moon's influence are at their peak, however many practitioners view the full moon as an down slope rather than a peak and thus either of the two types of magic below may be performed a full three days before the full moon depending on your personal preference. Many people prefer to only perform full moon rituals on the day of the full moon, but as with all

other things in magic, feel free to experiment. What works for one person may not work for you and vice versa. Positive magic of any kind including completions of spells begun during the new moon or any other positive spell that requires massive lunar energy to propel a ritual intention into being. Fortunately not all spells require this much energy and some magicians consider performing trivial workings during this time as "overkill". However, you will have to decide for yourself how serious a working is to you to decide whether it warrants waiting until the full moon. Experience is the best teacher here. Negative magic as in banishings, exorcisms, cleansings or bindings. Protective magic while not necessarily negative is extremely effective when performed on the full moon.



The Waning Gibbous Moon

The relationship between the waning gibbous and waning crescent phases of the moon are opposite to those of the waxing phase because as the moon approaches the darkest point, it's decreasing potency grows. Thus as it moves from waning gibbous to half waning to waning crescent, it becomes more powerful in decreasing energies. So for minor decreasing and banishing rituals, the waning gibbous moon is more appropriate because not as much lunar decreasing energy is required to be successful. However for more serious decreases and banishings, the waning crescent moon is most appropriate because of it's closer proximity to the black moon (the greatest point of decrease).



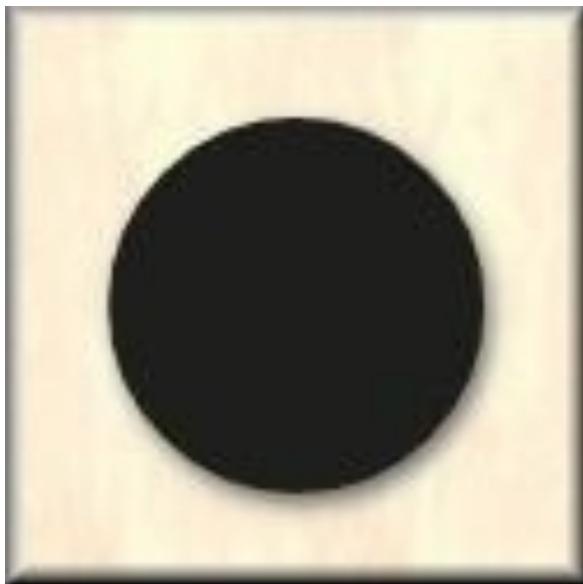
The Waning Half Moon

This is another unique time of the month which allows for all forms of banishing or decreasing magic that can otherwise be performed on the waning phase of the moon. However, the waning half moon is special in that you can perform magic during this time if you are engaged in a situation that is teetering on the edge of two resolutions and you want the result to turn out in your favor or in some decreasing fashion. For example if you wanted to do a spell to keep yourself from being audited (in essence decreasing the problem) and you thought that you have about a 50-50 chance of this happening, then you could do the spell on the half waning moon to ensure that the threat of an audit will diminish and eventually disappear.



The Waning Crescent Moon

Rituals that require more energy for banishment though not necessarily the raw power of the black moon are best performed during this time as the waning crescent phase of the moon is close enough to the black moon that it carries a good portion of its lunar decreasing energy with it.



The Black Moon

The Black moon, also called the Dark Moon and the Lost Moon, is the point when the moon is at it's darkest in the sky. It is the end of the moon cycle when the absence of light in the sky reflects a void. Therefore by this theory, the black moon is the most appropriate time to perform banishings, cleansings, exorcisms and other rejectionary forms of magic. Do your own experimentation to determine which system (or both) is right for you.



LUNAR ECLIPSE

The lunar eclipse represents the perfect union of the Sun and the Moon. Any type of magic is acceptable.



Yiwu, China, 1st August 2008
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SOLAR ECLIPSE

During a Solar eclipse, it is good to do magical works of banishing negative people from your life and to banish away negative habits or negative thought process.

OCCULT PHYSICS & THE MONTENEGRO THEOREM

The scientific study of how these invisible spirits manifest within our physical world through the use of ancient necromancy invocations is called “*Occult Physics*”. The science of “*Occult Physics*” is the study of an unknown or invisible matter and its motion through space time and all that derives from these, such as energy and force. More broadly, it is the general analysis of how these unseen invisible forces react in nature, conducted in order to understand how the world and universe behave. A theorem is a term used in Math to describe an idea or concept that can be proved. In mathematics, a theorem is a statement which has been proved on the basis of previously established statements, such as other theorems, and previously accepted statements, such as axioms. The derivation of a theorem is often interpreted as a proof of the truth of the resulting expression, but different deductive systems can yield other interpretations, depending on the meanings of the derivation rules. The proofs of theorems have two components, called the hypotheses and the conclusions. The proof of a mathematical theorem is a logical argument demonstrating that the conclusions are a necessary consequence of the hypotheses, in the sense that if the hypotheses are true then the conclusions must also be true, without any further assumptions. The concept of a theorem is therefore fundamentally deductive, in contrast to the notion of a scientific theory, which is empirical. Although they can be written in a completely symbolic form using, for example, propositional calculus, theorems are often expressed in a natural language such as English. The same is true of proofs, which are often expressed as logically organized and clearly worded informal arguments intended to demonstrate that a formal symbolic proof can be constructed. Such arguments are typically easier to check than purely symbolic ones — indeed, many mathematicians

would express a preference for a proof that not only demonstrates the validity of a theorem, but also explains in some way why it is obviously true. In some cases, a picture alone may be sufficient to prove a theorem. Because theorems lie at the core of mathematics, they are also central to its aesthetics. Theorems are often described as being "trivial", or "difficult", or "deep", or even "beautiful". These subjective judgments vary not only from person to person, but also with time: for example, as a proof is simplified or better understood, a theorem that was once difficult may become trivial. On the other hand, a deep theorem may be simply stated, but its proof may involve surprising and subtle connections between disparate areas of mathematics.

Over the past 25 years as an active Congo religious practitioner of the magical Congo sorcery traditions and assisting thousands of individuals I have been able to gain insight into how the magical powers of the Congo spirits manifest within our dimension. I have a formal education in the Sciences and Genetics. Infact, as a teen I was one of the few to be awarded the prestigious award for my research in genetics by the National Academy of Sciences not just once, but twice. So I have always approached the magical results of my spiritual works from a scientific point of view to try and explain how and why these spirits can manifest on earth within our dimension. When I first started doing spiritual work for individuals I wasn't sure if my success was due to chance or coincidence and therefore I set out to prove that infact the spirits were not real and that it was only through a strange change of events which caused my spiritual work to be effective. So with each of my spells that I used the Congo Spirits, I was able to experiment using the results of my findings to conclude to a scientific formula which explains the process by which these spirits when present . My scientific experimentation took me to many different theories to explain why the spirit work was working so fast and accurate.

So after much time and experimentation I was able to derive a scientific formulas which fully explains the nature of how these powerful spirits manifest and work. This mathematical formula is called the “Montenegro Theorem” and it is very precise. By using the Montenegro Theorem you will be able to determine how long it will take for the spirits to travel to a designated target and start to work. There are however various factors and elements which must be present in order for this formula to be true and correct. The following factors must be present in order for the Montenegro Theorem to be effective and work for the Congo Sorcerer and or necromancer. The following conditions must be present and met in order to fully realize the following Montenegro Theorem. Although the following conditions are generally for Congo Sorcerers, it can be also used by individuals practicing traditional European Necromancy Sorcery, but with some changes in the ritual format. For a complete list of magical theorems and formulas about high magic, necromancy and candle magic please see the book entitled, Occult Physics written by Carlos Montenegro which will give details of many other types of formulas if you want to know specifics about the occult sciences and occult physics.

SPIRITUAL CONDITIONS WHICH MUST BE PRESENT

- 1.The Congo Spirit Nganga must be prepared correctly and fully charged.
- 2.The Congo Spirit Signature must be drawn on the ground directly in front of the Congo Spirit Nganga or be present
3. The Congo Spirit must be invoked correctly and ritually charged.
- 4.The Congo Spirit must be fed to give them power and to gather their energies to the ritual area.

5. The Congo Spirit must be given specific instructions once they manifest and come to the ritual area.
6. The weather and sky must be clear and not raining.
7. Once the spirit is given the specific instructions then the spirits are sent out using “fula powder”.

The spiritual philosophy and theory behind this theorem is that once you send out the Congo spirit to its desired Target Designation it will and may take several attempts for the spirit to penetrate and puncture the aura or protective light which surrounds each and every human being. This process can usually take 3 to 9 times, although one thing is for sure is that the following theorem formula is very precise and I have decided to share this very secret formula with you as I believe it will be of assistance to the Congo Sorcerer or Necromancer to be able to determine the precise timing of a magical working. If the formula does not work for you then there is a problem with one of the conditions which must be fully satisfied in order for it to work. After doing these magical works for many years and for thousands of individuals with success, I can honestly say that I may be the first individual to be able to explain in mathematical terms how these spirits travel and arrive at a specific target designation to the exact moment and precise second. I have develop this ancient Congo sorcery into a fine science. If you use the following Montenegro Theorem you will see fast successful magical results.

The following Occult Physics formula is called the Montenegro Theorem. It is an Occult Scientific Formula of how to determine the time and speed that a spirit travels to its designated target destination. The spirits travel 13.00 miles per minute. **TD** = (**TARGET DISTANCE**), **TAT** = (**TARGET ARRIVAL TIME**). By using the following formula you will better understand how long it may take for your spells to travel to a specific Target Destination when working with a fully loaded and correctly made charged Congo Spirit Nganga.

$$\frac{\text{TD}}{13.00} = \text{TAT}$$

THE SACRED HERBS OF THE CONGO SPIRITS

The following is a list of the most common herbs found in the Caribbean used in the religious practice of Palo Mayombe. These herbs can also be used in the Brazilian Orthodox religious tradition of Vititi Congo Bazingo. All of the following herbs can be used to make the Congo Spirit Omieros and also traditional Spiritual Baths. All of these herbs are available from any well stocked Botanica.

Abre Camino

Aguacate

Alacrancillo (ewé mokogun)

Álamo (ewé odan)

Albahaca fina (ewé eferin)

Algarrobo (ewé hana)

Algodón (ewé oú)

Almácigo

Almendra

Amansa Guapo

Apasote

Artemisa

Atiponlá

Bayoneta (ewé peregún)

Bledo Colorado

Bleo Blanco

Bledo blanco corriente (ewé tete)

Bledo blanco finito (ewé tetenifa)

Botón De Oro (ewé fin)
Caimito Blanco
Caimito Morado (ewé alikpaiya)
Caisimón
Calabaza
Canutillo blanco (ewé arikú)
Canutillo morado (ewé karodo)
Cardo Santo
Cardón
Ceiba (ewé aragba)
Cerraja
Ciruela amarilla (ewé yeye)
Copal
Coralillo (ewé yenyeko)
Cordobán (ewé peregún tupa)
Croto
Cucaracha
Cundiamor (ewé yini)
Curujey (ewé afoma)
Embeleso
Escoba Amarga
Espanta Muerto
Flor De Agua
Framboyán
Frescura (ewé kuye kuye)
Guacamaya

Guama
Guanina (Ewe Tomodé)
Guayaba
Guira
Hachivata
Helecho
Hedionda (ewé tomodé)
Hierba fina (ewé erán)
Hierba La Niña
Hiedra (ewé alunkerese)
Higo (ewé opoto)
Higuereta
Ítamo real (ewé itauko)
Jagüey
Janten
Jobo
Lechosa
Lengua de vaca (ewé wewe)
Laurel
Majagua
Malanga, Hoja de
Malva Blanca
Malva Cochinera
Mango macho (ewé oro)
Maravilla (ewé oguma)
Marilopez
Mastuerzo (ewé misi misi)

Mazorguilla

Meloncillo (ewé onibara)

Orozuz (ewé aladun)

Paraguita

Paraíso (ewé ibayú)

Patanillo

Pata de gallina (ewé anatikekere)

Pendejera

Peonía (las hojas; ewé iwereyeye)

Peregún (Bayoneta)

Picuala

Platanillo

Ponasi

Prodigiosa (ewé dun dun)

Quita Maldición

Receda

Romerillo cimarrón (ewé ñoño)

Rompe Zaragüey

Ruda

Salvia (ewé uro)

Sauco

Sauco Blanco

Siempre Viva

Tamarindo

Tostón (ewé Atiponlá)

Tua-tua

Uva Caleta

Varía

Verbena

Vergolaga (ewé papisami)

Vinagrillo (ewé orawe)

HOW TO MAKE THE SACRED SPIRIT OMIERO

The number of fresh herbs used in the preparation of the omiero depends on the particular Congo spirit being invoked and prepared. The following is a chart for the number of herbs attributed to each of the major spirit deities.

GENERAL OMIERO - 21 OR 121 HERBS

AJE SPIRITS OMIERO - 9 OR 121 HERBS

LUCERO OMIERO - 21 OR 121 HERBS

EGGUN OMIERO - 9 OR 121 HERBS

CENTELLE NDOKI OMIERO - 9 HERBS

ZARABANDA OMIERO - 9 HERBS

TIEMBLA TIERRA OMIERO - 8 HERBS

MADRE DE AGUA OMIERO - 7 HERBS

MAMA SHOLAN OMIERO - 5 HERBS

CABO RONDO OMIERO - 7 HERBS

PRENDA JUDIA OMIERO - 9, 21 OR 121 HERBS

OZAIN OMIERO - 21 OR 121 HERBS

BRAZO FUERTE OMIERO - 6 HERBS

Siete Rayos OMIERO - 6 HERBS

KOBAYENDE OMIERO - 16 HERBS

NSAMBA NTALA OMIERO - 2, 4 OR 21 HERBS

ITEMS NECESSARY TO PREPARE THE OMIERO

1. ONE LARGE BOWL
2. TWENTY-ONE GRAINS OF PARADISE
3. BEE 'S HONEY
4. POWDERED SMOKED FISH
5. POWDERED SMOKED JUTIA
6. CIGARS
7. RUM
8. (4) PIECES OF PREPARED COCONUTS FOR DIVINATION
9. ONE STRAW MAT (ESTERA)
10. PEMBA
11. FRESH HERBS
12. FRESH WATER
13. HOLY WATER
14. MAY RAIN WATER
15. COCONUT WATER

(HOLY WATER FROM A CHURCH IS OPTIONAL)

PREPARATION

1. Lay the straw mat on the floor.
2. Place the large bowl which you will be preparing the Omiero into the center of the straw mat.
3. Pour all of the waters into the bowl.
4. Place all of the herbs on the mat.
5. Spray the herbs with rum and blow the smoke from a cigar over all of the herbs.
6. Place all of the items which you will be using to prepare the omiero on the mat.
7. Light a white candle and place it next to the bowl.
8. Pick up all of the herbs in both of your hands and hold them up to the sky and say and do the following:

CON LA BENDICION Y LA LICENCIA DE NSAMBI -

SALA MALEKUN, MALEKUN SALA

CON LA BENDICION Y LA LICENCIA DE EGGUN -

SALA MALEKUN, MALEKUN SALA

CON LA BENDICION Y LA LICENCIA DE LUCERO

SALA MALEKUN, MALEKUN SALA

CON LA BENDICION Y LA LICENCIA DE OZAIN

SALA MALEKUN, MALEKUN SALA

CON LA BENDICION Y LA LICENCIA DE - (SAY THE NAME OF THE SPIRIT) - SALA MALEKUN, MALEKUN SALA

9. After saying the above prayer, kiss the herbs in your hands three times and then begin to pull off all of the leaves and place them into the bowl.

10. Sitting in a chair in front of the bowl, begin ripping and tearing the herbs in the waters. This is called making ozain.

11. Sing the following mambo while making the omiero:

MA MA MA IYA IYA IYA.

MA MA MA IYA IYA IYA.

MA MA MA IYA IYA IYA.

EBO EBO EBO EBO EBO

EBO EBO EBO EBO EBO

EWE EWE EWE EWE EWE

EWE EWE EWE EWE EWE

MA MA MA IYA IYA IYA.

MA MA MA IYA IYA IYA.

MA MA MA IYA IYA IYA.

EBO EBO EBO EBO EBO

EBO EBO EBO EBO EBO

EWE EWE EWE EWE EWE

EWE EWE EWE EWE EWE

MA MA MA IYA IYA IYA.

MA MA MA IYA IYA IYA.

MA MA MA IYA IYA IYA.

EBO EBO EBO EBO EBO

EBO EBO EBO EBO EBO

EWE EWE EWE EWE EWE

EWE EWE EWE EWE EWE

REPEAT THIS SONG UNTIL YOU HAVE FINISHED PREPARING

12. When you have finished, add the following items into the omiero liquid; honey, grains of paradise, smoked fish and jutia.
13. Check with the four coconut pieces in the divination ritual to see if the omiero has been prepared correctly.
14. If the answer comes with a yes then drip candle wax into the omiero liquid. The amount of drops will depend on the spirit omiero being prepared. Use the chart on the first page of this chapter. (For example if the omiero is for the Spirit Zarabanda then place 9 drops of candle wax into the omiero

THE CANDLE WAX SEALS THE MAGICAL POWER (ACHE) OF HERBS INTO THE SACRED OMIERO

HOW TO MAKE BRAZILIAN QUIMBANDA BLACK SOAP

Black soap comes from the tribes of Africa. Although there is a basic recipe, there are also many variations. The recipes change from tribe to tribe and no two seem to be the same. The differences come in the form of the various oils, such as Coconut Oil, Palm Oil, Shea Butter, and the Bark and Leaves, such as Banana and Ceiba Trees, that can be included. Each tribe has their own version, using some of the oils and ash and leaving out others. However, the basic recipe is simple, using at least (21) different dry herbs or leafs from trees for the ash and (2) types of oils. Once you have mastered this, you can start to experiment.

INGREDIENTS

(6) CUPS OF WATER, (21) DIFFERENT TYPES OF FRESH HERBS & TREE LEAFS (YOU WILL NEED ENOUGH FRESH HERBS & TREE LEAFS TO GET AT LEAST 1 CUP OF ASH), COCONUT OIL, PALM OIL, (2) METAL POTS

STEP I.

Roast all of the herbs and leafs in a pot until broken down to ash. You will need to burn enough to get 1 to 1 1/2 cups of ash. The amount of herbs & leafs you will need will depend on the size of each. Make sure that the herbs & leafs are clean before burning.

STEP II.

Heat the palm oil & coconut oil in a separate pot, but do not let it get to boiling. If so, turn the temperature down. You want to keep it just below boiling.

STEP III.

Pour water into the pot with the ash and bring to a boil.

STEP IV.

Boil the water until the ashes are dissolved.

STEP V.

Pour the hot oils slowly into the boiling water and lower the temperature to a simmer. Stir constantly. The black soap will form as foam on the surface. Keep the mixture heated during the soap gathering process. For larger batches, the process can take hours, but with a small batch it will not take nearly as long.

STEP VI.

Scoop the foam off and put it on wax paper to cool. Continue until all the water has evaporated from the pot. What is left in the pot, as well as the foam that was scooped out, is black soap.

STEP VII.

Shape it into whatever you want once it is cool to the touch.

STEP VIII.

After the soap has formed, it must set up for about two weeks.

PREPARING THE SPIRIT BEADS

ITEMS NECESSARY

1. ONE STRAND OF SPIRIT BEADS
2. OMIERO OF THE SPIRIT THAT YOU ARE MAKING BEADS FOR.
3. HONEY
4. RUM
5. RED WINE
6. RED ROOSTER
7. ONE WHITE CANDLE
8. ONE RED & WHITE CANDLE

PREPARATION

1. Place a large bowl of Omiero in front of the Nganga.
2. Place the strand of beads sacred to the Spirits in the Omiero.
3. Light all of the candles and place them next to the bowl.
4. Invoke the spirit.
5. Feed the blood of the rooster to the spirit and to the spirit Lucero allowing the blood to drip into the bowl over the spirit beads.
6. Pour honey and red wine over the spirits and into the bowl containing the spirit beads.
7. Allow the beads to soak for a 24 hour period of time. After the 24 hours remove the beads and clean using rum and by blowing cigar smoke over them.
8. Place the beads into the Spirit Nganga allowing them to become energized with the powerful energy of the spirits before presenting them to an individual.

HOW TO PREPARE THE COLLAR DE MUERTO **(SPIRIT BEADS / COLLAR DE LA BANDERA)**

ITEMS NECESSARY

1. ONE STRAND OF COLLAR DE MUERTO BEADS
2. OMIERO OF THE SPIRIT (your main Congo spirit guide)
3. HONEY
4. RUM
5. RED WINE
6. RED ROOSTER
7. ONE WHITE CANDLE
8. ONE RED CANDLE
9. ONE BLACK CANDLE
10. A COMBINED POWDERED MIXTURE CONSISTING OF THE FOLLOWING : HUMAN BONE POWDER, 21 POWDERED PALOS, 21 DIRTS FROM VARIOUS LOCATIONS, 21 HERBS FINELY GRATED

PREPARATION

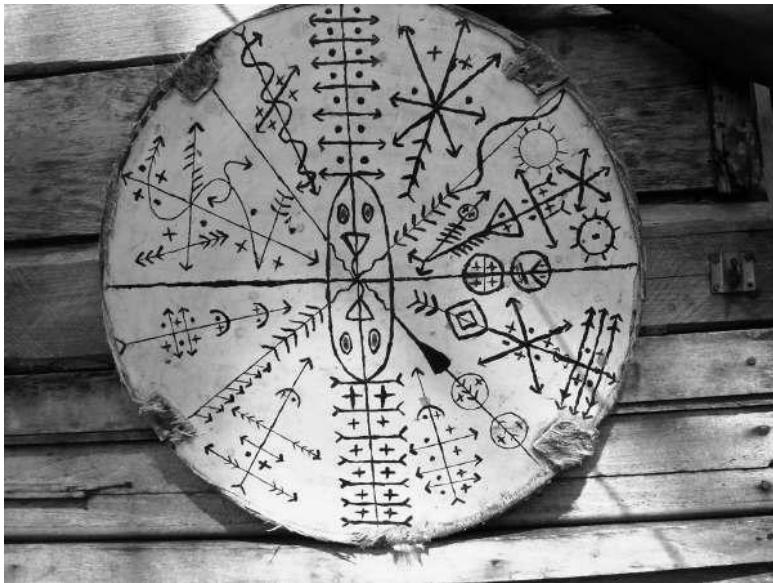
1. Take the powdered mixture and firmly insert it into the open cowrie shell which is attached to the long strand of spirit beads (Collar De Muerto) and seal the magical ingredients in the shell with the wax from a white candle.
2. Place a large bowl of Omiero in front of the Nganga.
3. Place the strand of beads sacred to the Spirit in the Omiero.
4. Light all of the candles and place them next to the bowl.
5. Invoke the spirit.

6. Feed the blood of the rooster to the spirit and to the spirit Lucero allowing the blood to drip into the bowl over the spirit beads.
7. Pour honey and red wine over the spirits and into the bowl containing the spirit beads.
8. Allow the beads to soak for a 24 hour period of time. After the 24 hours remove the beads and clean using rum and by blowing cigar smoke over them.
9. Place the beads into the Spirit Nganga allowing them to become energized with the powerful energy of the spirits before presenting them to an individual.

THE TABLERO DE MUERTO

Divination by cowrie seashells has been used for thousands of years by African priests to determine the spiritual ailment and destiny of an individual. The shells are believed to be the mouth piece of the spirits which when interpreted will reveal the past, present and the future destiny of an individual. The divination of the shells is known to Congo practitioners as *Vititi Nkobo*. The cowrie shells which are used by a Congo priest belong to the Congo Spirit Lucero, the Keeper of the Crossroads. In the Palo Mayombe religious tradition, seashell divination is also known as the *Chamalongo*. The word Chamalongo means cemetery. The literal translation of the Chamalongo is the diving by means of the spirits from the cemetery and of the spirit nganga. There are many divination methods used by a priest of the Congo religion such as divining with the use of stones, bones, crystals and other items. The interpretations are a mixture of spirituality, spiritual visions and traditional Congo folklore. There are very few initiated Mayomberos (Congo Priest) who actually know the secrets and the Mysteries of the true chamalongo divination ceremony. This very rare form of divination is rarely seen outside of the Caribbean and Brazil. The chamalongo shells are read on a special divination table which is known as the “*Tablero De Muerto*”, the table of the dead. This specially prepared wood divination table is painted and etched with various sacred symbols of the spirits and of the stars, heavens and the earth. Although this divination ritual is not presented here in detail, you can read more about this ancient divination system in the book entitled, *EL TABLERO DE MUERTO, CONGO DIVINATIONS* written for initiated members of the Congo religious tradition known as Palo Mayombe. This book will describe in detail about how to prepare the chamalongo seashells, how to prepare the *Tablero De Muerto* and how to perform this sacred Congo ritual to speak to the dead and our ⁴⁴⁵ ancestors. There are various other

divination methods used in are various. There is also another divination method also known as "Chamalongo" which is less complicated and utilizes (4) coconut shells. A more traditional method, "*Vititi Mensu*", is a form of envisioning or scrying, using a sanctified animal horn capped with a mirror.



*A traditional Congo Divination Table (TABLERO DE MUERTO). This particular Congo Divination Table comes from the Brazilian Orthodox Quimbanda Congo Religious Tradition known as **Vititi Congo Bizango**.*

TRADITIONAL CONGO MAMBOS

The following traditional Congo songs (Mambos) are used in the Afro-Caribbean religion known as Palo Mayombe. All of the following Congo Mambos can be used and sung in the preparation of the nganga or during religious ceremonies.

SALA MALEKUN - MALEKUN SALA

Group - Sala male male, sala male, malekun sala

Leader - Ay que yo jura, yo jura en kisi, sala malekun, malekun,

Group - Sala male male, sala male, malekun sala

Leader - Ay que yo jura, yo jura menga, sala malekun, malekun,

Group - Sala male male, sala male, malekun sala

Leader - Ay que yo jura, yo jura en nganga, sala malekun, malekun,

Group - Sala male male, sala male, malekun sala

Leader - Yo jura, yo jura en fumbi, sala malekun, malekun,

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Nsambi, sala malekun, malekun sala,

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Eggun, sala malekun, malekun sala,

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Lucerito, sala malekun, malekun sala

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Tiembla Tierra, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Zarabanda, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Cabo Rondo, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Siete Rayos, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Madre De Agua, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Sholan Guengue, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Brazo Fuerte, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Centelle Ndoki, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Nsamba Ntala, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Yo saludo a Kobayende, sala malekun, malekun sala.

Group - Sala male male, sala male, malekun sala

Leader - Ay que yo jura, yo jura en kisa, sala malekun, malekun,

Group - Sala male male, sala male, malekun sala

Leader - Ay que yo jura, yo jura en kisa, sala malekun, malekun,

Group - Sala male male, sala male, malekun sala

Leader - Ay que yo jura, yo jura en kisa, sala malekun, malekun,

Group - Sala male male, sala male, malekun sala

Leader - Ay que yo jura, yo jura en kisa, sala malekun, malekun,

Group - Sala male male, sala male, malekun sala

Leader - Ay que yo jura, yo jura en kisa, sala malekun, malekun,

SALA MALE, MALE, MALEKUN SALA
SALA MALE, MALE, MALEKUN SALA
SALA MALE, MALE, MALEKUN SALA

La Buena Noche Aqui
La Bena Noche Alla
Sala Malekun Aqui
Sala Malekun Alla

Leader - La Buena Noche aqui
La Buena Noche Alla
Sala Malekun Aqui
Sala Malekun Alla

Group -La Buena Noche aqui
La Buena Noche Alla
Sala Malekun Aqui
Sala Malekun Alla

Leader - La Buena Noche aqui
La Buena Noche Alla
Sala Malekun Aqui
Sala Malekun Alla

Group -La Buena Noche aqui
La Buena Noche Alla
Sala Malekun Aqui

Sala Malekun Alla

Leader - La Buena Noche aqui

La Buena Noche Alla

Sala Malekun Aqui

Sala Malekun Alla

Group -La Buena Noche aqui

La Buena Noche Alla

Sala Malekun Aqui

Sala Malekun Alla

Sala Malekun Aqui

Sala Malekun Alla

La Buena Noche Aqui

La Buena Noche Alla

BUENAS NOCHES - BUENAS NOCHES

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Lucerito

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Tiembla Tierra

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Zarabanda

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Cabo Rondo

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Siete Rayos

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Madre De Agua

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Sholan Guengue

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Kobayende

Group - Buenas noches, Buenas noches

Leader - Buenas noches mi Centelle Ndoki

CEMETERY RITUALS

ITEMS NECESSARY

ONE ROOSTER

FOUR BLACK CANDLES

HONEY

RED WINE

RUM

CIGAR

PEMBA

1. Dig a large hole in the ground at the base of a large tree.
2. Using pemba, draw the spirit signature of the *CEMETERY RITUAL* around the large hole. The hole will be directly in the center of the spirit signature.
3. Place the four white candles in all of the cardinal directions (north, south, east, west)
4. Light the candles.
5. Light the cigar and blow the smoke over the ritual area and directly into the hole.
6. Take a mouthful of rum and blow it over the ritual area and directly into the hole.

7. Invoke the Congo spirits using the traditional prayers.
8. If you do not know the prayers in Spanish/Congo then you can say it in English.
9. Cleanse yourself and the others who are present there with the rooster.
10. When you have finished, sacrifice the rooster and allow the blood to drip directly into the hole.
11. When the rooster is dead, place the body into the hole.
12. Pour honey over the body in the hole.
13. Wash your hands and the knife using fresh water and rum directly over the hole.
14. Pour red wine into the hole.
15. Using the four coconut shell chamaongo divination method, check to see if the offerings were accepted with blessings of the spirits.
16. If the spirits respond positive, cover the hole up with dirt and allow the candles to remain burning until completely finished.
17. Locate a tombstone in the cemetery in the shape of a cross and cleanse yourself with a purple candle and the place it at the foot of the tombstone and light.

FOREST RITUALS

INGREDIENTS NECESSARY

ONE ROOSTER

FOUR WHITE CANDLES

HONEY

RED WINE

RUM

CIGAR

PEMBA

1. Dig a large hole in the ground at the base of a large tree.
2. Using pemba, draw the spirit signature of the *FOREST RITUAL* around the large hole. The hole will be directly in the center of the spirit signature.
3. Place the four white candles in all of the cardinal directions (North, South, East, West)
4. Light the candles.
5. Light the cigar and blow the smoke over the ritual area and directly into the hole.
6. Take a mouthful of rum and blow it over the ritual area and directly into the hole.
7. Invoke the Congo spirits using the traditional prayers.
8. If you do not know the prayers in Spanish/Congo then you can say it in English.

9. Cleanse yourself and the others who are present there with the rooster.
10. When you have finished, sacrifice the rooster and allow the blood to drip directly into the hole.
11. When the rooster is dead, place the body into the hole.
12. Pour honey over the body in the hole.
13. Wash your hands and the knife using fresh water and rum directly over the hole.
14. Pour red wine into the hole.
15. Using the four coconut shell chamalongo divination method, check to see if the offerings were accepted with blessings of the spirits.
16. If the spirits respond positive, cover the hole up with dirt and allow the candles to remain burning until completely finished.

RAILROAD RITUALS

ITEMS NECESSARY

ONE BLACK ROOSTER

TWO BLACK CANDLES & TWO GREEN CANDLES

HONEY

BEER

RUM

CIGAR

PEMBA

1. Dig a large hole in the ground at the railroad
2. Using pemba, draw the spirit signature of the *RAILROAD RITUAL* around the large hole. The hole will be directly in the center of the spirit signature.
3. Place the four candles in all of the cardinal directions (north, south, east, west)
4. Light the candles.
5. Light the cigar and blow the smoke over the ritual area and directly into the hole.
6. Take a mouthful of rum and blow it over the ritual area and directly into the hole.
7. Invoke the Congo spirits using the traditional prayers.
8. If you do not know the prayers in Spanish/Congo then you can say it in English.

9. Cleanse yourself and the others who are present there with the rooster.
10. When you have finished, sacrifice the rooster and allow the blood to drip directly into the hole.
11. When the rooster is dead, place the body into the hole.
12. Pour honey over the body in the hole.
13. Wash your hands and the knife using fresh water and rum directly over the hole.
14. Pour red wine into the hole.
15. Using the four coconut shell chamalongo divination method, check to see if the offerings were accepted with blessings of the spirits.
16. If the spirits respond positive, cover the hole up with dirt and allow the candles to remain burning until completely finished.
17. Invoke the Congo spirits using the traditional prayers.
18. If you do not know the prayers in Spanish/Congo then you can say it in English.
19. Cleanse yourself and the others who are present there with the rooster.
20. When you have finished, sacrifice the rooster and allow the blood to drip directly into the hole & over the railroad tracks.

21. When the rooster is dead, place the body into the hole.
22. Pour honey over the body in the hole.
23. Wash your hands and the knife using fresh water and rum directly over the hole.
24. Pour beer into the hole and over the railroad tracks.
25. Using the four coconut shell chamalongo divination method, check to see if the offerings were accepted with blessings of the spirits.
26. If the spirits respond positive, cover the hole up with dirt and allow the candles to remain burning until completely finished.

RIVER RITUALS

ITEMS NECESSARY

ONE BROWN HEN

FOUR YELLOW CANDLES

HONEY

PINK CHAMPAGNE

RUM

CIGAR

PEMBA

1. Dig a large hole in the ground near the river.
2. Using pemba, draw the spirit signature for the *RIVER RITUAL* around the large hole. The hole will be directly in the center of the spirit signature.
3. Place the four yellow candles in all of the cardinal directions (North, South, East, West)
4. Light the candles.
5. Light the cigar and blow the smoke over the ritual area and directly into the hole.
6. Take a mouthful of rum and blow it over the ritual area and directly into the hole.
7. Invoke the Congo spirits using the traditional prayers.
8. If you do not know the prayers in Spanish/Congo then you can say it in English.

9. Cleanse yourself and the others who are present there with the brown hen.
10. When you have finished, sacrifice the hen and allow the blood to drip directly into the hole and into the river water.
11. When the hen is dead, place the body into the hole.
12. Pour honey over the body in the hole and into the river.
13. Wash your hands and the knife using fresh water and rum directly over the hole.
14. Pour the pink champagne into the hole and river.
15. Using the four coconut shell chamalongo divination method, check to see if the offerings were accepted with blessings of the spirits.
16. If the spirits respond positive, cover the hole up with dirt and allow the candles to remain burning until completely finished.

MOUNTAIN RITUALS

ITEMS NECESSARY

ONE PIGEON

FOUR WHITE CANDLES

HONEY

RED WINE

RUM

CIGAR

PEMBA

1. Dig a large hole in the ground at the base of a large tree.
2. Using pemba, draw the spirit signature of the *MOUNTAIN RITUAL* around the large hole. The hole will be directly in the center of the spirit signature.
3. Place the four white candles in all of the cardinal directions (north, south, east, west)
4. Light the candles.
5. Light the cigar and blow the smoke over the ritual area and directly into the hole.
6. Take a mouthful of rum and blow it over the ritual area and directly into the hole.
7. Invoke the Congo spirits using the traditional prayers.
8. If you do not know the prayers in Spanish/Congo then you can say it in English.

9. Cleanse yourself and the others who are present there with the pigeon.
10. When you have finished, sacrifice the pigeon by pulling its head completely off and allow the blood to drip directly into the hole.
11. When the pigeon is dead, place the body into the hole.
12. Pour honey over the body in the hole.
13. Wash your hands using fresh water and rum directly over the hole.
14. Pour red wine into the hole.
15. Using the four coconut shell chamalongo divination method, check to see if the offerings were accepted with blessings of the spirits.
16. If the spirits respond positive, cover the hole up with dirt and allow the candles to remain burning until completely finished.

FIELD RITUALS

ITEMS NECESSARY

ONE ROOSTER

FOUR WHITE CANDLES

HONEY

WHITE WINE

MIXED DRY BEANS & RICE

RUM

CIGAR

PEMBA

1. Dig a large hole in the ground in the middle of a field.
2. Using pemba, draw the spirit signature of the *FIELD RITUAL* around the large hole. The hole will be directly in the center of the spirit signature.
3. Place the four white candles in all of the cardinal directions (north, south, east, west)
4. Light the candles.
5. Light the cigar and blow the smoke over the ritual area and directly into the hole.
6. Take a mouthful of rum and blow it over the ritual area and directly into the hole.
7. Invoke the Congo spirits using the traditional prayers.
8. If you do not know the prayers in Spanish/Congo then you can say it in English.

8. If you do not know the prayers in Spanish/Congo then you can say it in English.
9. Cleanse yourself and the others who are present there with the mixed dry beans & rice and afterwards drop it into the hole.
10. Cleanse yourself and the others who are present there with the rooster
11. When you have finished, sacrifice the rooster and allow the blood to drip directly into the hole.
12. When the rooster is dead, place the body into the hole.
13. Pour honey over the body in the hole.
14. Wash your hands and the knife using fresh water and rum directly over the hole.
15. Pour white wine into the hole.
16. Using the four coconut shell chamalongo divination method, check to see if the offerings were accepted with blessings of the spirits.
17. If the spirits respond positive, cover the hole up with dirt and allow the candles to remain burning until completely finished.

OCEAN RITUALS

ITEMS NECESSARY

ONE GREY PIGEON

TWO WHITE CANDLES & TWO BLUE CANDLES

MOLASSAS

RED WINE

WHITE FLOWER PETALS

RUM

CIGAR

PEMBA

1. Dig a large hole in the sand near the water 's edge.
2. Using pemba, draw the spirit signature of the OCEAN RITUAL around the large hole. The hole will be directly in the center of the spirit signature.
3. Place the four candles in all of the cardinal directions (north, south, east, west)
4. Light the candles.
5. Light the cigar and blow the smoke over the ritual area and directly into the hole.
6. Take a mouthful of rum and blow it over the ritual area and directly into the hole.

7. Invoke the Congo spirits using the traditional prayers.
8. If you do not know the prayers in Spanish/Congo then you can say it in English.
9. Cleanse yourself and the others who are present there with the mixed dry beans & rice and afterwards drop it into the hole.
10. Cleanse yourself and the others who are present there with the rooster
11. When you have finished, sacrifice the rooster and allow the blood to drip directly into the hole.
12. When the rooster is dead, place the body into the hole.
13. Pour honey over the body in the hole.
14. Wash your hands and the knife using fresh water and rum directly over the hole.
15. Pour white wine into the hole.
16. Using the four coconut shell chamalongo divination method, check to see if the offerings were accepted with blessings of the spirits.
17. If the spirits respond positive, cover the hole up with dirt and allow the candles to remain burning until completely finished.

RITUAL TO INVOKE THE POWERS OF THE AJE SPIRITS

THIS SACRED RITUAL TO THE POWERFUL AJE SPIRITS IS USED TO REVERSE WITCHCRAFT AND NEGATIVITY.

STEP 1

1. Purchase a Red/Black Reversible Candle.
2. Anoint the Red/Black Reversible candle completely with Vic's Vapor Rub.
3. As you anoint the Red/Black Reversible Candle focus on your enemies and on the negative situation that you would like to see banished away from you.
4. Go out to a remote forest location which has many tall trees.
5. Draw the spirit signature of the *Aje Spirits* directly on the ground using pemba in front of the base of a large tree.
6. Set the Red/Black Reversible Candle into the center of the spirit signature of the *Aje Spirits* and then light it.
7. Light sweet smelling incense.
8. Pour Bee's Honey over the spirit signature of the *Aje Spirits* and around the base of the Red/Black Reversible candle.
9. Pour Red Wine in and around the ritual area.
10. Using a metal bell, start to invoke the powerful *Aje Spirits*.

11. Using your right hand make the Catholic sign of the cross over your body and afterwards start ringing the metal bell while saying the following sacred invocation prayer:

(FACE THE NORTH DIRECTION WHILE RINGING THE BELL AND THEN TURN TO THE SOUTH , THEN TURN TO THE EAST AND THEN TURN TO THE WEST AND THEN TURN TO FACE THE RITUAL AREA WHERE THE CANDLE IS BURNING)

I CALL UPON THE GREAT FORCE OF THE UNIVERSE TO SURROUND MY BODY WITH PROTECTIVE LIGHT TO MAKE ME INVISIBLE TONIGHT SO THAT MY ENEMIES KNOWN AND UNKNOWN WILL NOT BE ABLE TO SEE NOR HEAR WHAT I AM ABOUT TO DO. I CALL UPON MY ANCESTORS WHO ARE KNEELING AT THE FOOT OF GOD IN LIGHT THAT THEY HEAR MY REQUEST AND GRANT ME SIGHT. OZAIN SEND ME A WIND, OZAIN SEND ME A BREEZE AND SUMMON THE SWEET SISTERS FROM THE NORTH, THE SOUTH, THE EAST AND THE WEST TO HEAR MY REQUEST AND TO PRESENT THEMSELVES HERE AT THIS TIME, THIS PLACE AND AT THIS CEREMONY TO WITNESS MY ACTIONS OF GOOD WILL SO THAT MY OFFERINGS BRING GOOD AND LIGHT. I CALL UPON THE AJE SPIRITS, THE INVISIBLE MOTHERS OF THE NIGHT TO BE HERE BY MY SIDE. I CALL UPON THE AJE SPIRITS AND ASK THEM FOR THEIR DIVINE INTERCESSION. I HAVE NOT COME HERE TONIGHT TO FIGHT YOU OR TO CAUSE YOU HARM BECAUSE I KNOWN THAT I WILL NOT WIN AND SO THAT IS WHY

I HAVE BROUGHT YOU THESE OFFERINGS AS A SIGN OF PEACE SO THAT YOU WILL HEAR MY REQUEST AND GRANT MY PRAYERS IN EXCHANGE FOR THESE SPIRITUAL OFFERINGS OF PEACE.

(SAY WHAT YOU WANT HERE)

I AM HERE YOUR SON/DAUGHTER (SAY YOUR NAME). I HAVE BROUGHT YOU LIGHT, SO THAT YOU WILL LIGHT MY ROADS IN DARKNESS. I HAVE BROUGHT YOU THESE OFFERINGS SO THAT YOU WILL SWEETEN MY LIFE. I HAVE BROUGHT YOU INCENSE SO THAT MY PRAYERS WILL BE CARRIED TO WHERE YOU ARE. I ASK YOU THAT ALL OF THE GOOD THINGS IN MY LIFE. MY MONEY, MY HEALTH, MY BUSINESS ETC... THAT WERE TAKEN UNJUSTLY AND STOLEN FROM ME BY MY ENEMIES THAT YOU BRING ALL OF THE GOOD THINGS BACK TO ME AND TO MY HANDS AT THIS VERY MOMENT FOR HERE WE STAND TOGETHER TO FIGHT A COMMON ENEMY. (SAY THIS 9 TIMES) FOR YOUR ENEMIES ARE MY ENEMIES AND MY ENEMIES ARE YOUR ENEMIES. (SAY THIS 9 TIMES) I CALL UPON THE SPIRIT EXU THE KEEPER OF THE CROSSROADS TO OPEN UP THE ROADS OF COMMUNICATION BETWEEN YOUR WORLD AND MY WORLD TO CONNECT THE DIVINE FORCE WHICH BINDS MAN TO THE GREAT COSMOS. I ASK YOU HERE AND NOW THAT WHAT EVER MY ENEMIES HAVE DONE IN THE PAST, ARE PRESENTLY DOING TO ME OR PLAN TO DO TO ME IN THE FUTURE THAT YOU PUNISH THEM 9X9X9 AND BRING THEM TO THEIR KNEES. WHAT EVER THEY HAVE DONE OR PLAN TO DO TO ME REVERSE IT BACK TO THEM IN THE NAME OF DIVINE JUSTICE 9X9X9 SO THEY WILL RELIQUISH WHATEVER HOLD THEY HAVE OVER ME AND BE ON THEIR WAY. IN THE NAME OF THE GREAT UNIVERSAL FORCE I PRAY THIS TODAY. AJE BRILLUMBI NDOKI VIRA

*MUNDO (SAY 9 TIMES) WHO IS THE GREATEST IN HEAVEN –
NZAMBI*

STEP 2

Before leaving the ritual area, sprinkle sweet smelling spiritual perfume around the area and leave 9 pennies. (YOU WILL KNOW WHEN THE AJE SPIRITS ARRIVE BECAUSE IT WILL START TO GET WINDY)

12. Before leaving the ritual area, place 9 pennies next to the burning candle.

STEP 3

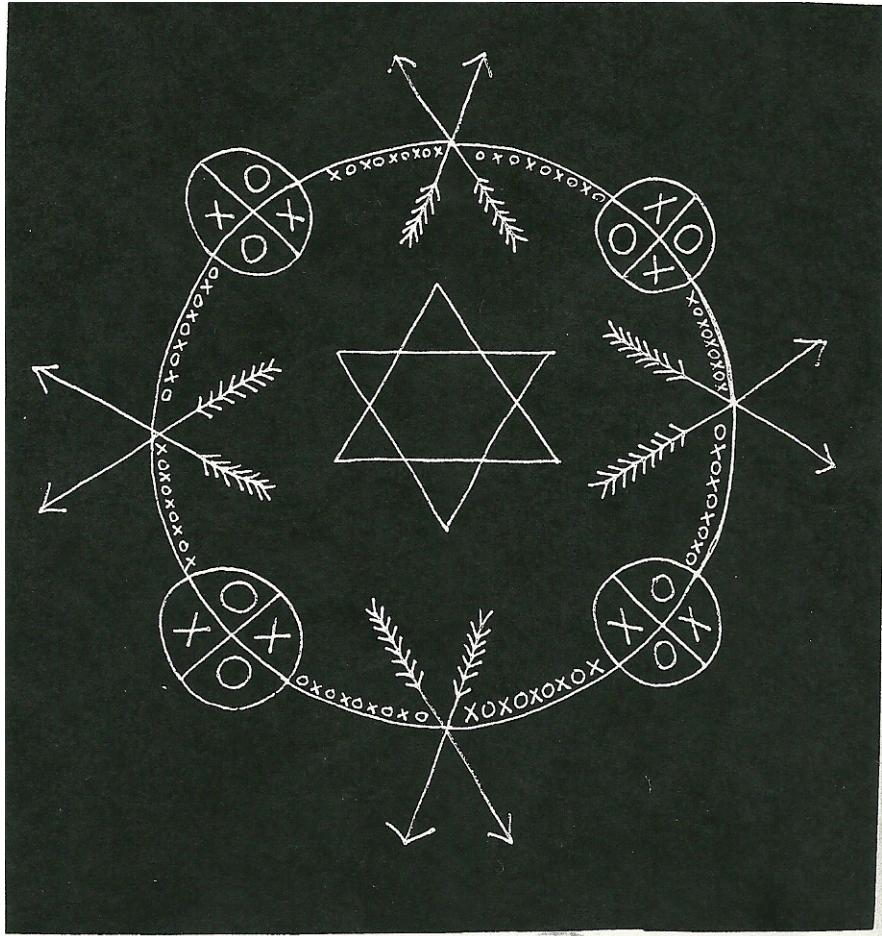
13. After you have finished the *Aje Spirits* ritual return home and take a spiritual bath made from "Bay Leaf". for three consecutive days.



A STATUE OF THE THREE GRACES WHICH REPRESENTS THE
AJE SPIRITS (WITCHES) THIS STATUE CAN BE PLACED IN
YOUR GARDEN OR AT YOUR AJE ⁴⁷² ALTAR SHRINE AREA.



A PICTURE OF THE THREE GRACES, FAITH, HOPE, CHARIETY
WHICH REPRESENT THE AJE SPIRITS (WITCHES)



TO DOMINATE AN INDIVIDUAL

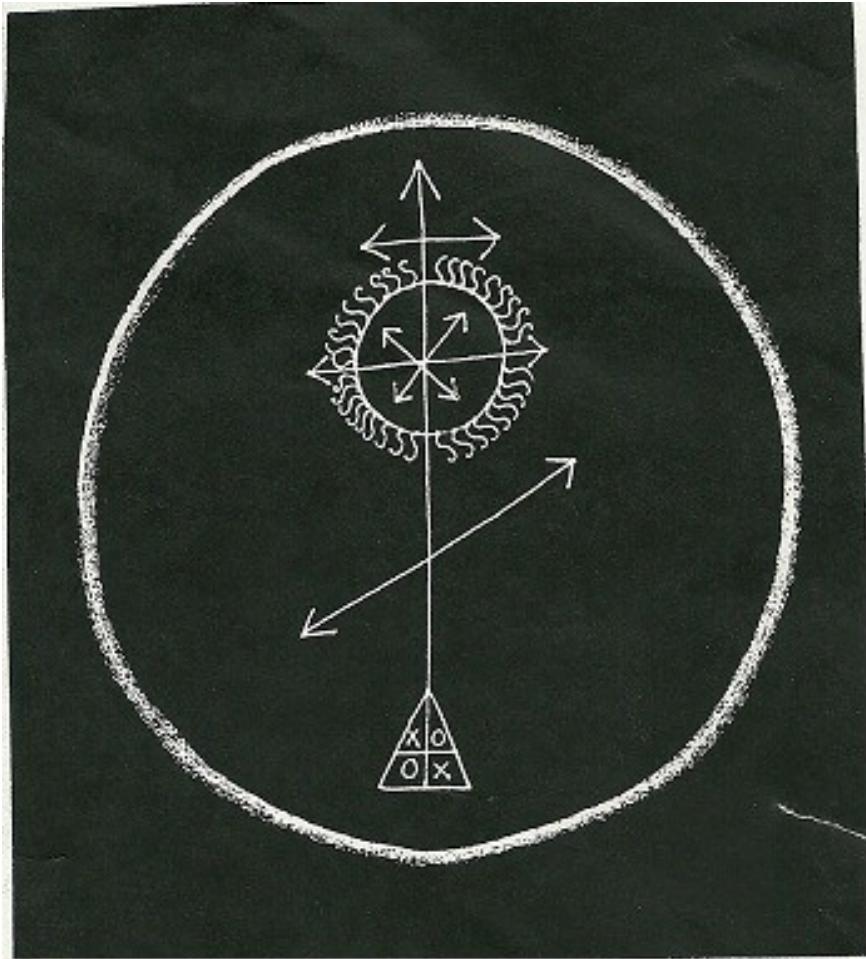
1. DRAW THE SPIRIT SIGNATURE OF THE EGGUN ON A FLAT GROUND SURFACE OR ON YOUR TABLERO DE NKISI USING PEMBA.
2. ON A WHITE PLATE PLACE THE PHOTO OF THE INDIVIDUAL FACING UP OF THE INDIVIDUAL THAT YOU WISH TO DOMINATE.
3. SPRINKLE NUTMEG AND CINNAMON POWDER OVER THE PICTURE.

4. WRITE THE NAME OF THE INDIVIDUAL THAT YOU WISH TO DOMINATE ON A PIECE OF BROWN PAPER THREE TIMES.
5. PLACE THE PAPER OVER THE PICTURE ON THE PLATE.
6. POUR BEE 'S HONEY OVER THE PICTURE AND THE PAPER SO AS TO COMMPLETY COVER IT.
7. PLACE YOUR EGGUN STONE OR EGGUN MPAKA ON TOP OF THE HONEY AND THE PICTURE.
8. POUR BEE 'S HONEY OVER THE EGGUN STONE OR EGGUN MPAKA.
9. PLACE THE PLATE WITH THE ITEMS INTO THE CENTER OF THE SPIRIT SIGNATURE.
10. PLACE 9 RED CANDLES AROUND THE PLATE.
11. TAKE YOUR BASTON DE EGGUN AND BEGIN TO TAP ON THE GROUND IN FRONT OF THE EGGUN SPIRIT SIGNATURE AND SAY THE FOLLOWING PRAYER:

SALA MALEKUN, MALEKUN SALA
WHO IS THE GREATEST IN HEAVEN? NZAMBI
WHO IS THE GREATEST IN HEAVEN? NZAMBI
WHO IS THE GREATEST IN HEAVEN? NZAMBI

I CALL UPON MY EGGUN SPIRITS AND THE EGGUN SPIRITS OF (SAY THE INDIVIDUALS NAME WHO YOU WISH TO DOMINATE) WHO ARE KNEELING AT THE FOOT OF NZAMBI, SALA MALEKUN, MALEKUN SALA. IN THE NAME OF THE EGGUN SPIRITS, I ASK THAT (SAY THE INDIVIDUAL 'S NAME WHO YOU WISH TO DOMINATE) DO THE FOLLOWING (SATE YOUR REQUEST).

- 475
12. DO STEPS 10 & 11 FOR NINE CONSECUTIVE NIGHTS.



TO BRING ABOUT SPIRITUAL COMMUNICATION

1. DRAW THE SPIRIT SIGNATURE OF LUCERO WITH PEMBA ON A FLAT GROUND SURFACE OR ON YOUR TABLERO DE NKISI.
2. PLACE TWENTY-ONE RED CANDLES COMPLETELY AROUND THE SPIRIT SIGNATURE IN A CIRCLE.
3. AT 12 MIDNIGHT BEGIN LIGHTING THE CANDLES IN A CLOCKWISE POSITION.

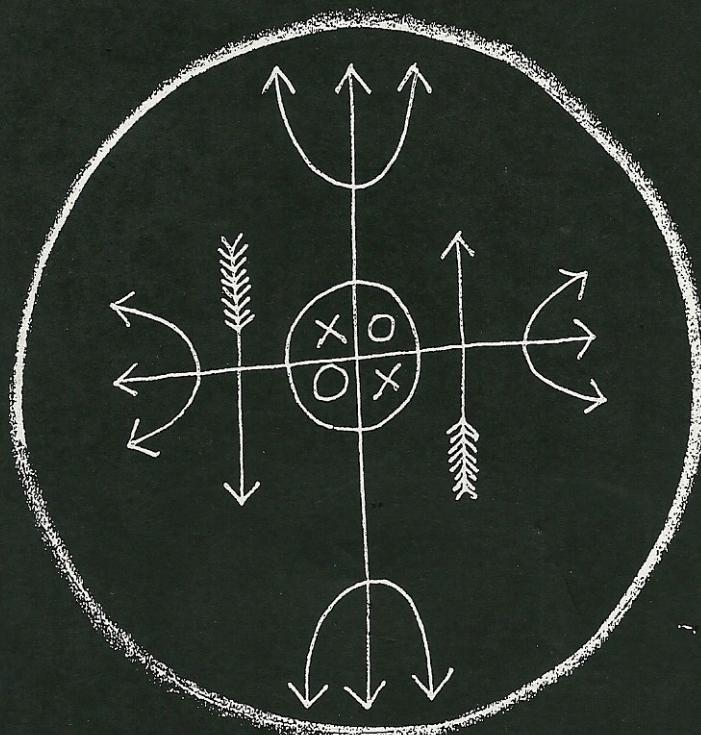
4. AFTER THE CANDLES ARE LIGHTED, BLOW SMOKE FROM A CIGAR INTO THE CIRCLE (6) TIMES.
5. TAKE A MOUTHFUL OF RUM AND SPRAY IT AROUND THE AREA OF THE SPIRIT SIGNATURE.
6. TAP THE GROUND IN FRONT OF THE SPIRIT SIGNATURE (3) TIMES AND SAY THE FOLLOWING:

SALA MALEKUN, MALEKUN SALA.

(SAY A PRAYER TO THE SPIRIT LUCERO)

AFTER SAYING THE PRAYER, STATE YOUR REQUEST.

7. AFTER THE CANDLES HAVE FINISHED BURNING, WASH THE ENTIRE AREA WITH RUM



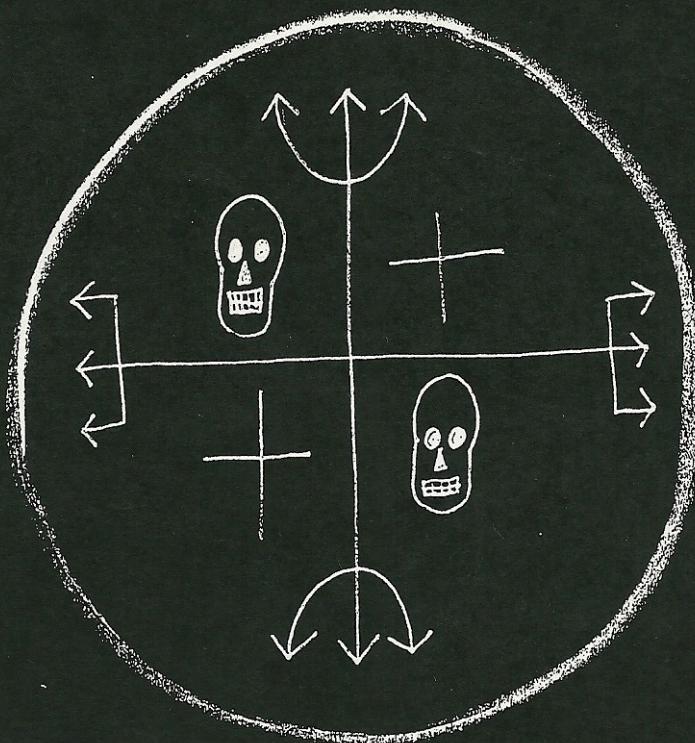
EXU MARABO (LUCERO) - THE MESSANGER OF EXU REI

EXU MARABO

TO CAUSE A CONFLICT

PREPARATION

1. DRAW THE SPIRIT SIGNATURE WITH PEMBA ON THE GROUND DIRECTLY ON GROUND IN FRONT OF YOUR SPIRIT NGANGA OR ON THE TABLERO DE NKISI.
2. WRITE THE INDIVIDUAL ' S NAME NINE TIMES ON A PIECE OF BROWN PAPER.
3. Lay the paper in the center of the spirit signature facing upwards.
4. Cover the paper with conflict powder and sulfur powder.
5. light 6 black candles and place them around in the form of a circle around the paper with the name written on it.
6. say a prayer to lucero Marabo. After the prayer state your request to the spirit.
7. Do steps 5 to 6 for 9 consecutive nights.
8. After the 9th night wrap and place the remains into a black cloth along with 9 pennies.
9. Take the cloth bundle and bury it over a grave and leave a black candle burning near the grave.



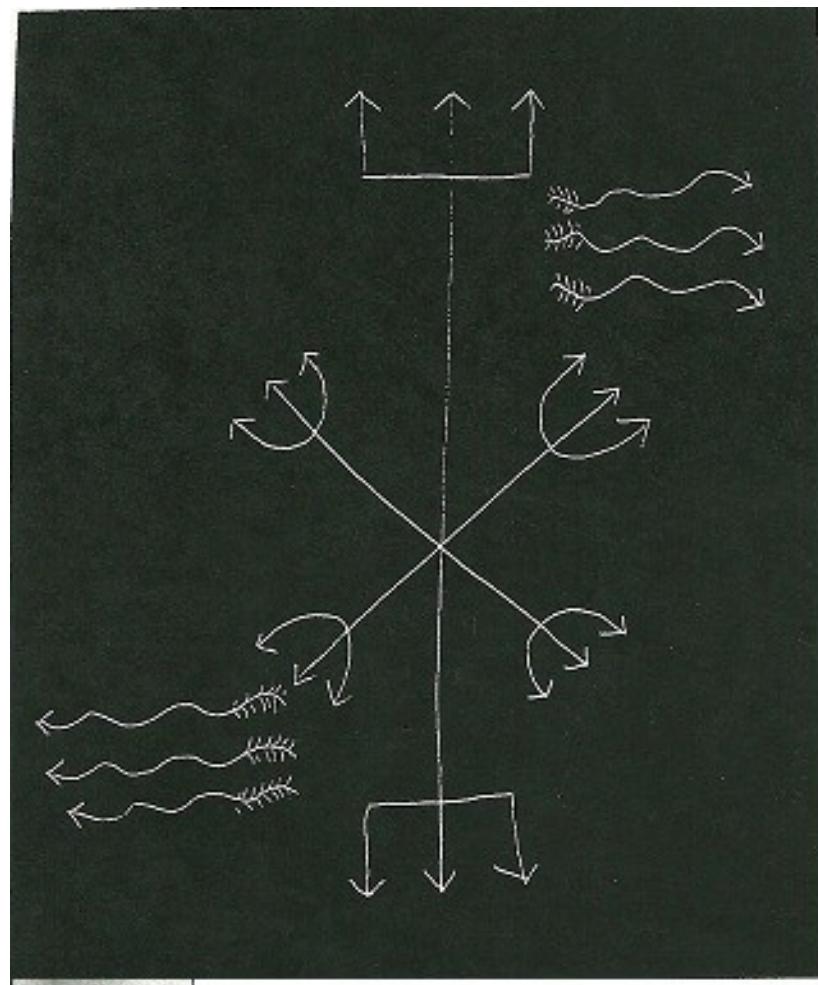
LUCERO DO CEMETERIO

The Lucero of the Spirits. General Spiritual Requests

LUCERO DO CEMETERIO
TO SEPARATE TWO INDIVIDUALS

PREPARATION

1. Draw the spirit signature on a flat ground surface or on your Tablero De Nkisi using pemba.
2. Place a picture of one of the individuals into the center of the spirit signature.
3. Place the following powdered ingredients over the picture;PALO CAMBIA RUMBO, PALO TUMBA Y DESBARATAR, SNAKE, SPIDERS, BLACK DOG HAIR, BLACK CAT HAIR and PICA PICA HERB.
4. Pour a small amount of conflict oil over these ingredients.
5. Place the picture of the other individual upside down directly on the top of the ingredients, thus making a sandwich like shape.
6. Place nine black candles around the sandwich bundle in the form of a circle.
7. Light a cigar and blow the smoke directly over the bundle three times.
8. Take a mouthful of white rum and spray it directly over the bundle three times.
9. Light all of the black candles.
10. Invoke the spirit Lucero Do Cemeterio and state your requests.
11. Do steps 6 through 9 for nine consecutive nights.



LUCERO CALUNGA

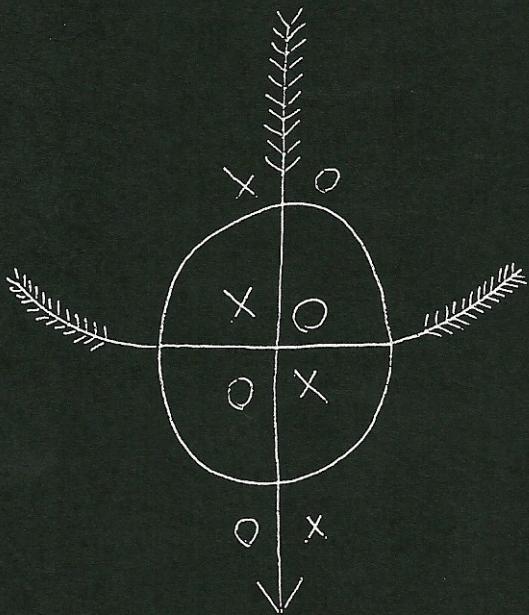
The Lucero of the Ocean. General Spiritual Requests, Fertility & Wealth

LUCERO CALUNGA
TO BRING FERTILITY TO A WOMAN

PREPARATION

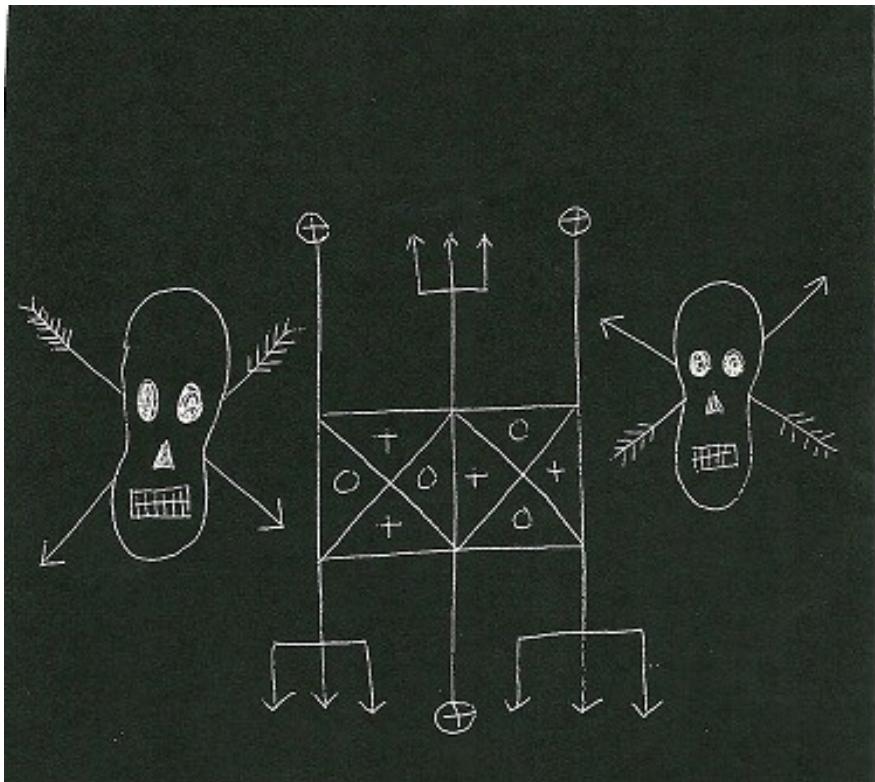
This ceremony takes place at the Ocean

1. Draw the Spirit signature of Lucero Calunga on the flat sand of the beach or directly on top of your Tablero De Nkisi using pemba.
2. Place seven blue candles and seven green candles on the spirit signature.
3. Light all of the Candles.
4. Say an invocation to the Spirit Lucero Calunga and to the Spirit Madre De Agua.
5. Clean the individual who is infertile with two black roosters.
6. Sacrifice the roosters and pour their blood directly over the spirit signature and also into the ocean water.
7. Pour molasses over the spirit signature and into the water.
8. The individual will then clean themselves with white flowers and then throw them into the water.
9. The individual makes a spiritual request to Lucero Calunga and to the Spirit Madre De Agua and then throws seven pennies into the water.
10. The individual desiring to be pregnant will take a bath for seven consecutive nights at 12 midnight using ocean water.
11. On the eighth day in the morning, the individual will take one blue candle to the ocean and light it on the sand along with seven pennies. If you are not near the ocean then ~~simply~~ place the blue candle into the center of the Tablero de Nkisi with the spirit signature drawn on it.

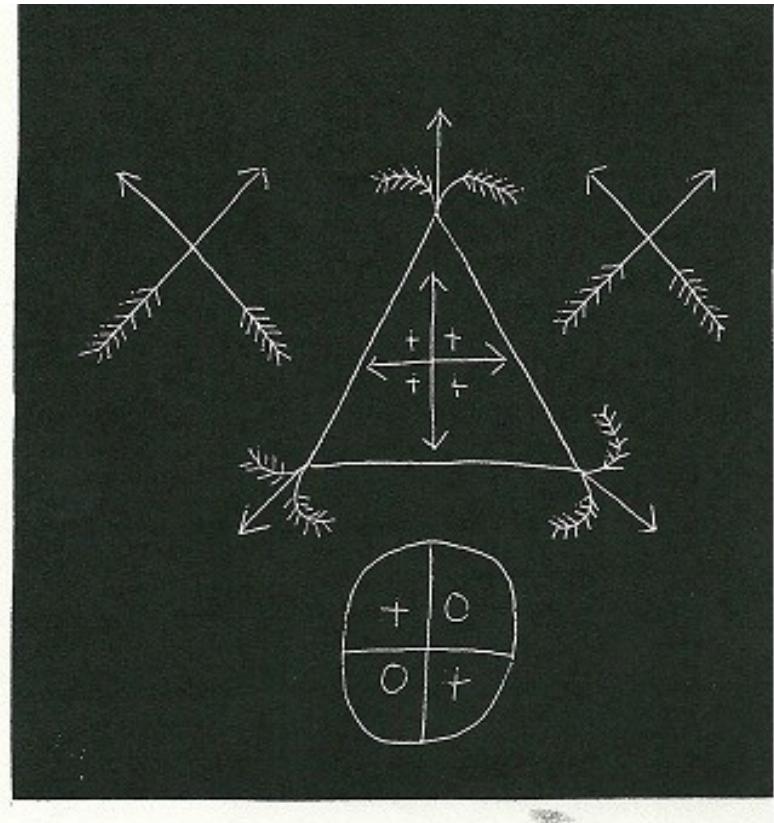


ZARABANDA MUNDO NUEVO

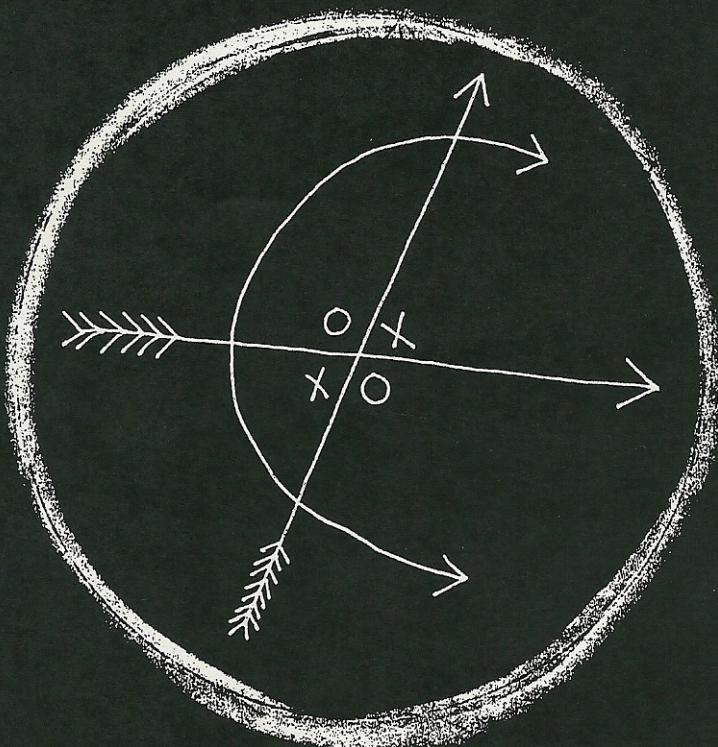
This Spirit Signature is used to invoke the Congo Spirit Zarabanda Mundo Nuevo for any request.



This spirit signature is used to invoke the spirits of darkness. It is associated with the Congo Spirit Lucero. The spirit signature is drawn in front of the Spirit Lucero or in the cemetery at 12 midnight in order to ritually use it.



This spirit signature is used to promote good health. It is associated with the Congo Spirit Kobayende. It can be used in front of an nganga, mountains, cemetery or on top of the Tablero De Nkisi depending on the magical ritual desired. It can be used for both good and bad.



SIETE RAYOS
THE SPIRIT OF LIGHTNING & WAR

SIETE RAYOS

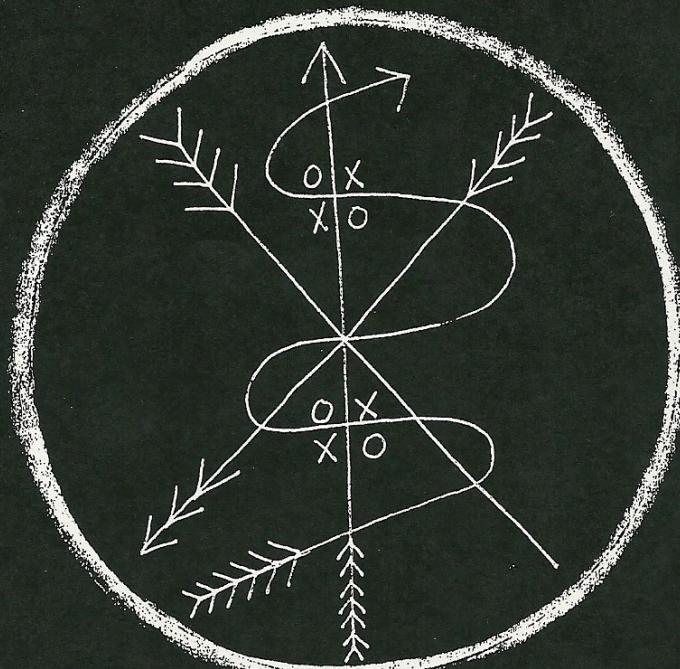
TO REMOVE WITCHCRAFT AND NEGATIVE VIBRATIONS

PREPARATION

This Cleansing is only for men.

1. Draw the spirit signature using pemba directly in front of the nganga of Siete Rayos or on the Tablero De Nkisi.
2. Make an omiero consisting of six herbs sacred to the Spirit Siete Rayos
3. The individual who will be cleansed must kneel down in front of the Nganga in the center of the spirit signature with their head hanging over the nganga.
4. Invoke the Congo Spirit Siete Rayos
5. Blow cigar smoke over the individual and into the nganga. Do this three times.
6. Take a mouthful of rum and spray it over the individual and into the nganga. Do this three times.
7. Wash the head of the individual with the omiero and red wine.
8. Cleanse the individual with a red rooster and then sacrifice the bird.
9. Allow the blood to drip from the head of the individual into the nganga.

10. Pour a small amount of bee 's honey over the individual 's head.
11. Wrap the body of the rooster in red cloth along with 36 pennies. You should also pour a small amount of bee 's honey over the body of the rooster.
12. The bundled package containing the bird should be left at the base of a large tree or palm tree.
13. The individual should sleep with the dried blood on his head and then in the morning take a spiritual bath using the 6 herb omiero liquid. The individual should use coconut soap, bee 's honey, red wine and holy water also in the spiritual bath mixture.



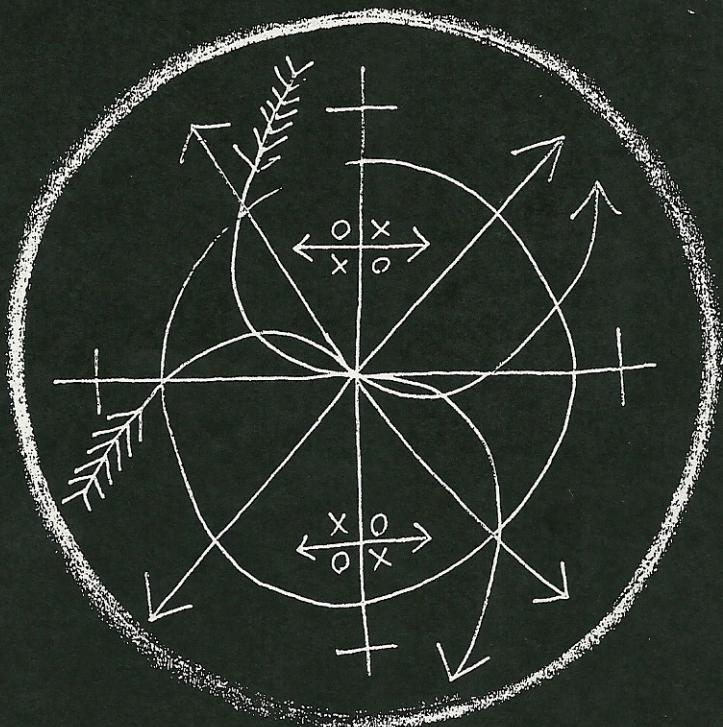
SIETE RAYOS VENCE BATALLA
THE CONGO SPIRIT OF WAGING WAR

SIETE RAYOS

TO BREAK WITCHCRAFT AND TO DESTROY HIDDEN ENEMIES

PREPARATION

1. Draw the spirit signature on a flat ground surface or on a Tablero De Nkisi using pemba.
2. Place 12 lightning stones in a large white bowl. The stones should be placed in the hours of the day like a clock.
3. Place the bowl with the stones into the center of the spirit signature.
4. Pour almond oil into the bowl over the stones.
5. Sprinkle the following powders into the oil; PALO VENCEDOR, PALO CONQUISTADOR, PALO SHANGO and PALO YAYA.
6. Place a floating candle wick into the center of the bowl and then light it.
7. Place six red candles around the bowl in the form of a circle and then light all of them.
8. Invoke the Spirit Siete Rayos and state your request.
9. Do steps 7 through 8 for consecutive nights.
10. The candle wick must always remain burning for the total seven days.
11. After the seven days, wrap the contents of the bowl in a red cloth along with 36 pennies and bury it at the base of a palm tree.



BRAZO FUERTE INFERO VIRA MUNDO

THE CONGO SPIRIT OF WAGING WAR AGAINST YOUR ENEMIES

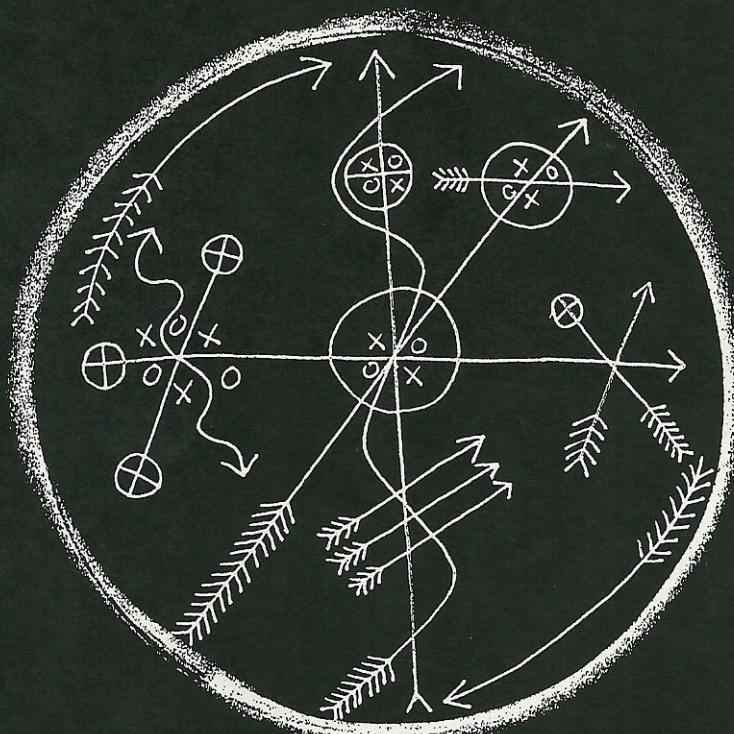
BRAZO FUERTE

TO DEFEAT AN ENEMY

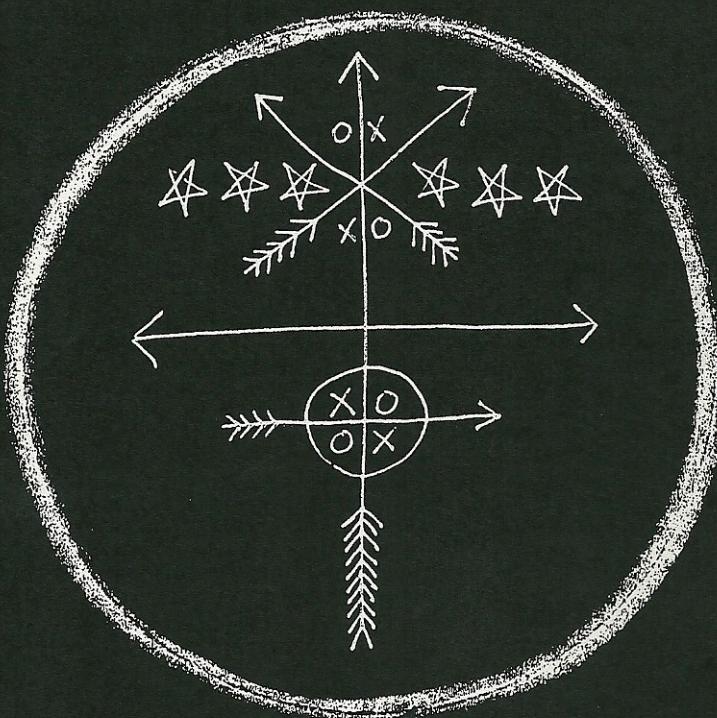
PREPARATION

1. Draw the spirit signature on a flat ground surface or on your Tablero De Nkisi using pemba.
2. Write your enemies name on a piece of brown paper (9 times).
3. Rub a thin layer of cooking oil over the paper.
4. Sprinkle a medium amount of conflict powder over the paper. The oil is used to make the powder stick to it.
5. Wrap the paper over a piece of Palo Cambia Rumbo.
6. Wrap the bundle with red and black thread.
7. Place nine red candles in the form of a circle around the spirit signature.
8. Light all of the candles.
9. Invoke the spirit Brazo Fuerte and state your request.

10. Clean yourself with a black rooster and then sacrifice it.
11. Allow the blood to drip over the spirit signature.
12. Take the bundle and insert it into the anus of the dead rooster.
13. Place the body of the rooster into the center of the spirit signature.
14. After the candles have finished burning drop the body of the rooster along with 9 pennies into a grave yard.
15. After the ritual, take a spiritual bath made from the following herbs, Quita Maldicion, Yo Puedo Mas Que Tu and Siempre Viva.

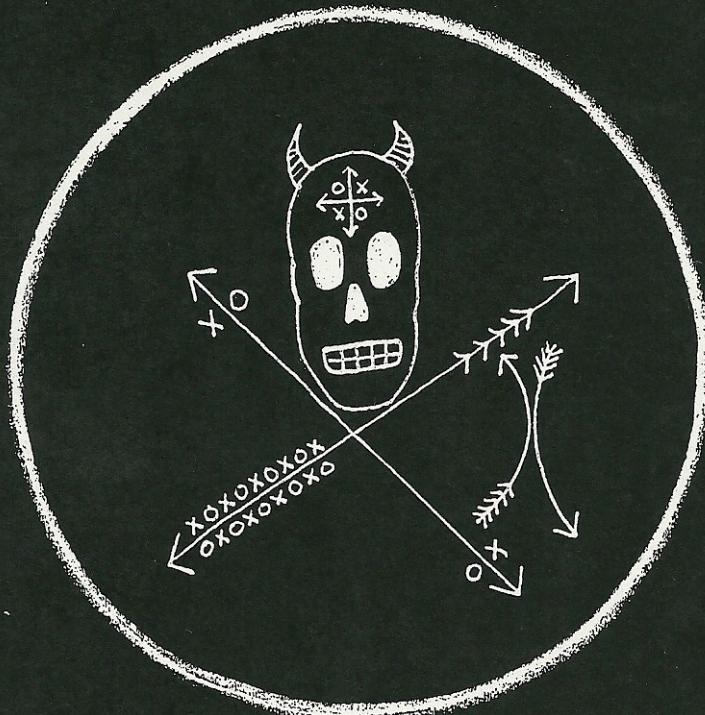


BRAZO FUERTE



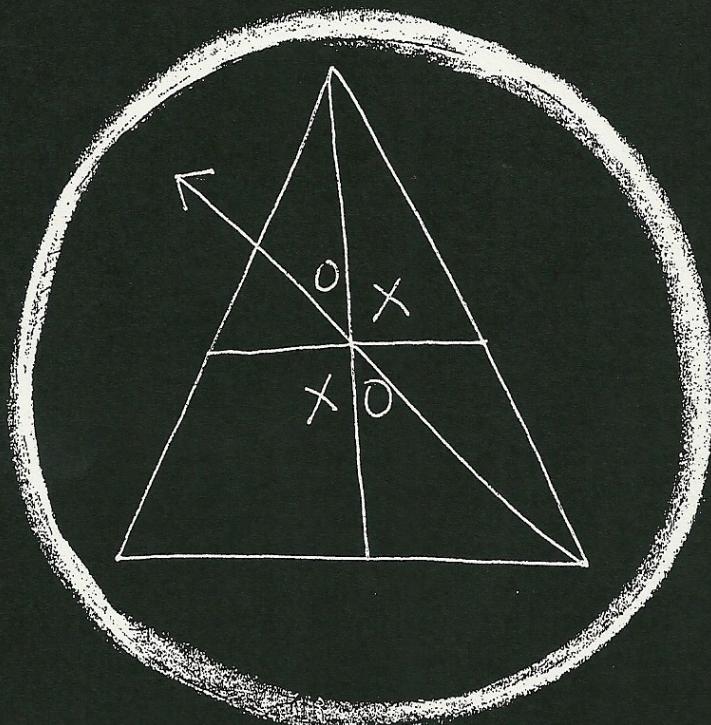
KOBAYENDE LUZ DEL MUNDO NEGRO

The Spirit of Removing Death & Tragedy



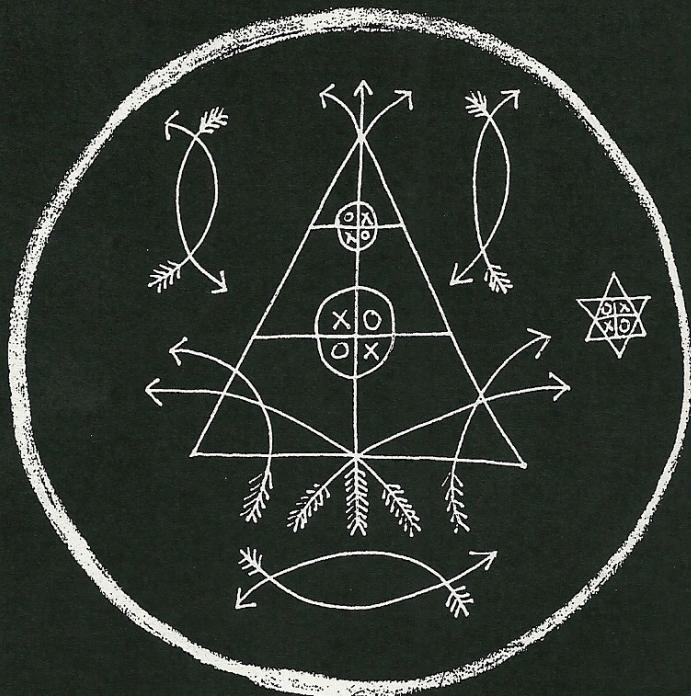
EGGUN

The Spirits of the Dead

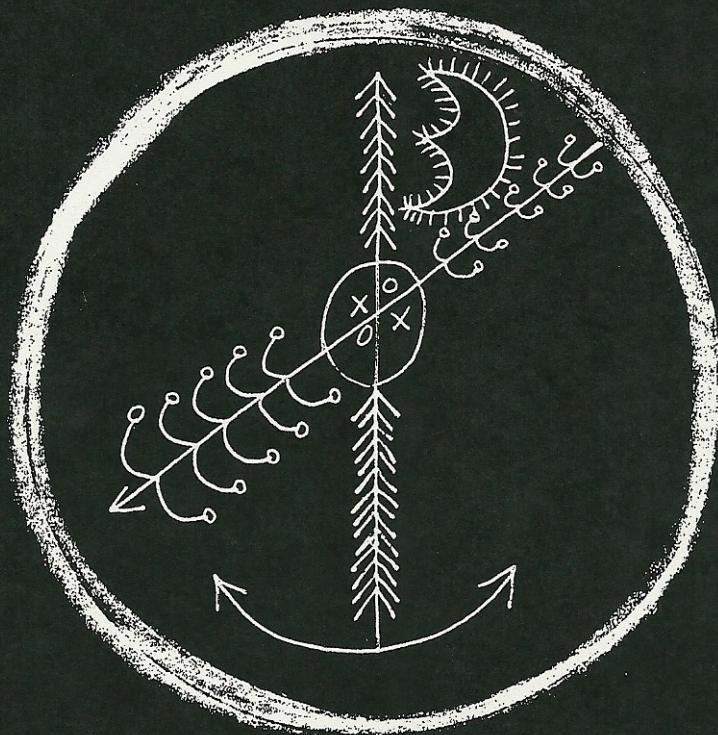


KOBAYENDE

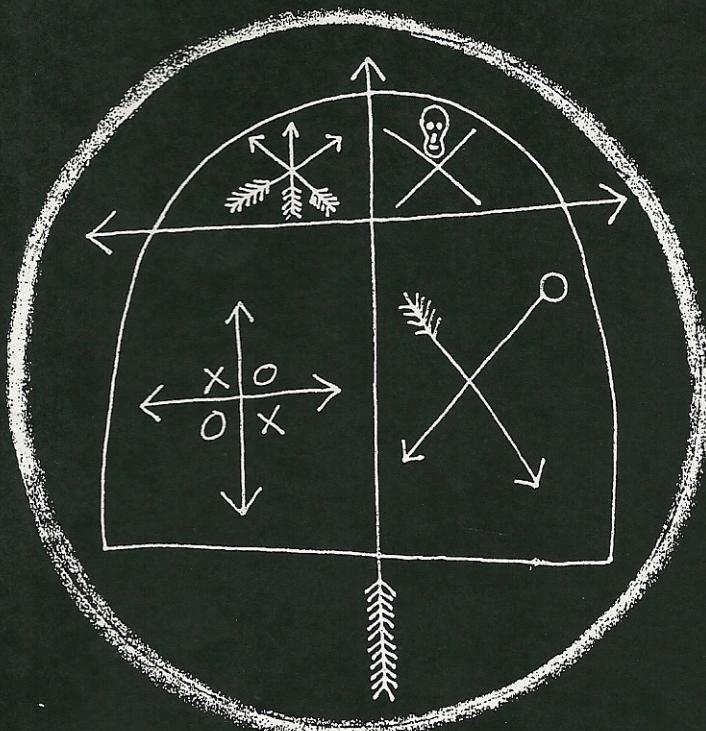
The Spirit of Disease



KOBAYENDE

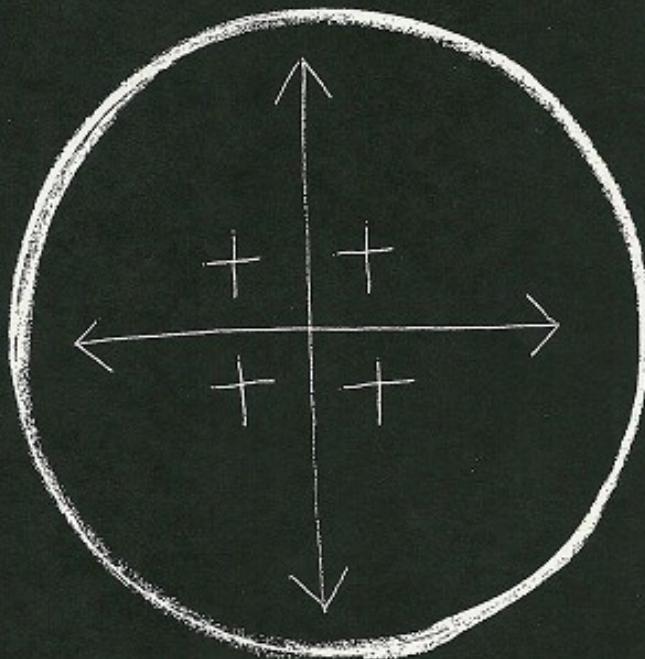


MAMA SHOLAN GUENGUE

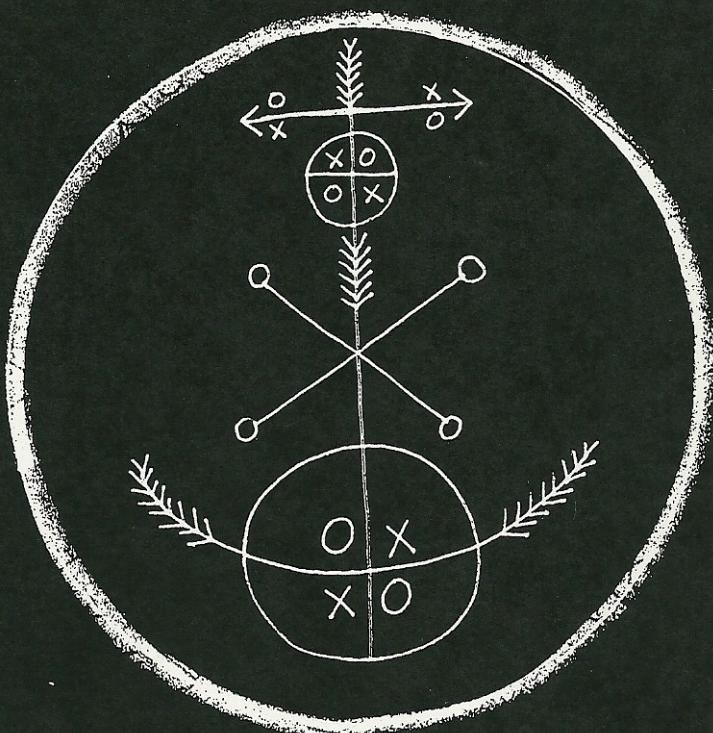


TIEMBLA TIERRA

To remove problems from a marriage

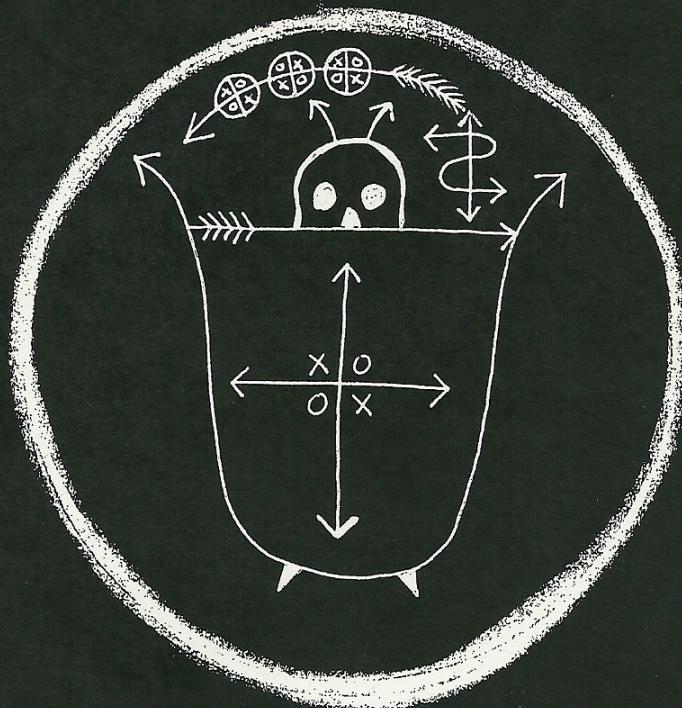


ZARABANDA

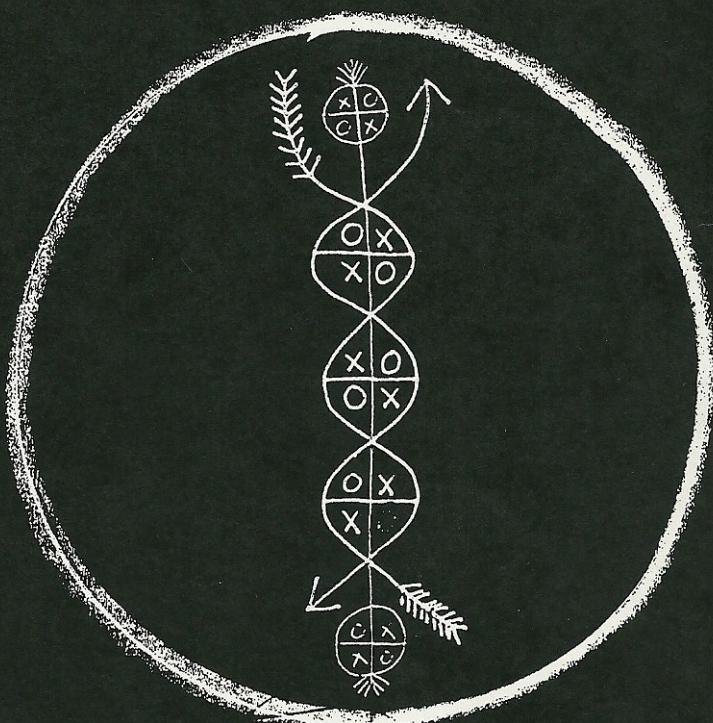


ZARABANDA VENCE BATALLA

The Spirit of War

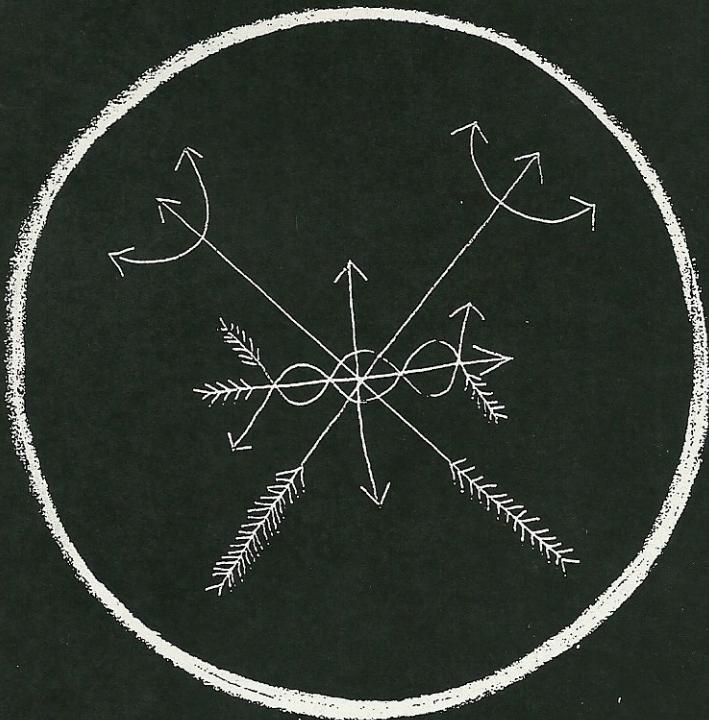


ZARABANDA



CABO RONDO

The Spirit of Justice



LUCERO MANGUEIRA

The Lucero of Justice



THE CONGO SPIRIT OZAIN

THE INITIATION OF THE CONGO SPIRIT OZAIN

The Congo Spirit Ozain is the keeper of the Mysteries of the powers of the sacred magical herbs. The Mysteries of the Congo Spirit Ozain are received in an initiation ceremony which takes place at night. This ceremony should be performed on a full or a "New Moon" on a "Friday" evening at "12 Midnight". The ceremony takes place in heavily wooded or mountainous area and at the river. The following formulas explain in detail how to prepare and correctly present the "Fundamento De Ozain ". It is considered one of the major initiations of the African Congo Religious Tradition. The following initiation ceremony of the Congo Spirit Ozain is taken from the Afro-Brazilian tradition of Quimbanda (VITITI CONGO BIZANGO) although it is exactly the way the ceremony should be done in the Caribbean Congo religion known as Palo Mayombe. There are various ceremonies and methods of the Congo religious tradition, but this very powerful initiation which gives the Congo priest magical and psychic abilities. The following ceremony is how the Montenegro Family have done this powerful initiation ritual of the Congo Spirit Ozain for initiates in our Congo Munanzo for over 146 years with great success. In the Montenegro Congo Munanzo, this initiation ceremony is done traditionally on "Good Friday". If your ceremony is not done similar to the following initiation formula process, more than likely it wasn't done correct. This initiation ceremony can not be received by a women. If your "Fundamental De Ozain" was presented to you and does not contain at least 90 % of the following sacred items, your Ozain was not made correctly. The newly initiated Congo Priest of Ozain is called "Ozainista ".

ITEMS NECESSARY

1. One wooden doll of Ozain
2. One clay bowl with lid. The lid should have a hole about two inches in diameter size in the center.
3. One hollow gourd (guiro)
4. One large Meteorite Stone
5. Nine lightning stones
6. Twenty-one coins from around the world
7. Dirt from 21 Crossroads
8. Dirt from the top of a Mountain
9. Dirt from the base of a Mountain
10. Dirt from the Railroad Tracks
11. Dirt from 12 Midnight
12. Dirt from 12 Noon
13. Dirt from the River
14. Dirt from the Ocean
15. Dirt from 21 Tombs
16. Dirt from 7 Banks
17. Dirt from a Forest
18. Dirt from 7 Police Stations
19. Dirt from 7 Jails
20. Dirt from 7 Courts
21. Dirt from 7 Hospitals
22. Dirt from a Park
23. Dirt from the base of a Ceiba Tree
24. 21 pieces of Gold
25. 21 pieces of Silver
26. 21 pieces of Copper
27. 21 pieces of Bronze
28. 7 Quartz Crystal points

- 29. Powdered Bats
- 30. Powdered Snakes
- 31. Powdered Spiders
- 32. Powdered Bones & Skulls from 21 Birds of Prey
- 33. Powdered Bones & Skull from a Black Dog
- 34. Powdered Bones & Skull from a Black Cat
- 35. Powdered Chameleon Lizard
- 36. Powdered Human Skull (male)
- 37. Powdered Human Bones from various parts
- 38. Powdered Volcanic Stone
- 39. Powdered Water Turtle Bones
- 40. Dried Water Turtle Shell (whole)
- 41. The dried Head, Feet & Penis from a Water Turtle
- 42. The dried Penis from a Bull
- 43. The dried Penis from a Wolf
- 44. The dried Head, Feet and Bones from a Vulture
- 45. The dried Eyes from an Owl
- 46. The dried Eyes from an Eagle
- 47. The dried Eyes from a Cat
- 48. The dried Eyes from a Dog
- 49. Twenty-One powdered Palos
- 50. One Hundred Twenty-One powdered Herbs sacred to Ozain
- 51. Twenty-one seeds of "Mate Rojo"
- 52. One Hundred and Twenty-One seeds of "Peonia"
- 53. Three seeds of "Ojo De Buey"
- 54. Ache De Santo
- 55. The dried Heart & Head of a Rooster
- 56. The dried Heart & Head of a Hen
- 57. The dried Head & Heart of a Dove
- 58. The dried Head & Heart of a Pigeon

- 59. Powdered Egg Shell from a Chicken
- 60. Powdered Egg Shell from a Guinea Hen
- 61. The dried Head & Heart of a Guinea Hen
- 62. One pound of African Ifa Powder
- 63. The dried insides & seeds from a Squash
- 64. Termite Nest
- 65. Ant Nest
- 66. Nine dried Scorpions
- 67. Nine dried Snakes
- 68. Nine Rattlesnake Rattles
- 69. Dried Roots from a Vencedor Tree
- 70. Dried Roots from a Ceiba Tree
- 71. Dried Roots from a Palm Tree
- 72. Dried Roots from a Flamboyan Tree
- 73. Nine dried Fighting Cock Spurs
- 74. Nine dried Frogs
- 75. Iron Oxidate Powder & Magnetic Load Stones
- 74. Nine Red Feathers from an African Grey Parrot
- 75. Ozun De Ozain (Orere)

LIVE ANIMALS NEEDED

Nine Black Roosters

One Black Cat

Two Guinea Hens

Two Water Turtles

PREPARING THE FUNDAMENTAL ELEMENTS OF OZAIN
PART I - PREPARING THE CLAY DISH (OKOBELEFO)



- 1. In a large bowl, prepare an omiero using the 121 fresh herbs of the Congo Spirit Ozain. After you have prepared the "121 herb omiero", place the Meteorite Stone along with the lightning stones to soak for a 24 hour period.*
- 2. Light a White candle and leave it next to the items soaking in the omiero.*
- 3. Using white paint, paint the symbol of Ozain on the inside bottom of the clay bowl and then seal using candle wax.*

4. After the paint has dried, wash the inside and the outside of the clay dish using the omiero.
5. Take a mouthful of rum and spray it directly into the bowl.
6. Light a cigar and blow the smoke directly into the clay bowl.
7. In a large bucket, mix all of the magical ingredients together.
8. After you have mixed all of the ingredients in the bucket, pour some of the omiero mixture with the ingredients and make a thick paste like mixture.
9. Pour all of the cement like mixture into the clay dish.
10. Place the Meteorite Stone into the center of the clay bowl and place it into the center of the cement mixture.
11. Place the nine lightning stones around the Meteorite Stone. Position the lightning stones with the larger ends are pointing outwards.

PREPARING THE TURTLE SHELL

- 1. Using the dirt cement like mixture, stuff the turtle shell completely by packing the dirt firmly into the turtle shell.*
- 2. Set the Turtle Shell next to the Meteorite Stone.*



PREPARING THE MUNECO
(THE WOODEN OZAIN DOLL IS CALLED "ARONI")

- 1. Pack all of the holes on the Ozain wooden figure using the dirt cement mixture. The holes will usually be already drilled and the doll is available from any well stocked Botanica. The holes are usually in the following areas, the top of the head, under one of his arms and under one of his legs. One of this wooden dolls legs are not complete because Ozain only has one leg.*
- 2. Place three of the feathers into the head of the doll before sealing each area with wax.*

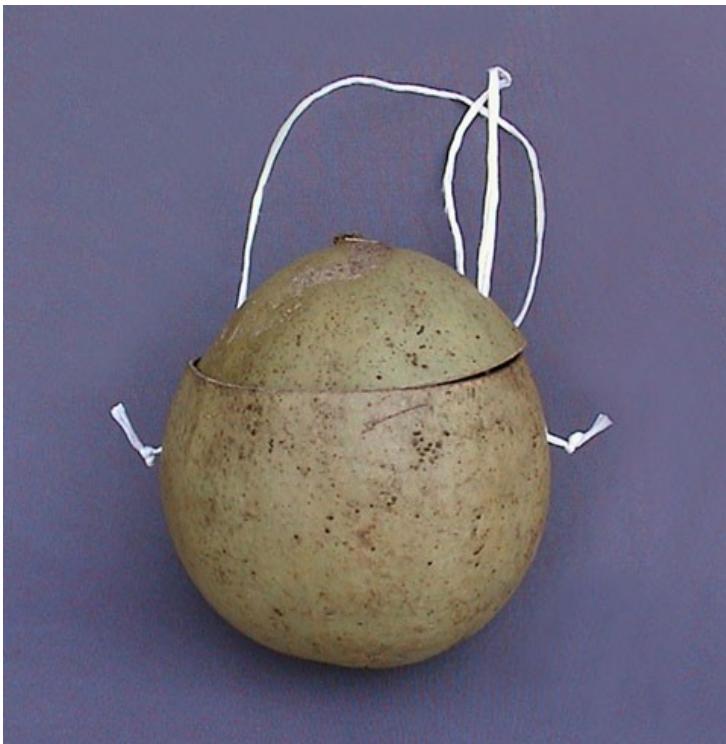


PREPARING THE OZUN DE OZAIN (ORERE)

1. The Ozun of Ozain can be placed next to the fundamental of Ozain. It should be washed in omiero and then fed a little blood from each of the sacrificed animals.

PREPARING THE GUIRO (TITILLERO)

- 1. Blow cigar smoke and rum into the empty Guiro to consecrate it.*
- 2. After this, add a medium amount of the dirt cement paste mixture into the Guiro.*
- 3. Place a large lightning stone into the center of the Guiro.*
- 4. Place all of the following ingredients into the Guiro; a Rattlesnake Rattle, the eyes from a Black Cat, an Eagle and an Owl.*
- 5. Place the head, feet and the bones from the vulture into the Guiro.*
- 6. Place the rest of the dirt mixture into the Guiro and firmly pack it in.*



***PREPARATION FOR THE INITIATION
- ROMPEMIENTO IN THE MOUNTAINS - DAY 1***

1. *Take the individual who will be receiving the “Fundamental of Ozain” to the Mountains at 12 Midnight.*
2. *Draw the following symbol of Ozain using cascarilla powder on the ground. The symbol should be large enough so that the individual can stand on top of it. Blindfold the individual.*
3. *Dig a large hole directly in front of the individual about 2 feet deep.*
4. *Light a cigar and blow the smoke over the body of the individual and inside the hole. (3 times)*
5. *Take a mouthful of rum and blow it over the body of the individual and inside the hole. (3 times)*
6. *The individual will then cleanse themselves with a mixture of 21 different types of grains. As the individual cleanses themselves they will throw the grains into the hole in front of them.*
7. *Take a black rooster and spiritually cleanse the individual from head to toe.*
8. *Pray to the Congo Spirits by speaking to the hole. After you have finished praying, sacrifice the rooster and feed the blood around the ground area which the individual is standing and also over the items in the hole.*
9. *Place the body of the rooster into the hole and pour honey over all of the items in the hole.*

10. Begin the *rompimiento* cleansing ritual by tearing completely off the individual and then place all of these clothes into the hole.

11. Light a cigar and blow the smoke over the body of the individual and inside the hole. (3 times)

12. Take a mouthful of rum and blow it over the body of the individual and inside the hole. (3 times)

13. The individual will then take a bath using an *omiero* mixture.

14. Pour the remaining *omiero* mixture into the hole.

15. Cover the hole up with dirt forming a mound over all of the items in the hole.

16. Light a white candle into the center of the dirt mound.

17. Assist the individual in placing their new white clothes on.

PART 1 - ROMPEMIENTO AT THE RIVER DAY 2

1. Take the individual who will be receiving the “Fundamental of Ozain ” to the River at 12 Midnight.
2. Draw the following symbol of Ozain using cascarilla powder on the ground. The symbol should be large enough so that the individual can stand on top of it. Blindfold the individual.
3. Light a white candle and present it to the following areas of the individual; top of head, their feet, their left shoulder, their right shoulder, the top of the head once again, the ground at the back of the feet, the left shoulder, the right shoulder.
4. Afterwards, give the candle to the individual in their hands and ask them to pray silently to God, to their ancestors and to the Congo spirits for blessings.
5. Light a cigar and blow the smoke over the body of the individual. (3 times)
6. Take a mouthful of rum and blow it over the body of the individual. (3 times)
7. After the individual has finished praying, take the white candle and stick it into the ground near the side of the river in the damp soil.
8. Take a black hen and spiritually cleanse the individual from head to toe.
9. Give the black hen to the individual ⁵²⁹ and tell them to hold it up to their

forehead and pray to their ancestors and to the Congo Spirit Ozain to seek their blessings.

10. After they have finished praying, sacrifice the hen and feed the blood around the area which the individual is standing and into the river water.

11. Place the body of the rooster near the candle and pour bee 's honey over it and into the river.

12. Begin the Rompimiento by tearing the individuals clothes off and then throw the torn clothes into the river to be sweep away.

*13. Light a cigar and blow the smoke over the body of the individual.
(3 times)*

*14. Take a mouthful of rum and blow it over the body of the individual.
(3 times)*

15. Lead the individual by the hand into the river to bathe using African Black Soap and a handful of fresh herbs to scrub their bodies.

16. When the individual has finished, assist the individual to place on new white clothes.

PART 1 - ROMPEMIENTO AT THE CEMETERY DAY 3

1. *Take the individual who will be receiving the “Fundamental of Ozain ” to the Cemetery at 12 Midnight.*
2. *Draw the following symbol of Ozain using cascarilla powder on the ground. The symbol should be large enough so that the individual can stand on top of it. Blindfold the individual.*
3. *Light a white candle and present it to the following areas of the individual; top of head, their feet, their left shoulder, there right shoulder, the top of the head once again, the ground at the back of the feet, the left shoulder, the right shoulder.*
4. *Afterwards, give the candle to the individual in their hands and ask them to pray silently to God, to their ancestors and to the Congo spirits for blessings.*
5. *Light a cigar and blow the smoke over the body of the individual. (3 times)*
6. *Take a mouthful of rum and blow it over the body of the individual. (3 times)*
7. *After the individual has finished praying, take the white candle and stick it into the ground near the tomb that has a headstone in the form of a cross.*
8. *Take a black hen & a black rooster and spiritually cleanse the individual from head to toe.*

9. Give the black hen & the black rooster one at a time to the individual and tell them to hold it up to their forehead and pray to their ancestors and to the Congo Spirit Ozain to seek their blessings.

10. After they have finished praying, sacrifice the hen, the rooster and feed the blood around the area which the individual is standing and onto the grave stone.

11. Place the body of the hen & the rooster near the candle and pour bee 's honey over it and into the river.

12. Begin the Rompimiento by tearing the individuals clothes off and set the bodies next to the candle.

13. Light a cigar and blow the smoke over the body of the individual.
(3 times)

14. Take a mouthful of rum and blow it over the body of the individual.
(3 times)

15. The individual will then bathe using omiero and will scrub their bodies using 9 fresh herbs.

16. When the individual has finished, assist the individual to place on new white clothes.

THE INITIATION

1. *The individual who will be receiving the initiation of Ozain will be blindfolded and led to the ceremonial area that will be lit up with candles.*
2. *A very large wide hole will be dug beforehand and the individual will be placed into the hole standing up in the center of the hole.*
3. *The Congo priest presiding over the initiation ceremony will then begin the initiation ritual by first reciting the Congo prayers to the spirits and then lastly to the Congo Spirit Ozain to grant safe passage to all the members present who are attending the initiation ritual ceremony.*
4. *The Congo priest will then start to invoke the spirit of Ozain by singing various mambos sacred to the Congo spirit Ozain.*
5. *The individual will then be asked to kneel down in the center of the large hole.*
6. *As the individual is kneeling down, place the prepared clay dish containing the fundamental of Ozain into the individual 's hands. The individual will hold the fundamental clay bowl with both hands stretched out. The Congo priest will then place a live turtle and a live cat into the clay bowl and place the top on it to completely cover the fundamental of Ozain.*
7. *The Congo priest will then continue singing mambos to the Congo Spirit Ozain to call the powerful entity from the spirit world.*
8. *After the Congo priest is finished singing the songs, the individual will be asked a series of questions and to make an oath to the spirits and to his Congo Munanzo to secrecy and to honor the Tata and to uphold the honor of the Congo Spirits even if it means sacrificing their own life.*

9. *The Congo priest will light a cigar and blow the smoke over the body of the individual and into the hole of the clay bowl containing the fundamental of Ozain. (3 times)*

10. *The Congo priest will then take a mouthful of rum and blow the rum over the body of the individual and into the hole of the clay bowl containing the fundamental of Ozain. (3 times)*

11. *The Congo priest will then cleanse the body of individual with each of the live animals.*

12. *The animals are then sacrificed and the blood poured directly into the fundamental of Ozain through the hole.*

13. *The Aroni, the Titillero and the Ozun De Ozain will also be fed at the same time with the blood of the animals. These items are sitting next to the individual in the hole.*

14. *As each of the heads of the animals is cut off, the Congo priest will place the bloody neck of the animal into the mouth of the individual and the individual will bite down on each neck.*

15. *The Congo priest then carefully lifts up the lid of the clay bowl and inserts the heads of all of the animals.*

16. *The dead animals will be laid down next to the individual in the hole.*
17. *After this, the individual will be told to place the clay bowl directly in front of them.*
18. *The Congo priest will then do a Rompimiento cleansing on the individual and place their torn clothes in the hole next to them.*
19. *The Congo priest then will begin pouring omiero over the individual while singing mambos to Ozain.*
20. *The individual will wash their bodies using the black soap. After the ritual washing, the individual will be lifted out of the hole.*
21. *The items in the hole will then be covered up with dirt.*
22. *The Congo priest will then place a white candle into the center of the dirt mound.*
23. *The Tata will then blow chamba and rum directly over the entire body of the new initiate and once again blow cigar smoke over the body and other areas that the individual will receive the Ozain Initiation "cuts". Using a new razor blade, the Tata will then cut some of the new initiate 's hair and wrap it in corn hush and wrap it using thread. This special package will be placed inside of the nganga of the Spirit of Ozain that the new initiate is making the pact with in exchange for the spirits protection. The belief and theory behind doing this is that if the spirit has something of you then they will know who you are by your unique smell. It is through smell that the spirits are able to locate us because spirits can not see as we do and can only see shadows like a*⁵²⁶

blind man.

The Tata then says to the initiate the following:

(TATA): (Say the name of the new initiate), You have come here today seeking the protection of the spirits.

(Say the name of the new initiate), May you always have a roof over your head. May you always have food on your table. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always have money in your pockets. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always have

good health. May you always have material possessions and wealth. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be accused by your enemies. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be arrested. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be placed behind bars in jail. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be in front of a judge against you. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always be victorious over all of your enemies known and unknown. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May the spirits always give you light in darkness. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May there never be any tragedy in your path. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May death never be in your path. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May illness never be in your path. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be shot. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you never be stabbed. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May you always avoid the spirit of death. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May the blood that spills today from your body be the only blood that every spells from your body. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May it be better that your blood spill here tonight in front of the Cōn̄go Spirits then it spill in the streets

by some tragedy or some accident. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May this be the only blood that ever spills from your body. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May your blood give the spirits new life as they promise that they will give you new life. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May the spirits give you the ability like the deer to leap over your enemies. Sala Malekun, Malekun Sala.

(Say the name of the new initiate), May your enemies not see nor hear this ceremony here tonight. Sala Malekun, Malekun Sala.

Using a new razor blade, the Tata will then proceed in doing the Ozain Initiation Ceremony by cutting the skin of the new initiate. As the Tata makes the cuts in the skin on the new initiate, the Bakunfula will rub the specially prepared powder called “Polvo De Muerto” directly into the cuts of the new initiate. As the Bakunfula or the Tata rubs the powder into the cuts of the new initiate, the wax from the white candle that was lighted at the beginning of the ceremony will be poured directly on top of the areas where the initiation cuts were done. The magical powder used in this ceremony to place into the “scratching” is different from the powder used in the Rayado Initiation Ceremony.

THE OZAIN INITIATION RAYADO SCRATCHINGS “CUTS” ARE DONE ON ALL OF THE FOLLOWING PLACES ON THE NEW INITIATES BODY: (BOTH SIDES OF THE UPPER TORSO, ON BOTH HANDS, ON BOTH SIDES OF THE BACK UPPER TORSO, ON THE BACK OF BOTH LEGS)

PLEASE SEE THE RAYADO DIAGRAM AT THE END OF THIS BOOK TO SEE THE ACTUAL AREAS IN WHICH AN INDIVIDUAL WILL RECEIVE THE OZAIN INITIATION RAYADO MARKS.

THIS IS THE CORRECT WAY TO RITUALLY GIVE AND TO PRESENT THE OZAIN INITIATION RAYADO MARKINGS. THE MARKINGS "CUTS" SHOULD NOT BE MORE THAN 1 INCH IN LENGTH. IF THE CEREMONY IS DONE CORRECTLY, THE MARKINGS WILL USUALLY HEAL BEFORE THE NEXT MORNING OR BEFORE 24 HOURS AFTER THE RITUAL OZAIN INITIATION CEREMONY.

WHEN THE CUTS HAVE BEEN COMPLETELY SEALED WITH THE WHITE CANDLE WAX, THE TATA WILL SPIRITUALLY SEAL EACH OF THE OZAIN INITIATION RAYADO AREAS BY PRESSING THE MIRRORED END OF THE MPAKA OF OZAIN GURUNFINDA AGAINST THE NEWLY CUT AREAS (STAMPING). AFTERWARDS, THE TATA WILL TELL THE NEW INITIATE TO OPEN THEIR MOUTH. WHEN THE NEW INITIATE OPENS THEIR MOUTH, THE CANDLE FLAME IS EXTINGUISHED DIRECTLY ON THE NEW INITIATE'S TONGUE.

24. The individual will dress themselves in all white clothes.

25. The fundamental of Ozain will be left completely underground for 21 days and nights.

26. At the end of the 21 days, all of the items will be unearthed and fed the blood of the following animals; Two black roosters, a water turtle and a guinea hen.

27. After feeding the spirit, take the new initiate to the river.

28. Draw the symbol of the spirit Ozain using cascarilla on the flat ground.

29. Place the fundamental of Ozain into the center of the symbol.

30. Place a white candle in each of the cardinal directions surrounding the fundamental of Ozain.

31. Offer cigar smoke and rum to the spirits.

32. Sacrifice two black roosters and a water turtle to the Congo Spirit Ozain and then pour bee 's honey over all of the items.

33. The bodies of the animals should be placed to one side of the river ritual area.

34. Using the four coconut shell Chamaongo divination method, check to see if the offerings were accepted with blessings.

35. The Ozain along with the others items should be taken back to the temple where it will be fed the blood of a rooster for nine consecutive Fridays.

36. After the ninth Friday, take the fundamental of Ozain to the river and wash the outside of the clay dish with the water.

THIS SPIRIT SHOULD ALWAYS HAVE A LIGHTED CANDLE NEXT TO IT. THIS SPIRIT SHOULD BE KEPT IN A DARK LOCATION IN YOUR TEMPLE.

THE FEAST OF THE CONGO SPIRIT OZAIN

The official religious feast day of the Congo Spirit Ozain is held on the Roman Catholic High Holy Day of Good Friday. It is believed that on this day of the year, because of the celebration and the reenactment of the Crucifixion of Jesus Christ that the world plunges into darkness and evil prevails. It is believed that a Mayombero who performs any type of black magic on this day can not be held karmically responsible and will not receive any type of spiritual retribution for his deeds. On this day, an Ozainista Priest will perform a series of sacred rituals to the Congo Spirit Ozain to harness and secure his power in the supernatural world. It is also believed that on this day the Congo priest will be able to spiritually cleanse himself of any types of spiritual attacks or negative vibration. The ceremony begins at 12 midnight and takes place at two locations. The ritual beings at the mountains and concludes at the river with a ritual bath. The only individuals who may participate at this secret sacred ritual are men. Women are prohibited from attending this major Quimbanda ritual.

ITEMS NECESSARY

1. FUNDAMENTAL OF OZAIN
2. PEMBA
3. FULA
4. CHAMBA
5. CANDLES
6. CIGARS
7. RUM

LIVE ANIMALS NEEDED

1. TWO BLACK ROOSTERS
2. TWO WATERS TURTLES
3. ONE BLACK CAT

PROCEDURE

1. The spirit signature of the Spirit of Ozain is drawn on the ground at the base of a large tree.
2. The fundamental of Ozain, including the wooden statue of the Congo Spirit Ozian are placed into the center of the spirit signature. The guiro should be hanging from a tree branch of the large tree directly over the nganga of ozain.
3. Light the candles. Recite the prayers and invocations of Ozain.
4. Feed the Fundamento of Ozain the blood from all of the animals.
5. Get into the river water and bathe using African Black Soap.
6. Change into clean white clothes.

HOW TO MAKE CHAMBA DE OZAIN

The sacred drink made and used by all Ozainista Priests on the Good Friday religious celebration is called "Chamba De Ozain". This very powerful and magical drink is used by an Ozainista Priest during this very important religious celebration. This secret formulated magical drink gives the Ozainista Priest supernatural healing and magical occult powers. This drink contains the powerful and magical essence of the Congo Spirit Ozain. This drink can only used by men.

INGREDIENTS

DIRT FROM 121 TOMBS, DIRT FROM 121 DIFFERENT LOCATIONS, HUMAN BONE POWDER FROM 21 MEN, 121 POWDERED HERBS, 121 POWDERED PALOS, DEER HORN POWDER, POWDERED ACHE DE SANTO HERB (OPTIONAL), A VARIETY OF VARIOUS DIFFERENT TYPES OF RED CHILIES, 121 HERB OMIERO, 121 POWDERED PALOS, FRESH CEIBA TREE LEAFS, DIRT FROM 121 TOMBS, DIRT FROM THE CROSSROADS, SUGAR CANE ALCOHOL (A GUARDIENTE) AND BLOOD FROM A WATER TURTLE.

INSTRUCTIONS

STEP I. USING A MORTAR AND PESTLE, GRIND ALL OF THE DIRTS INTO A FINE POWDER.

STEP II. PLACE ABOUT A TABLESPOON OF THE POWDERED DIRTS INTO AN EMPTY LIQUOR BOTTLE.

STEP III. PLACE THE POWDERED HUMAN BONE POWDER, POWDERED PALOS INTO THE EMPTY LIQUOR BOTTLE.

STEP IV. PLACE ABOUT A HANDFUL OF FRESH CEIBA LEAFS INTO THE BOTTLE.

STEP V. ADD ALL OF THE RED CHILES INTO THE EMPTY BOTTLE.

STEP VI. AFTER ALL OF THE INGREDIENTS HAVE BEEN PLACED INTO THE BOTTLE FILL IT UP TO THE RIM WITH THE LIQUOR.

AFTER THE 21 DAYS, THE CHAMBA DE OZAIN WILL BE READY TO USE.

HOW TO PREPARE THE POLVO DE MUERTO FOR OZAIN

The Following sacred formula is how to correctly prepare the sacred Ozain Initiation Powder. This formula is taken from the Brazilian Orthodox Quimbanda Congo religious tradition (Vititi Congo Bizango). This sacred powder may be prepared in a different manner depending on the Congo religious system which are being initiated into. If you received your Ozain Initiation Ceremony and the Tata did not place this sacred Ozain Rayado Initiation Powder into the Rayado "scrachings" your Ozain Initiation Ceremony was not done correctly. It is only by placing this sacred powder into your Ozain Rayado "scrachings" that the new initiate will be spiritually connected to the Congo Spirit of Ozain. If you did not have this done during your Ozain Initiation Initiation Ceremony the Congo Spirit Ozain will not be able to protect you nor will he be able to recognize you as one of his own children. This sacred powder is also referred to as "Polvo De Ozain" by the initiates of Caribbean Palo Mayombe religious tradition.

IF THE OZAIN RAYADO POWDER IS "NOT" PREPARED CORRECTLY AND IT IS PLACED INTO THE OZAIN RAYADO "SCRATCHINGS" OF THE NEW INITIATE IT WILL BE ALMOST IMPOSSIBLE TO REMOVE IT FROM THEIR BODIES. THIS CAN BE EXTREMELY SPIRITUALLY DAMAGING TO THE SRIRITUAL WELL BEING OF THE NEW OZAINISTA INITIATE. IF THE OZAIN RAYADO POWDER IS NOT PREPARED CORRECTLY THE NEW INITIATE CAN DEVELOP TERMINAL ILLNESS AND CAUSE THE EVENTUAL DEATH OF THE NEW OZAINISTA INITIATE. THIS IS ANOTHER ONE OF THOSE TRAGIC STORIES THAT I HAVE SEEN AND HEARD HAPPENING TO 1000's OF INNOCENT INDIVIDUALS DESIRING TO RECEIVE THE AUTHENTIC MYSTERIES OF THE CONGO RELIGION. IN MANY OF THESE TRAGIC STORIES THAT THE NEW INITI-⁵³⁶

ATE WAS INITIATED INTO THE MYSTERIES OF OZAIN, THE TATA ONLY USED THE ASH FROM A CIGAR OR ABSOLUTELY NOTHING AT ALL TO PACK THE "SCRATCHES" WITH. THIS IS NOT THE CORRECT WAY TO RECEIVE THE OZAIN RAYADO INITIATION CEREMONY. IF YOU HAVE ALREADY RECEIVED YOUR OZAIN INITIATION CEREMONY AND THERE WAS NOTHING PACKED INTO THE "SCRATCHINGS" OR IF THEY ONLY USED THE ASH FROM A CIGAR, YOU GOT "RIPPED OFF." THIS IS A VERY COMMON PRACTICE IN PALO MAYOMBE MUNANZOS IN THE CITY OF LOS ANGELES. MAKE SURE THAT THE CONGO MUNANZO THAT YOU ARE GETTING INITIATED INTO IS LEGITIMATE AND THAT THE TATA REALLY KNOWS WHAT HE IS DOING. "DON'T GET BURNED". AN INCORRECT RAYADO INITIATION CEREMONY IS A DISASTER JUST WAITING TO HAPPEN TO THE NEW INITIATE.

INGREDIENTS NECESSARY

DIRT FROM 121 TOMBS

DIRT FROM 121 DIFFERENT LOCATIONS

HUMAN BONE POWDER FROM 21 DIFFERENT MEN

POWDERED BONE FROM 21 BIRDS OF FLIGHT

121 POWDERED HERBS

121 POWDERED PALOS

DEER HORN POWDER

POWDERED BONE FROM A WOLF/ LION / COYOTE OR PANTHER

POWDERED ACHE DE SANTO HERB (OPTIONAL)

THIS IS THE AUTHENTIC "ORIGINAL" BASIC RAYADO INITIATION POWDER FORMULA ALTHOUGH THERE MAY BE OTHER SACRED RELIGIOUS INGREDIENTS ADDED TO IT DEPENDING ON THE MYSTERIES OF THE PARTICULAR CONGO MUNANZO THAT YOU ARE GETTING INITIATED INTO.

IF THE TATA FROM YOUR MUNANZO TELLS YOU THAT IN THEIR CONGO RELIGIOUS TRADITION THAT THEY ONLY USE "CIGAR ASH" OR "NOTHING" AT ALL IN THE OZAIN RAYADO INITIATION CEREMONY YOU HAVE BEEN "RIPPED OFF" AND THAT INDIVIDUAL DOESN'T KNOW WHAT THEY ARE DOING. IF THIS IS THE CASE THEN YOU SHOULD FIND A QUALIFIED TATA TO FIX IT RIGHT AWAY.



A TRADITIONAL MACUTTO OF THE CONGO SPIRIT OZAIN

HOW TO DO A ROMPEMIENTO SPIRITUAL CLEANSING

1. Light a white candle and present it to the following areas of the individual; top of head, their feet, their left shoulder, their right shoulder, the top of the head once again, the ground at the back of the feet, the left shoulder, the right shoulder.
2. Afterwards, give the candle to the individual in their hands and ask them to pray silently to God, to their ancestors and to the Congo spirits for blessings.
3. Light a cigar and blow the smoke over the body of the individual. (3 times). Take a mouthful of rum and blow it over the body of the individual. (3 times)
4. After the individual has finished praying, take the white candle and stick it into the ground near the tomb that has a headstone in the form of a cross.
5. Take a black hen/black rooster and spiritually cleanse the individual from head to toe. Give the black hen/black rooster one at a time to the individual and tell them to hold it up to their forehead and pray to their ancestors and to the Congo Spirits to seek their blessings.
6. After they have finished praying, sacrifice the hen, the rooster and feed the blood around the area which the individual is standing and into the Congo Spirit Ngangas.
7. Place the body of the hen/rooster near the candle and pour bee's honey over it and into the river.

8. Begin the Rompimiento by tearing the individuals clothes off and set the bodies next to the candle. Light a cigar and blow the smoke over the body of the individual. (3 times). Take a mouthful of rum and blow it over the body of the individual. (3 times)

9. The individual will then bathe using omiero and will scrub their bodies using 9 fresh herbs. When the individual has finished, assist the individual to place on new white clothes.

THERE ARE VARIOUS METHODS OF HOW TO DO THIS SPIRITUAL CLEANSING, BUT THIS IS THE BASIC SPIRITUAL INSTRUCTIONS ABOUT HOW TO DO A ROMPEMIENTO SPIRITUAL CLEANSING CORRECTLY.

HOW TO FEED THE EARTH SPIRITUAL CLEANSING

“ DARLE A COMER A LA TIERRA ”

1. Dig a large hole in front of the individual who will be receiving the spiritual cleansing about 2 feet deep.
2. Light a cigar and blow the smoke over the entire body of the individual who is receiving the spiritual cleansing.
3. Take a mouthful of rum and blow it over the entire body of the individual who is receiving the spiritual cleansing.
4. The individual who is receiving the spiritual cleansing will then clean themselves with a mixture of (21) different types of dry grains (rice, beans, oatmeal, etc..). The individual cleans themselves by grabbing a large amount of the (21) different grains in both of their hands and holds their fists tightly while they themselves are rubbing their entire body from head to toe.
5. As the individual finishes spiritually cleaning themselves using the (21) grains they will throw the grains into the hole directly in front of them.
6. The individual cleanses themselves with the grains until all of the grains are in the hole.
7. The Congo Priest will then cleanse the individual using a black rooster or a black hen.
8. After the Congo Priest has finished cleaning the individual with the bird, they then give it to the individual who is receiving the cleansing to hold.
9. The individual then holds the bird up to their forehead and then prays to Nzambi, the spirits and to their ~~Ego~~ gun to remove any obstacles from their path.

10. After the individual has finished praying, they then give the bird back to the Congo Priest who then prays to the spirit of the Earth to take away any evil and obstacles from the individual in exchange for the sacrifice and blood of the bird.

11. After the Congo Priest has finished praying then they will sacrifice the bird and allow the blood of the bird to feed to ground area around the individual and also into the hole.

12. The Congo Priest then throws the bird into the hole and pours bee 's honey over it.

13. The Congo Priest will then do a Rompimiento spiritual cleansing on the individual by tearing off their clothes and then throwing the clothes into the hole.

14. the Congo Priest then blows smoke and rum over the entire body of the individual.

15. The individual is then takes a spiritual herbs bath made from 21 different herbs while standing directly in front of the hole.

16. After the individual has finished taking the spiritual bath the Congo Priest then pours the remaining bath also into the hole.

17. The individual then puts on their new white clothes while the Congo Priest covers the hole completely using dirt and forming a mound over the hole.

18. The Congo Priest will then give a lighted red candle to the individual to pray over it,

19. After the individual prays over the candle they will then place it into the center of the dirt mound to remain there until it has finished burning.

20. After the individual places the candle into the dirt mound, the indi-

vidual and the Congo Priest will then depart from the area and to never return there.

THIS IS THE AUTHENTIC WAY TO TRADITIONALLY FEED THE EARTH FOR AN INDIVIDUAL. THIS POWERFUL SPIRITUAL CLEANSING IS DONE TO REMOVE A BAD SPIRIT FROM AROUND THE INDIVIDUAL, TO REMOVE WITCHCRAFT AND ALSO TO REMOVE SPIRITUAL SICKNESS. THIS SPIRITUAL CLEANSING CAN SAVE THE LIFE OF THE INDIVIDUAL. THIS SPIRITUAL CLEANSING SHOULD BE DONE AWAY FROM THE CONGO MUNANZO AT THE MOUNTAINS, FIELD OR IN A FOREST.



EXU REI & MARIA PADILLA POMBA GIRA REINA



EXU 7 ENCRUZADAS AND POMBA GIRA 7 ENCRUZADAS

A LIST OF MAGICAL INGREDIENTS

The following are magical ingredients used in the Congo religious practice of Palo Mayombe. These powerful magical ingredients are used in the preparation of magical talismans, macuttos, in candle dressings, in spiritual oils, in magical Afoche powders and in the preparation of spiritual magical workings and spells. The best magical ingredients are all prepared handmade. They can be purchased from an experienced Congo priest or you can collect them yourself and prepare them. Handmade magical products usually have the best results. Over the past years that I have had the opportunity to assist 1000's of individuals with their spiritual problems and spiritual request, I have had to usually prepare these magical products by hand in order to see fast and quick results. In fact, it is rare that I may use anything from a botanica at all unless it is the real magical herb or ingredient which it says it is. The following magical products can be found and collected in nature or from a botanica that sells real occult magical products. Another thing to remember that although these ingredients may all be found in nature, in order to prepare them and to bring out the magical properties in these natural ingredients, you must always first invoke the Congo Gods and ask them for their permission to be able to use these magical natural ingredients. By invoking the Congo Gods you will be able to bring out the magical properties of the natural herbs and other sacred ingredients.

MAGICAL DIRTS

DIRT FROM THE CROSSROADS

To summon the spirit of the crossroads. Used to bring luck and fortune or to block up someone's road.

DIRT FROM 12:00 NOON

Used with the combination of dirt from 12 midnight it is believed to

make someone invisible

DIRT FROM 12:00 MIDNIGHT

Used with the combination of dirt from 12 noon it is believed to make someone invisible

DIRT FROM THE GRAVE YARD

Used to summon the spirits for good or bad

DIRT FROM 9 TOMBS

Used in destruction and death spells

DIRT FROM A WOMAN ' S TOMB

Used in love spells

DIRT FROM A MAN ' S TOMB

Used in domination spells

DIRT FROM 21 CROSSROADS

Used to summon the Spirit Exu for good or bad

DIRT FROM THE RAILROAD TRACKS

Used in destruction and death spells

DIRT FROM THE RIVER

Used in love spells and money, wealth spells

DIRT FROM THE MOUNTAINS

Used in spells of protection and to overcome obstacles and enemies

DIRT FROM A FIELD

Used in fertility rituals and for attracting money and wealth

DIRT FROM A HOSPITAL

Used in spells of health for good or bad

DIRT FROM A CHILD ' S TOMB

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Used in spells of death and harm

DIRT FROM A CRIMINAL' S TOMB

Used to kill your enemy

SAND FROM THE OCEAN

Used in protection, prosperity, fertility spells

DIRT FROM AN ALLEY

Used to block up someone's path

DIRT FROM A BANK

Used in spells to attract money & wealth

DIRT FROM A BAR

Used in spells of lust & seduction

DIRT FROM A JAIL

Used in court spells for good or bad. Used to free someone from legal problems

DIRT FROM A COURTHOUSE

Used to win a court battle.

DIRT FROM A BROTHEL

Used to entice sexual feelings in others

DIRT FROM A TORNADO

Used to cause complete kaos and destruction

DIRT FROM TWILIGHT

Used to make someone invisible

DIRT FROM A CHURCH

Used in spells of Exu for good or bad

DIRT FROM A CASINO

Used in spells of gambling success and quick money

ALL OF THE FOLLOWING BOOKS ARE GOOD REFERENCE BOOKS ABOUT HOW TO MAKE AND PREPARE MAGICAL INGREDIENTS USED IN POWERFUL CONGO MAGIC SPELLS THAT HAVE GOOD RESULTS. ALL OF THESE BOOKS ARE AVAILABLE FROM THE AMERICAN CANDOMBLE CHURCH:

THE MONTENEGRO FORMULARY BOOK

MB#2009 \$28.99

OZAINISTA SPELLS & RITUALS

MB#2034 \$28.99

A SANTERO 'S BIBLE

MB#2225 \$28.99

THE PALO MAYOMBE SPELL BOOK – SPELLS & RITUALS

MB#2053 \$28.99

EL MONTE – PALO MAYOMBE SPELLS & RITUALS

MB#2028 \$28.99



A STATUE AT AN OUTSIDE SHRINE OF EXU



A TYPICAL QUIMBANDA BLACK MAGIC RITUAL

A LIST OF MAGICAL HERBS

THE FOLLOWING LIST OF MAGICAL HERBS CAN BE USED IN THE PRACTICE OF ALL FORMS OF CONGO RELIGIOUS TRADITIONS. ALL OF THE FOLLOWING MAGICAL HERBS CAN BE USED IN THE PREPARATION OF MAGICAL BATHS, AMULETS, CANDLE DRESSINGS, JAR SPELLS, MAGICAL STUFFINGS FOR VOODOO DOLLS, TALISMANS, AMULETS, MACUTTOS AND TO MAKE THE MAGICAL POWDER OF THE SPIRIT OZAIN, (AFOCHE POWDER). ALL OF THE FOLLOWING SUGGESTIONS ARE JUST EXAMPLES OF SOME OF THE MANY WAYS THAT YOU CAN USE THESE POWERFUL HERBS IN YOUR MAGICAL PRACTICE OF SPELL CASTING.

- NONE OF THE HERBS OR PALOS LISTED HERE ARE FOR HUMAN CONSUMPTION -

YERBA ABRE CAMINO

Use to open your roads for success & opportunity.

YERBA ALAMO

Used in spells of protection and to give an individual victory over their enemies.

YERBA ALMACIGO

Used in spells of protection against witchcraft.

YERBA ALMENDRA

Used in spells of good fortune.

YERBA AMANSA GUAPO

Use in attraction and love spells.

YERBA CAIMITO

Used in spells of love, domination and seduction.

YERBA CAMBIA RUMBO

Use to cause great harm & conflict to your enemies.

YERBA CEDRO

Used in spells of spiritual protection and in divination clarity.

YERBA DOMINADOR

Used to control others.

YERBA DOMINATE

Used to dominate others.

YERBA EXU

Used to open or to close the roads.

YERBA ESPUELA DE GALLO

Used in spells of reversing black magic back to the sender.

YERBA GUAMA

Used in spells to dominate individuals.

YERBA GUAYABA

Used in spells of prosperity and to open your roads.

YERBA JALA JALA

Used to attract or to draw in individuals.

YERBA JUSTICIA

Used to win a court case.

YERBA MORURO

Used in spells to cause harm to your enemies.

YERBA HUESO

Used in spells of protection to break the power of a hex.

YERBA PARA MI

Used in love spells & to draw someone to you that you desire.

YERBA RASPA LENGUA

Used in spells to shut an individual's mouth.

YERBA ROMPE SARAGUEY

Used in spells of banishing evil vibration.

YERBA SALTA PERICO

Used in cleansing spells to remove witchcraft or bad health.

YERBA SAUCO

Used in spells of protection.

YERBA SALVADERA

Used in powerful spells of protection

YERBA TENGUE

Used in spells of domination.

YERBA TUMBA

Used to make your enemy lose their job.

YERBA RAJA

Used in spells of destruction.

YERBA PARAISO

Used in spells for gambling success.

YERBA VEN A MI

Used in love spells to make someone come to you.

YERBA VENCE BATALLA

Used in spells to overcome all obstacles.

YERBA VENCEDOR

Used in spells of court to be victorious over your enemies.

YERBA VENCE GUERRA

Used in spells to reverse black magic back to the sender.

YERBA YAMAO

Used in spells to make someone call you.

YERBA YAYA

Used in spells of domination and control of other people.

YERBA YO PUEDO MAS QUE TU

Used in spells to overcome your enemies.

YERBA JAGUEY

Used in spells of protection.

YERBA RAMON

Used in spells to shut an individual's mouth.

YERBA SANTO

Used in spells to overcome an impossible situation.

YERBA ROMPE CAMISA

Used in spells to break a black magic spell that someone sent to you.

YERBA SIGUARAYA

Used in spells of spiritual cleansing.

YERBA VIRA MUNDO

Used in spells to change an individual's fortune from good to bad.

YERBA CAMBIA VOZ

Used in spells to change an individual's fortune from bad to good.

YERBA BOBO

Used in spells to open or close someone's roads.

YERBA ESPUELA

Used in spells to conqueror your enemies.

YERBA CABALLERO

Used in spells to dominate and to control your enemies.

YERBA GUAYACAN

Used in spells of removing hexes.

YERBA MALAMBO

Used in spells of black magic to send the spirits to attract another individual.

YERBA MAMEY

Used in spells of domination or to attract money.

YERBA ZAPOTE

Used to dominate your enemies.

YERBA NEGRO

Used in spells to cause conflict or a separation between two individuals.

YERBA PINO

Used in powerful money spells.

YERBA QUITA MALDICION

Used to remove witchcraft or negative vibrations.

YERBA VERRACO

Used in spells of spiritual cleansing

YERBA ADAN Y EVA

Used in spells to attract the perfect mate.

YERBA SAVILA

Used in spells of purification and to restore one's health.⁵⁵⁸

YERBA ATRAYENTE

Used in spells of love and attraction.

YERBA ATADOR

Used in binding spells.

YERBA ARTE NEGRA

Used in black magic spells to destroy your enemy.

YERBA GATO NEGRO

Used in spells to cross someone's luck up.

YERBA GALLINA NEGRA

Used in powerful spells of protection and to escape the law.

YERBA NEGRA DESTRUCTOR

Used in spells of destruction.

YERBA DEVUELVERME A MI AMOR

Used in spells to make a lost love return to you.

YERBA COMANDANTE

Used in spells to control and to dominate individuals.

YERBA CONFUSION

Used in spells to make someone confused.

YERBA CONGO

Used in powerful spells to break the power of a black magic spell.

YERBA AMOR VENCEDOR

Used in spells to overcome all obstacles.

YERBA ESPIRITU VENCEDOR

Used in spells of protection and spiritual cleansing.

YERBA CONTROLAR

Used in spells to control any situation.

YERBA ARRASA CON TODO

Used in spells to destroy your enemies and to remove problems.

YERBA HARAS MI VOLUNTAD

Used in spells to make people do what you want them to do.

YERBA DOMINACION

Used in spells to dominate individuals.

YERBA NO ME OLVIDES

Used in spells to make someone constantly think of you.

YERBA NO ME ABANDONES

Used in spells of love to bind someone to you so they will not leave you.

YERBA DESENVOLVIMIENTO

Used in spells to clear your mind so you can think much clearer.

YERBA SIGUEME

Used in spells to make an individual follow you wherever you go.

YERBA CUATRO VIENTOS

Used in spells to invoke the power of the spirits for their assistance.

YERBA ODIO

Used in spells to make other individuals hate a specific person.

YERBA VETE DE AQUI

Used in spells to make an individual get away from you.

YERBA AGUANTALO

Used in spells to keep good luck flowing their way.

YERBA YO PUEDO Y TU NO

Used in spells to dominate your enemies.

YERBA INTRANQUILO

Used in spells to make an individual intranquilo.

YERBA DESESPERO

Used in spells to make someone think of you always

YERBA VENCERE

Used in spells that assist someone in getting a job promotion or to find a new job.

YERBA CONTRA EL MAL

Used in spells to remove bad luck.

YERBA IRRESISTIBLE

Used in spells to make an individual ⁵⁶¹irresistible to other individuals.

YERBA DESPERADAMENTE

Used in spells to make an individual lust after you.

YERBA MALEFICIO

Used in spells to cause an individual to have bad luck.

YERBA ROMPE TRABAJO

Used in spells to remove black magic from an individual.

YERBA JUAN CONQUISTADOR

Used in spells to win any court battle or to escape the law.

YERBA JUSTO JUEZ

Used in spells to sway a jury in your favor.

YERBA RETIRA ENEMIGOS

Used in spells to get rid of your enemies.

YERBA CORTA MALDA

Used in spells to remove negative vibration away from an individual.

YERBA CORTA ODIO

Used in spells to make your enemies like you.

YERBA DAMA DE LA NOCHE

Used in spells of attraction and seduction.

YERBA BUSCAME

Used in spells to make individuals fall in love with you.

YERBA MIRAME Y NO ME TOQUES

Used in spells to get money out of other individuals without having sex.

YERBA QUIERME

Used in spells to make individuals desire you.

YERBA MATRIMONIO

Used in spells to attract a marriage to an individual.

YERBA VEN DINERO

Used in spells to attract money to an individual.

YERBA CONTRA LA LEY

Used in spells to escape the law.

YERBA PAZ

Used in spells of protection.

YERBA PODER Y AGARRE

Used in spells to control any situation and or people.

YERBA PROSPERIDAD

Used in spells to bring fortune and prosperity to an individual.

YERBA CONTRA ENEMIGOS

Used in spells of protection from attacks of black magic.

YERBA CONTRA ENVIDIA

Used in spells to remove bad luck caused by the evil eye or hex.

YERBA CONTRA DANOS

Used in spells of protection from harm

YERBA DEL RITIRO

Used in spells to stop a black magic attack.

YERBA REVERSIBLE

Used in spells to reverse a black magic spell back to your enemy.

YERBA SAN CIPRIANO

Used in black magic spells to conqueror your enemies.

YERBA SAN RAMON

Used in spells to shut your enemies mouth

YERBA SANTA CLARA

Used in spells of protection and healing.

YERBA SANTA MARTHA

Used in spells of domination.

YERBA SEDUCCION

Used in spells of seduction and attraction.

YERBA REGRESAR EL MAL

Used in spells to send back black magic back to your enemies.

YERBA SEPARACION

Used in powerful separation spells.

YERBA 7 POTENCIAS AFRICANAS

Used in spells of luck, protection, good health and wealth.

YERBA AJO MACHO

Used in spells of protection against the evil eye.

YERBA CALLATE LA BOCA

Used in spells to stop rumors.

YERBA ROMPE CONJUROS

Used in spells to break a hex.

YERBA CHANGO MACHO

Used in spells of attraction and luck at gambling.

YERBA QUEDATE EN CASA

Used in spells to make your mate stay at home and to be faithful.

YERBA QUEDATE CONMIGO

Used in spells to make your mate faithful only to you.

YERBA ESTATE QUIETO

Used in spells to make your mate only think of you.

YERBA TAPA BOCA

Used in spells to stop your enemies from talking negative about you.

YERBA GARRAPATA

Used in spells of love, seduction and domination of your mate.

YERBA EXITO

Used in spells of gambling to bring the individual luck and success.

YERBA AMARRADOR

Used in spells to dominate your enemies.

YERBA TRIUNFAR

Used in spells to overcome all obstacles.

YERBA TRANQUILO

Used in spells to make individuals calm & peaceful.

YERBA DESCUZAR

Used in spells to remove a powerful hex

YERBA TE ODIARA TE AMANTE

Used in spells to make a married couple hate each other.

YERBA VEN DINERO

Used in spells to enhance your gambling luck.

YERBA QUITA CENIZA

Used in spells to remove bad luck.

YERBA CONTRA RUMORES

Used in spells to stop rumors.

YERBA JUSTO JUEZ

Used in spells to escape the law or to win in court.

YERBA SAN JORGE

Used in spells to conqueror your enemies.

YERBA DESCRUZANTE

Used in spells to remove bad luck.

YERBA SANGRE DE DRAGON

Used in spells to remove witchcraft

YERBA SAN ALEJO

Used in spells to make your enemies go far away.

YERBA PATCHOULI

Used in spells to attract love.

YERBA CHUPARROSA

Used in love spells to attract a new love.

YERBA GUERRERO

Used in spells to attack your enemies spiritually.

YERBA TUMBA Y DESBARATAR

Used in black magic spells to destroy your enemies.

YERBA AMAREE

Used in spells to bind someone to you in love and romance.

YERBA FLAMBOYAN

Used in spells to conqueror your enemies.

YERBA CEIBA

Used in spells of protection or to summon the spirits for special request.

YERBA SANDALO

Used in powerful love spells and domination spells.

YERBA ROSA

Used in spells of protection and luck.

YERBA LAVANDA

Used in powerful spells of protection and love



A TYPICAL QUIMBANDA LOVE SPELL



AFOCHE DE OZAIN

RITUAL HANDMADE MAGICAL POWDERS

“AFOCHE POWDERS” OF OZAIN

“Afoche” (Ritually Handmade Magical Powders of the Spirit Ozain) refers to the name that practitioners of the Congo religion call all classes and types of magical powders. Afoche powders are usually a blend of various herbs, dirts and other magical ingredients that are powdered into a fine powder. Afoche powders are ritually prepared using sacred prayers and invocations which bring out the magical properties of the particular magical powder being prepared. Afoche powders can be prepared ritually for a variety of different types of spiritual usages from bringing luck, attracting love and for black magic spells of harm and destruction. All of the following Afoche De Ozain powders should be prepared and ritually empowered on top of the “Tablero De Muerto” by an Ozainista Priest (A Congo Priest who has been initiated into the Mysteries of the Spirit Ozain). These very powerful magical powders can be used by themselves or in combination with any type of magical ritual/spiritual work that you may be doing for yourself or for your clients. These magical powders consecrated to the Congo Spirit Ozain are powerful and really do work fast & quick. After the magical Congo ritual of the Spirit Ozain is invoked and the Ozainista Priest has completed making the Afoche Powder, the magic powder is left on top of the Tablero De Muerto for 21 days directly in front of the Spirit Ozain before it can be successfully used in your magical rituals. The following is a list of some of the more popular types of “Afoche Powders” available from an experienced Ozainista Priest.⁵⁷⁹

AFOCHE DE OZAIN – (TO ATTRACT BETTER BUSINESS)

AFOCHE DE OZAIN – (USE FOR LUCK IN GAMBLING)

AFOCHE DE OZAIN – (TO CAUSE CONFLICTS BETWEEN TWO PEOPLE)

AFOCHE DE OZAIN – (TO SEPARATE TWO INDIVIDUALS)

AFOCHE DE OZAIN – (TO CAUSE A TRAGEDY IN SOMEONE'S HOME)

AFOCHE DE OZAIN – (TO ASSIST SOMEONE IN FINDING A JOB)

AFOCHE DE OZAIN – (TO ASSIST SOMEONE IN GETTING A JOB PROMOTION)

AFOCHE DE OZAIN – (TO DOMINATE OTHER INDIVIDUALS)

AFOCHE DE OZAIN – (USE FOR A COURT VICTORY)

AFOCHE DE OZAIN – (TO MAKE YOU INVISIBLE TO THE LAW)

AFOCHE DE OZAIN – (TO ESCAPE THE LAW)

AFOCHE DE OZAIN – (TO CHANGE A SITUATION FROM GOOD TO BAD)

AFOCHE DE OZAIN – (TO CHANGE⁵⁷¹ A SITUATION FROM BAD TO

GOOD)

AFOCHE DE OZAIN – (TO MAKE SOMEONE COME TO YOU IN LOVE AND ROMANCE)

AFOCHE DE OZAIN – (TO MAKE SOMEONE THINK OF YOU CONSTANTLY)

AFOCHE DE OZAIN – (TO MAKE SOMEONE CALL YOU)

AFOCHE DE OZAIN – (TO OPEN YOUR ROADS)

AFOCHE DE OZAIN – (TO CLOSE SOMEONE'S ROADS)

AFOCHE DE OZAIN – (TO REVERSE WITCHCRAFT OR BLACK MAGIC)

AFOCHE DE OZAIN – (TO DESTROY YOUR ENEMIES)

AFOCHE DE OZAIN – (TO CAUSE SOMEONE TO HAVE AN ACCIDENT)

AFOCHE DE OZAIN – (TO CAUSE SOMEONE TO DIE IN AN ACCIDENT)

AFOCHE DE OZAIN – (TO CAUSE SOMEONE TO GET TERMINALLY ILL)

AFOCHE DE OZAIN – (TO CAUSE SOMEONE TO DIE -DEATH SPELLS)

AFOCHE DE OZAIN – (TO MAKE SOMEONE FALL IN LOVE WITH YOU)

AFOCHE DE OZAIN – (TO MAKE SOMONE GO CRAZY)

AFOCHE DE OZAIN – (TO BRING CLIENTELE TO A HOUSE OF PROSTITUTION)

AFOCHE DE OZAIN – (TO BRING LUCK WITH MONEY TO A PROSTITUTE)

AFOCHE DE OZAIN – (TO BRING LUCK AND MONEY TO SOMEONE INVOLVED IN ILLEGAL DEALINGS)

AFOCHE DE OZAIN – (TO BRING THE POLICE TO SOMEONE'S HOME)

AFOCHE DE OZAIN – (TO GET SOMEONE ARRESTED AND PUT IN JAIL)

AFOCHE DE OZAIN – (TO MAKE SOMEONE LOSE A COURT CASE)

AFOCHE DE OZAIN – (TO HEAL SOMEONE OF A TERMINAL ILLNESS)

AFOCHE DE OZAIN - (TO BRING DEATH TO SOMEONE'S HOME)

AFOCHE DE OZAIN – (TO BANISH AN EVIL SPIRIT)

AFOCHE DE OZAIN – (TO SEND A BAD SPIRIT (MUERTO OSCURO) TO SOMEONE'S HOME OR BUSINESS)

AFOCHE DE OZAIN - (TO MAKE A MAN IMPOTENT)

AFOCHE DE OZAIN - (TO MAKE A WOMAN IMPOTENT)

AFOCHE DE OZAIN - (TO MAKE A WOMAN INFERTILE)

AFOCHE DE OZAIN – (TO MAKE A MAN INFERTILE)

AFOCHE DE OZAIN - (TO REMOVE FERTILITY PROBLEMS)

AFOCHE DE OZAIN - (LOVE)

AFOCHE DE OZAIN – (LUST & SEDUCTION)

AFOCHE DE OZAIN – (TO DOMINATE A MAN)

AFOCHE DE OZAIN - (TO DOMINATE A WOMAN)

AFOCHE DE OZAIN – (TO BRING PEACE INTO A HOME)

AFOCHE DE OZAIN – (TO CROSS SOMEONE'S LUCK)

AFOCHE DE OZAIN - (TO UNCROSS SOMEONE'S LUCK)

AFOCHE DE OZAIN – (TO MAKE INDIVIDUALS HATE A PARTICULAR PERSON)

AFOCHE DE OZAIN – (TO SHUT SOMEONE'S MOUTH UP)

AFOCHE DE OZAIN – (TO MAKE AN INDIVIDUAL LOSE THEIR JOB)

AFOCHE DE OZAIN – (TO STOP OR BLOCK A MARRIAGE FROM TAKING PLACE)

AFOCHE DE OZAIN – (TO FORCE AN INDIVIDUAL TO MARRY YOU)

AFOCHE DE OZAIN - (LA BOMBA - DESTROYS EVERYTHING AND EVERYBODY)

AFOCHE DE OZAIN – (TO CAUSE A WOMAN TO HAVE A MIS-CARRIAGE)

AFOCHE DE OZAIN – (TO MAKE A MAN FALL IN LOVE WITH YOU)

AFOCHE DE OZAIN – (TO MAKE A WOMAN FALL IN LOVE WITH YOU)

AFOCHE DE OZAIN – (TO STOP A MAN FROM FOOLING AROUND)

AFOCHE DE OZAIN – (TO STOP YOUR WOMAN FROM FOOLING AROUND)

AFOCHE DE OZAIN – (TO MAKE SOMEONE DESIRE YOU)



ANIMAL & INSECT POWDERS

DEER HORN POWDER

USED IN SPELLS TO ESCAPE THE LAW.

COYOTE FOOT BONE POWDER

USED IN SPELLS TO ESCAPE THE LAW.

BAT POWDER

USED IN SPELLS TO BRING CONFLICT & SEPARATION.

SPIDER POWDER (BLACK WIDOW)

USED IN SPELLS TO CONTROL OTHER INDIVIDUALS.

SPIDER POWDER (BROWN RECLOSE)

USED IN SPELLS TO CAUSE SICKNESS TO ONE ' S ENEMIES

SPIDER POWDER (TARANTULA)

USED IN SPELLS TO DOMINATE YOUR ENEMIES.

VENOMOUS SNAKE POWDER

USED IN SPELLS TO DESTROY ⁵⁷⁶ YOUR ENEMIES.

PUFFER FISH POWDER

USED IN SPELLS TO STOP YOUR ENEMIES FROM ADVANCING.

PIRANHA FISH POWDER

USED IN SPELLS TO CAUSE TRAGEDY.

HORSESHOE CRAB SHELL POWDER

USED IN SPELLS OF PROTECTION.

CRAB SHELL POWDER

USED IN SPELLS TO DESTROY YOUR ENEMIES.

SEA HORSE POWDER

USED IN SPELLS TO BRING PROSPERITY.

BLACK CAT POWDER

USED IN SPELLS TO CROSS UP YOUR ENEMIES LUCK.

BLACK DOG POWDER

USED IN SPELLS TO ATTACK YOUR ENEMIES.

WASP POWDER

USED IN SPELLS TO CAUSE HARM TO YOUR ENEMIES.

BEE POWDER

USED IN SPELLS TO BRING PROSPERITY.

WOLF BONE POWDER

USED IN SPELLS TO HUNT DOWN YOUR ENEMIES.

WILD BOAR POWDER

USED IN SPELLS TO OVERCOME YOUR ENEMIES.

MOUNTAIN LION POWDER

USED IN SPELLS TO DESTROY YOUR ENEMIES.

GUINEA HEN EGG SHELL POWDER

USED IN SPELLS TO BRING ABOUT LEGAL PROBLEMS.

DUCK EGG SHELL POWDER

USED IN SPELLS TO CURSE AN INDIVIDUAL.

MUD WASP POWDER

USED IN SPELLS TO CLOSE THE ROADS OF YOUR ENEMIES.

BLACK DOG HAIR POWDER

USED IN SPELLS TO BRING ABOUT CONFLICT.

BLACK CAT HAIR POWDER

USED IN SPELLS TO BRING ABOUT CONFLICT.

DOG HAIR FROM A MENSTRUATING FEMALE DOG POWDER

USED IN SPELLS TO DOMINATE IN LOVE.

DOG HAIR FROM A MENSTRUATING FEMALE CAT POWDER

USED IN SPELLS TO MAKE YOUR MATE FAITHFUL.

RAVEN FEATHERS POWDER

USED IN SPELLS TO DISCOVER HIDDEN ENEMIES.

PIGEON EGG SHELL POWDER
USED IN SPELLS OF COURT VICTORY.

DOVE EGG SHELL POWDER
USED IN SPELLS OF LOVE.

ALLIGATOR BONE POWDER
USED IN SPELLS TO DESTROY ONE ' S ENEMIES.

CHAMELEON LIZARD POWDER
USED IN SPELLS TO CHANGE ANY SITUATION (GOOD OR BAD)

SCORPION POWDER
USED IN SPELLS OF DOMINATION.

RAT BONE POWDER
USED IN SPELLS TO GO UNDETECTED BY YOUR ENEMIES.

MONKEY BONE POWDER
USED IN SPELLS TO CREATE PROBLEMS.

PEACOCK FEATHER POWDER
USED IN SPELLS OF LOVE & DOMINATION.

PEACOCK BONE POWDER
USED IN SPELLS OF LOVE.

AFRICAN FROG POWDER
USED IN SPELLS OF DOMINATION & CONTROL

BIRD OF PREY BONE POWDER
USED IN SPELLS OF PROTECTION.

MAGICAL CONGO OILS

DEERHORN OIL
USED IN SPELLS TO ESCAPE THE LAW.

SCORPION OIL
USED IN SPELLS OF DOMINATION.

COYOTE BONE OIL
USED IN SPELLS TO ESCAPE THE LAW.

MOUNTAIN LION BONE OIL
USED IN SPELLS TO DESTROY YOUR ENEMIES.

BLACK WIDOW SPIDER OIL
USED IN SPELLS TO CONTROL OTHER INDIVIDUALS.

TARANTULA SPIDER OIL
USED IN SPELLS TO DOMINATE YOUR ENEMIES.

RATTLE SNAKE OIL
USED IN SPELLS TO DESTROY YOUR ENEMIES.

WATERMOCASSIN SNAKE OIL
USED IN DEATH SPELLS

COBRA SNAKE OIL
USED IN DEATH SPELLS

CHAMELEON LIZARD OIL
USED IN SPELLS TO CHANGE ANY SITUATION (GOOD OR BAD)

GUINEA HEN EGG SHELL OIL
USED IN SPELLS TO BRING ABOUT LEGAL PROBLEMS.

PIGEON EGG SHELL OIL
USED IN SPELLS OF COURT VICTORY.

VULTURE BIRD BONE OIL
USED IN SPELLS OF DOMINATION & CONTROL

HAWK BIRD BONE OIL
USED IN SPELLS OF PROTECTION

BAT OIL
USED IN SPELLS OF CONFLICT & TO CAUSE FIGHTING

BLACK CAT BONE OIL
USED IN SPELLS TO CROSS UP YOUR ENEMIES LUCK.

BLACK DOG BONE OIL
USED IN SPELLS TO ATTACK YOUR ENEMIES.

BEAR BONE OIL
USED IN SPELLS OF TO DOMINATE & CONTROL YOUR ENEMIES.

WILD BOAR BONE OIL

USED IN SPELLS TO OVERCOME YOUR ENEMIES.

HUMAN CORPSE OIL

USED IN BLACK MAGIC SPELLS OF CONTROL, DESTRUCTION

21 BIRDS BONE OIL

USED IN SPELLS OF PROTECTION & TO DESTROY ENEMIES



MAGICAL "PALO" STICKS

"RARE IMPORTED PALOS FROM BRAZIL"

MAGICAL "PALO" STICKS

Religious spiritual practitioners from the Caribbean and South America use "palos" in their magical sorcery spells. The word "palo" means stick or wood. Each of the palos listed below come from a specific "spirit tree" that is believed to possess a certain type of magical power and spiritual attribute that when used in a magical ritual or spell can bring about fast magical results. All of the following magical "palos" come from the Brazilian Rain Forest and are used by practitioners from the magical religious traditions known as Macumba, Candomble, Quimbanda, Palo Mayombe, Voodoo, Santeria and Umbanda. Magical "palos" can be used in your magical spells in various forms. The individual "palos" can be wrapped with the clothing of the target of your spell or can be added to "magic jar spells". "Powdered palos" can be used as magic sprinkling powders and mixed with other magical ingredients to enhance your spell or even used in the preparation of candle dressings. The "extract of palo" can be used in combination with other herbs and magical ingredients and used in a spiritual bath. "Pure oil essence palos" can be used as candle dressings, to anoint candle and image dolls and even added to various spells. The perfume made from the palo essence can be used to mix with other magical perfumes to enhance the strength of a magical spell or ritual.

All of the magical “palos” can be used in the preparation of powerful amulets for yourself or for others. Authentic “palos” are very difficult to find outside of the South American Witchcraft and Spiritual Community. When purchasing you “palos” make sure that they are the real genuine palo that you are looking for. Many Botanicas and Occult Shops sell “palos” that are not really what they say they are so make sure your buying them from a legitimate magical source.

PALO ABRE CAMINO

Use to open your roads for success & opportunity.

PALO ALAMO

Used in spells of protection and to give an individual victory over their enemies.

PALO ALMACIGO

Used in spells of protection against witchcraft.

PALO ALMENDRA

Used in spells of good fortune.

PALO AMANSA GUAPO

Use in attraction and love spells.

PALO CAIMITO

Used in spells of love, domination and seduction.

PALO CAMBIA RUMBO

Use to cause great harm & conflict to your enemies.

PALO CEDRO

Used in spells of spiritual protection and in divination clarity.

PALO DOMINADOR

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Used to control others.

PALO DOMINANTE

Used to dominate others.

PALO EXU

Used to open or to close the roads

PALO ESPUELA DE GALLO

Used in spells of reversing black magic back to the sender.

PALO GUAMO

Used in spells to dominate individuals.

PALO GUAYABA

Used in spells of prosperity and to open your roads.

PALO JALA JALA

Used to attract or to draw in individuals.

PALO JUSTICIA

Used to win a court case.

PALO MORURO

Used in spells to cause harm to your enemies.

PALO HUESO

Used in spells of protection and to break the power of a hex.

PALO PARA MI

Used in love spells & to draw someone to you that you desire.

PALO RASPA LENGUA

Used in spells to shut an individual's mouth.

PALO ROMPE SARAGUEY

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Used in spells of banishing evil vibration.

PALO SALTA PERICO

Used in cleansing spells to remove witchcraft or bad health.

PALO SAUCO

Used in spells of protection.

PALO HUESO

Used in spells of protection and to break the power of a hex.

PALO PARA MI

Used in love spells & to draw someone to you that you desire.

PALO RASPA LENGUA

Used in spells to shut an individual's mouth.

PALO ROMPE SARAGUEY

Used in spells of banishing evil vibration.

PALO SALTA PERICO

Used in cleansing spells to remove witchcraft or bad health.

PALO SAUCO

Used in spells of protection.

PALO SALVADERA

Used in powerful spells of protection.

PALO TENGUE

Used in spells of domination.

PALO TUMBA

Used to make your enemy lose their job.

PALO RAJA

Used in spells of destruction.

PALO PARAISO

Used in spells for gambling success.

PALO VEN A MI

Used in love spells to make someone come to you.

PALO VENCE BATALLA

Used in spells to overcome all obstacles.

PALO VENCEDOR

Used in spells of court to be victorious over your enemies.

PALO VENCE GUERRA

Used in spells to reverse black magic back to the sender.

PALO YAMAO

Used in spells to make someone call you.

PALO YAYA

Used in spells of domination and control of other people.

PALO YO PUEDO MAS QUE TU

Used in spells to overcome your enemies.

PALO JAGUEY

Used in spells of protection.

PALO RAMON

Used in spells to shut an individual's mouth.

PALO SANTO

Used in spells to overcome an impossible situation.

PALO ROMPE CAMISA

Used in spells to break a black magic spell that someone sent to you.

PALO SIGUARYA

Used in spells of spiritual cleansing.

PALO VIRA MUNDO

Used in spells to change an individual's fortune from good to bad.

PALO CAMBIA VOZ

Used in spells to change an individual's fortune from bad to good.

PALO BOBO

Used in spells to open or close someone's roads.

PALO ESPUELA

Used in spells to conqueror your enemies

PALO CABALLERO

Used in spells to dominate and to control your enemies.

PALO GUAYACAN

Used in spells of removing hexes.

PALO MALAMBO

Used in spells of black magic to send the spirits to attract another individual.

PALO MAMEY

Used in spells of domination or to attract money.

PALO ZAPOTE

Used to dominate your enemies.

PALO NEGRO

Used in spells to cause conflict or a separation between two individuals.

PALO PINO

Used in powerful money spells.

PALO QUITA MALDICION

Used to remove witchcraft or negative vibrations.

PALO VERRACO

Used in spells of spiritual cleansing.

PALO ADAN & EVA

Used in spells to attract the perfect mate.

PALO SAVILA

Used in spells of purification and to restore one's health.⁵⁸⁹

PALO ATRAYENTE

Used in spells of love and attraction.

PALO ATADOR

Used in binding spells.

PALO ARTE NEGRA

Used in black magic spells to destroy your enemy.

PALO GATO NEGRO

Used in spells to cross someone's luck up.

PALO GALLINA NEGRA

Used in powerful spells of protection and to escape the law.

PALO NEGRO DESTRUCTOR

Used in spells of destruction.

PALO DEVUELVERME A MI AMOR

Used in spells to make a lost love return to you.

PALO COMANDANTE

Used in spells to control and to dominate individuals.

PALO CONFUSION

Used in spells to make someone confused.

PALO CONGO

Used in powerful spells to break the power of a black magic spell.

PALO AMOR VENCEDOR

Used in spells to overcome all obstacles.

PALO ESPIRITU VENCEDOR

Used in spells of protection and spiritual cleansing.

PALO CONTROLAR

Used in spells to control any situation.

PALO ARRASA CON TODO

Used in spells to destroy your enemies and to remove problems.

PALO HARAS MI VOLUNTAD

Used in spells to make people do what you want them to do.

PALO DOMINACION

Used in spells to dominate individuals.

PALO NO ME OLVIDES

Used in spells to make someone constantly think of you.

PALO NO ME ABANDONES

Used in spells of love to bind someone to you so they will not leave you.

PALO DESENVOLVIMIENTO

Used in spells to clear your mind so you can think much clearer.

PALO SIGUEME

Used in spells to make an individual follow you wherever you go.

PALO VETE DE AQUI

Used in spells to make an individual get away from you.

PALO AGUANTALO

Used in spells to keep good luck flowing their way.

PALO YO PUEDO TU NO

Used in spells to dominate your enemies.

PALO INTRANQUILO

Used in spells to make an individual intranquilo.

PALO DESESPERO

Used in spells to make someone think of you always.

PALO VENCERE

Used in spells that assist someone in getting a job promotion or to find a new job.

PALO CONTRA EL MAL

Used in spells to remove bad luck.

PALO IRRESISTIBLE

Used in spells to make an individual irresistible to other individuals.

PALO DESESPERADAMENTE

Used in spells to make an individual lust after you.

PALO MALEFICIO

Used in spells to cause an individual⁵⁹² to have bad luck.

MAGICAL CANDLE COLORS & MEANINGS

Candles can be fix/dressed with occult oils and burned in magical invocations to seek love, wealth, health, fortune, exorcise evil and cast spells. If you want to see good results with your magical spells then use the following candle color combinations and following their magical meanings. These color candles can be used in front of your Congo Spirit Nganga for extra supernatural power.

RED

Passion, energy, power, strength, courage, achievement, magnet-ism, counteract fatigue and anger

ORANGE

Attraction, motivation, mental energy, clear thinking, harmony, expansion, happiness

YELLOW

Communication, mental clarity, healing, cooperation, friendship, business, success, prosperity, reduces fevers, stops nervousness

GREEN

Money, balance, promotions, job finding, fertility, prosperity, and brotherly love

LIGHT BLUE

Peace, calm, healing, relieves stress, friendship, hope, meditation, decision making, emotional balance 269

ROYAL BLUE

Truth, self-awareness, dreams, protection, removes guilt, protection from negative vibes

PURPLE

Intuition, power, spiritual communication, influences those in high positions

BROWN

Endurance, stability, home, security, materialization, court

BLACK

Removes or places hexes, negativity, hatred and evil spells (depending on your focus)

WHITE

Protection, meditation, blessing, purity, health, and spiritual growth

GRAY

Neutralizing, stops stress, masking, veiling, and hesitation

LAVENDER

Spiritual development, psychic growth, divination, blessings, sensitivity

PINK

Emotional love, romances, and new loves, come to me, friendship

GOLD

Solar energy, power, physical strength, success, achievement, mental growth

WHITE & GREEN

Protection of money, i.e. protecting one 's investment

WHITE & PINK

Protecting the harmony and love of a relationship.

WHITE & BLACK

Jinx removing, removing nasty vibes.

WHITE & PURPLE

Excellent meditation candle.

WHITE & BLUE

Protection and peace in home.

WHITE & YELLOW

Cleansing of your aura.

WHITE & ORANGE

Blessing and harmony in the home.

WHITE & RED

Protects your health.

WHITE & BROWN

Protection of children and your pets

GREEN & BROWN

Attracting good job, proper home.

GREEN & BLUE

Prosperity.

GREEN & PURPLE

Attracting large amounts of money.

GREEN & BLACK

Banishing poverty or money problems.

RED & BROWN

Favor in legal matters.

RED & BLACK

Reversing negativity or evil to sender.

RED & PURPLE

Conquering difficult situations.

RED & GREEN

Powerful money boost for raises and promotions.

BLUE & PURPLE

Prophetic dreams.

BLUE & BLACK

Removing depression.

YELLOW & RED

Attracting love.

YELLOW & GREEN

Attracting success and money.

YELLOW & BLUE

Achieving balance.

YELLOW & BROWN

Renting or selling of a home, success

YELLOW & BLACK

Banishing bad luck, removing blocks in your success

YELLOW & PURPLE

Promotions, new endeavors

YELLOW & ORANGE

Attracting success, fast luck

ORANGE & RED

Attracting a perfect mate, solar energy

ORANGE & YELLOW

Attracting success in the arts, music

ORANGE & GREEN

Balance and expansion, fast luck

ORANGE & PURPLE

Aids in studying, also power and strength

ORANGE & BROWN

Attracts harmony, business success.

ORANGE & BLUE

Happiness, harmony, peace and clarity.

ORANGE & BLACK

Removing blocks in business success.

PINK & GREEN

Attracting a mate with money.

PINK & RED

Romance and lust in a relationship

PINK & PURPLE

Come to me power

PINK & BLUE

Peace and harmony.

PINK & BROWN

Happiness and stability

Tri-Color Candles are also known as triple action candles. Tri-color candles release the highest spiritual vibrations from the gods and goddess. Use when in dire need of help or for that very special magical request.

WHITE/RED/BROWN

When bad thing happen to good people. When you are not at fault, court, custody, licensing, IRS, etc.

WHITE/RED/PURPLE

When you are at fault, when you need help in overcoming a situation.

WHITE/RED/GREEN

When creditors are a bother, when wishing to attract wages to reassess how to financially proceed without interference.

WHITE/RED/BLUE

Protect my home and/or my love from all interference.

WHITE/RED/BLACK

For troubles such as magnitude, you need to dispose of quickly, so your thoughts are clear. To divine a solution burn in waning moon for protection against interference.

WHITE/LAVENDER/BLUE

Any time you have truly lost direction, when all you have worked for has gone astray because of loss of faith in yourself and your higher power re-establishes your faith.

WHITE/GRAY/BLACK

For court cases when you are guilty, no evidence against you will be found, charges will be dropped. A sacrifice goes with this; make your sacrifice before hand, whether it is your time, physical or monetary to those who need help.

YELLOW/GREEN/BROWN

For perfect job, attract it, get the money you want and now keep it.

YELLOW/GREEN/PURPLE

When asking for job promotion or raise, also used to increase your \$\$\$.

Note: Must have some \$\$\$ first to do this.

YELLOW/PINK/RED

Communication with someone whose friendly to you but you would like more, a stronger bond of interaction.

YELLOW/ORANGE/RED

To attract to you the most important mate that you can have this life-time. It is essential that you specify all situations that will be compatible with your needs.

PINK/LAVANDER/RED

When your love life has reached an impasse. To re-establish the romance and communication between both of you and the passion that may have been forgotten.

PINK/RED/PURPLE

Re-establish by attracting them back with thoughts of lust and sexual desire. Also brings someone to you with the intent of deeper passion and a sexual relationship.

PINK/BLUE/BROWN

Burn when it is necessary to have peace, Love and Harmony in the home, especially when adult children are involved.

ORANGE/RED/PURPLE

Mandatory when breaking through those difficult situations. Especially those that involve special favor with authorities, maybe government agencies or legal problems.

THE CONGO SPIRIT SIGNATURES

In Congo magic, spirit signature sigils (seals) are symbols connected to a set of ideas by which spirits or deities may be summoned to awareness and controlled. The spirit signature sigils connect the spirits to our earthly realm. The spirit signature sigils when used in the appropriate magical manner open up the doors to world of the supernatural. They are used in divinatory practices. In Spanish they are called "Firmas" and in Portuguese they are called "Pontos Riscados". The spirit signature sigil itself when drawn out on the ground or drawn on an object will call forth the spirit. The spirit signature sigil also serves as a physical focus through which the Congo magician achieves the desired state of mind. Spirit signature sigils represent the secret names of spirits and deities who manifest themselves differently to each magic practitioner. Once the Congo magician has summoned the spirit or deity he may control it, if necessary, by subjecting its sigil to fire or the use of a magical sword or machete. Spirit signature sigils can also serve as amulets, talismans, or meditation tools. Congo spirit signature sigils may be of various signs, such as crosses, tridents, stars associated with different deities. Some of the best spirit sigils are attained through intuition and inspiration. Many come through meditation and the practice of scrying; when a certain pattern seems to appear upon the object which the individual is gazing at. Others believe symbols are occasionally mystically produced when asked for. Congo magicians often times inscribe the spirit signature sigil on ceremonial ritual objects, candles or objects of silver, brass, gold, or glass. Such spirit signatures sigils are considered to be magically powerful. Congo magicians also draw these very sacred and powerful spirit signature sigils directly on the ground in front of the Congo spirit nganga to invoke and to summon the deities to appear and to send them to do their bidding. The following Congo Spirit Signature Sigils (Firmas) can be used when making a spirit nganga, amulets, macuttos, candles, spells and rituals.⁶⁰²



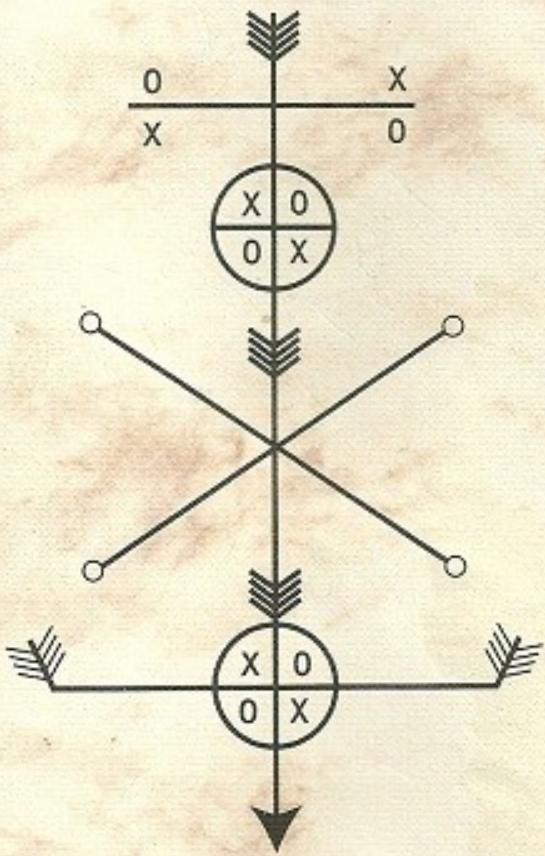
SPIRIT SIGNATURE FOR THE MONTENEGRO TEMPLO QUIMBANDA (AMERICAN CANDOMBLE CHURCH)



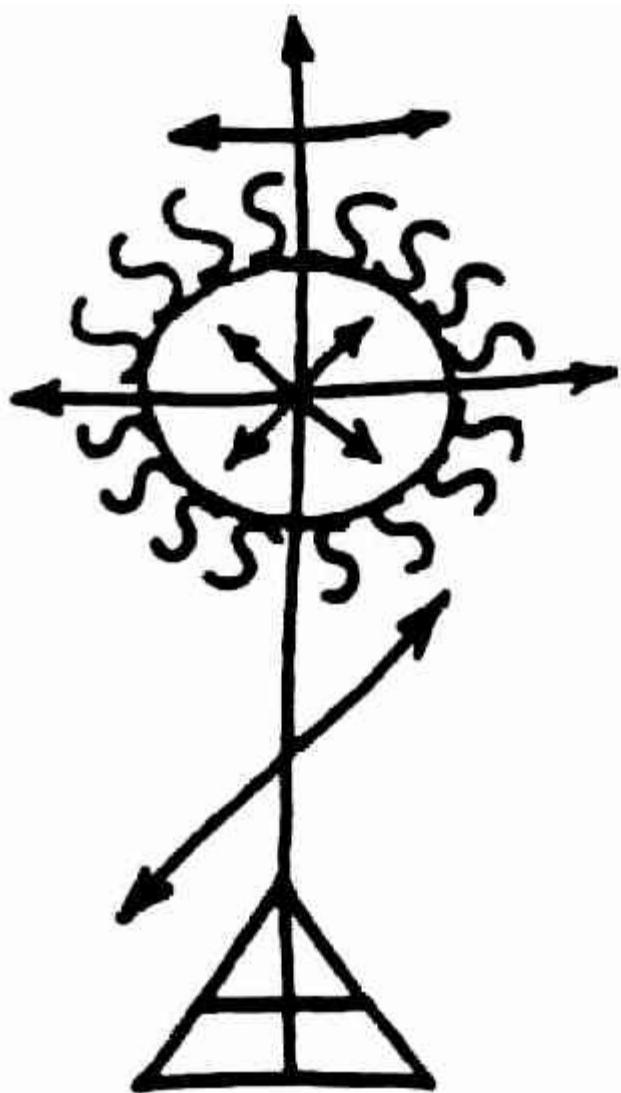
EXU MAIORAL



EXU REI



NZAMBI - GOD



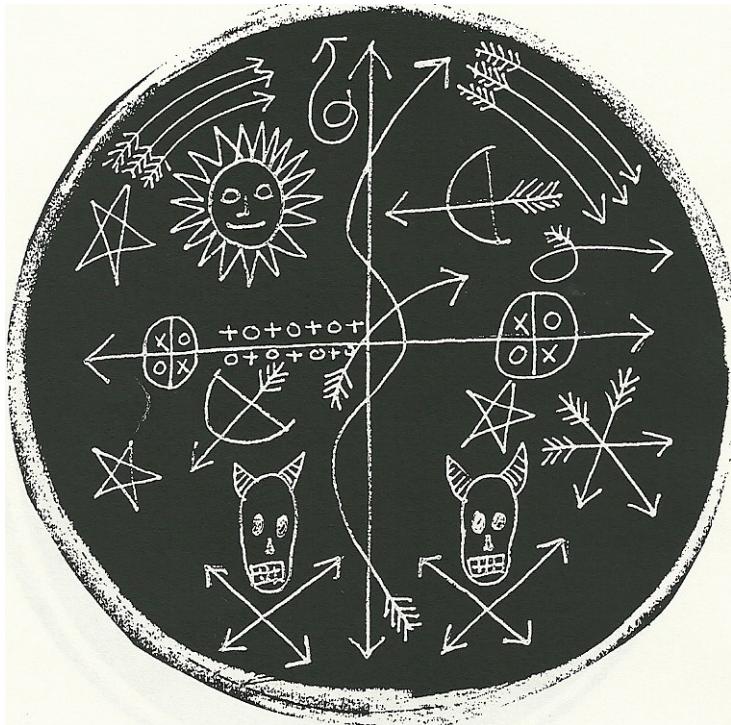
LUCERO VIRA MUNDO



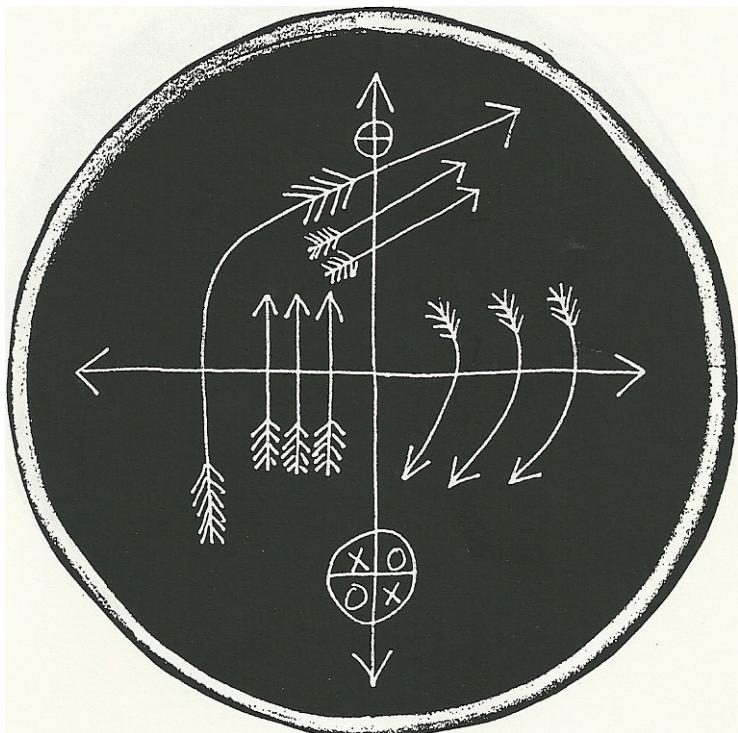
BRAZO FUERTE



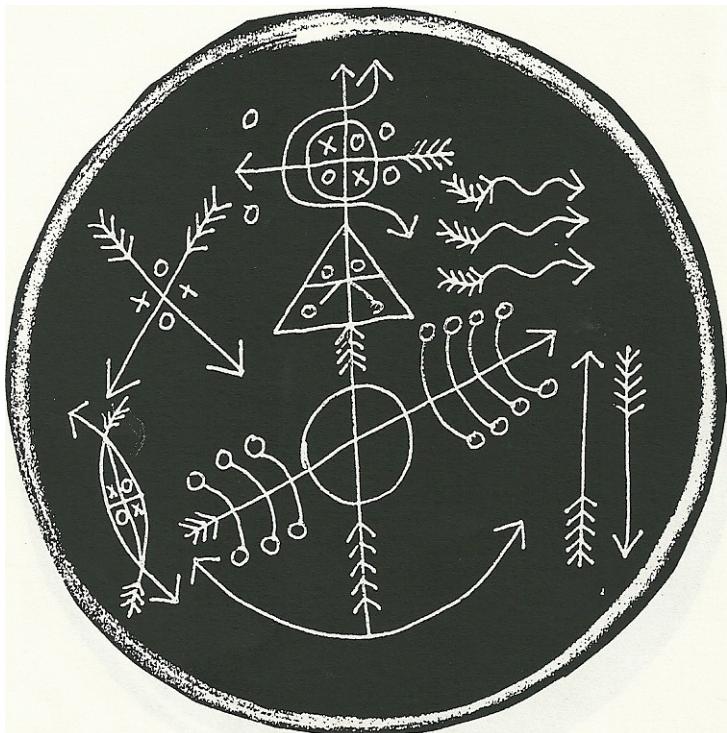
LUCERO VIRA MUNDO



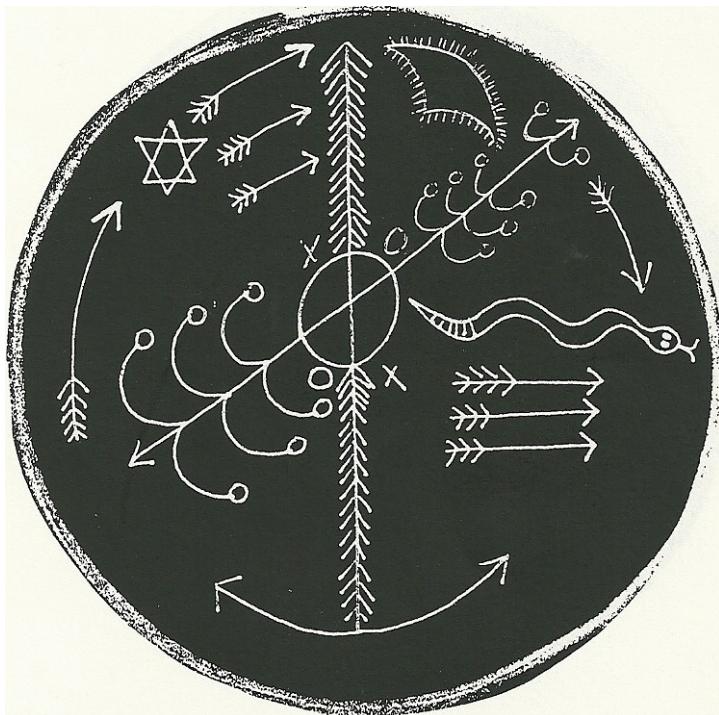
GURUNFINDA (OZAIN)



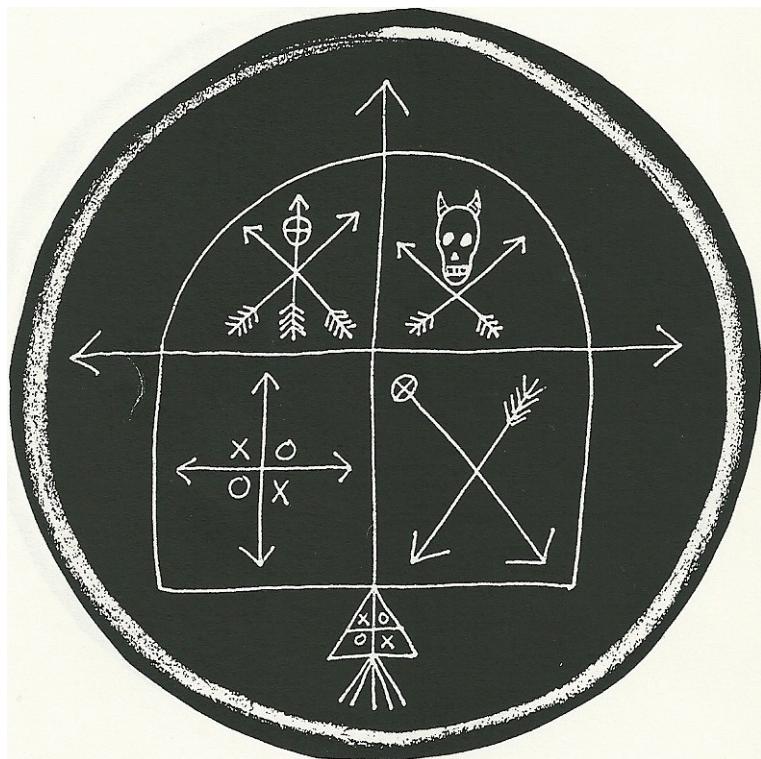
TIEMPO VIEJO



MADRE DE AGUA



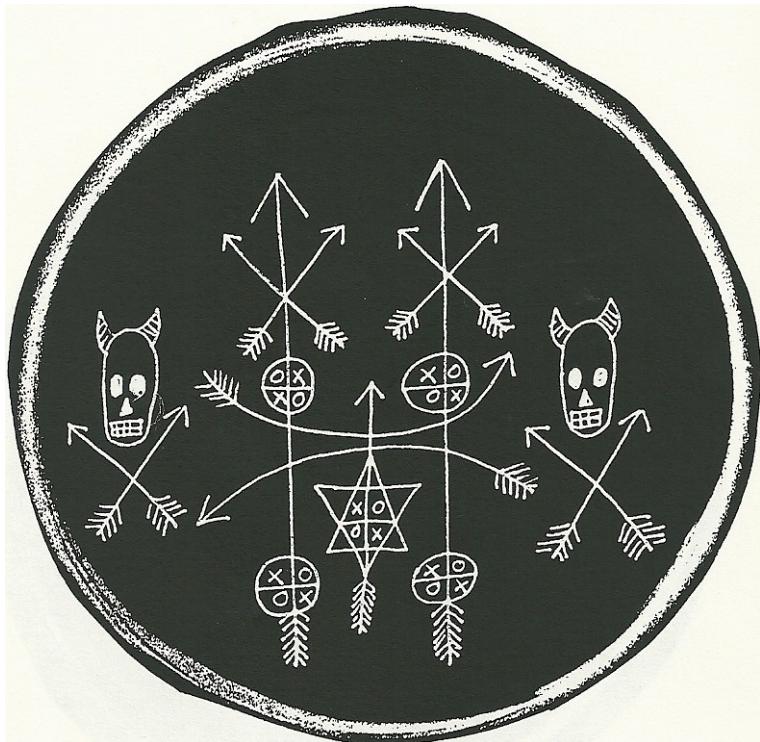
MAMA SHOLAN



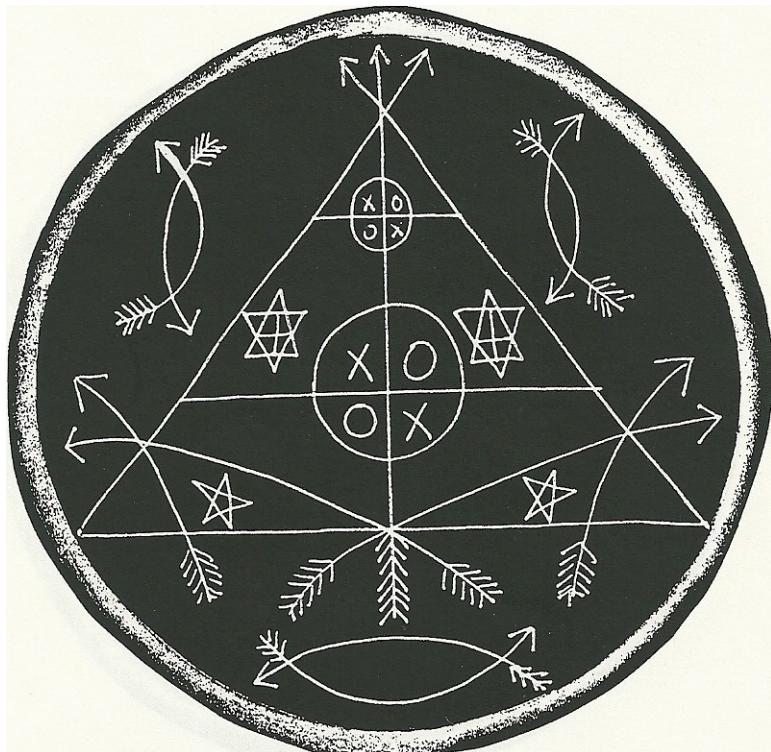
TIEMBLA TIERRA



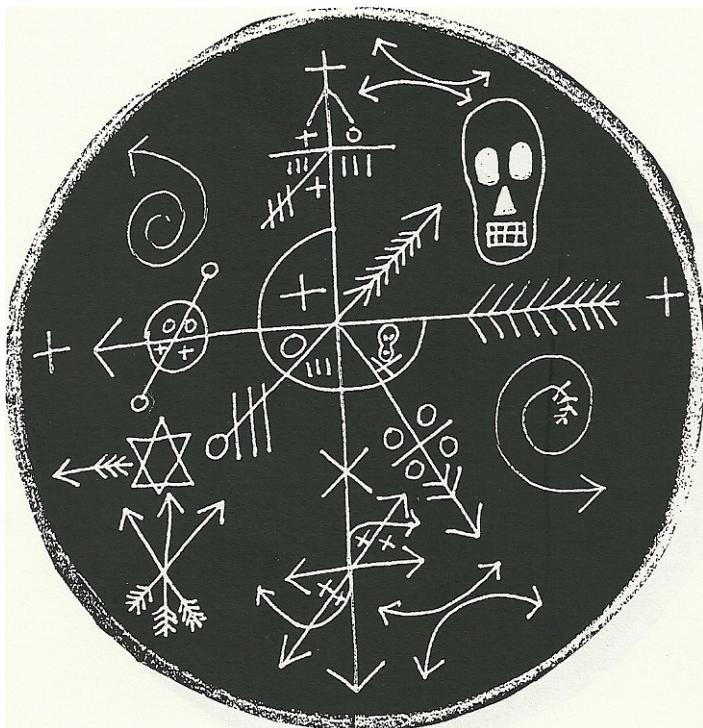
CABO RONDO



NSAMBA NTALA



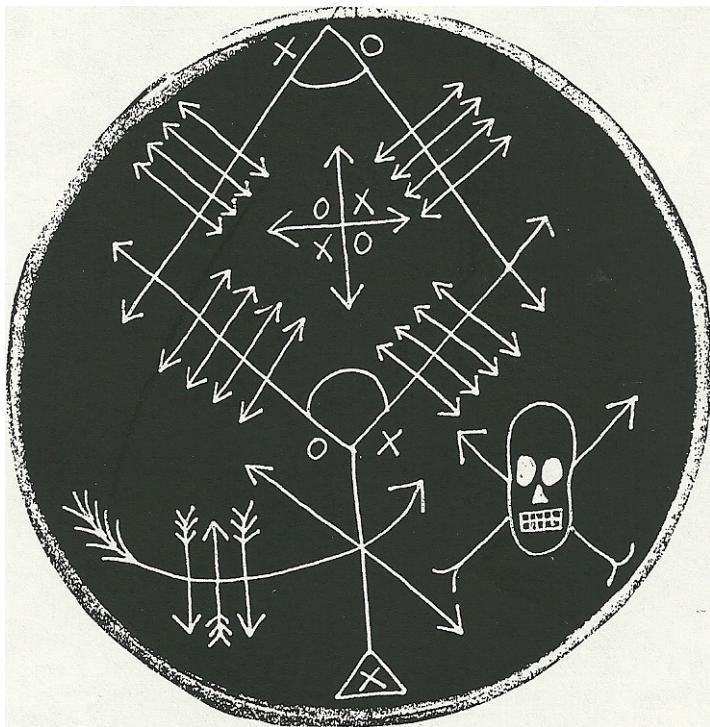
KOBAYENDE



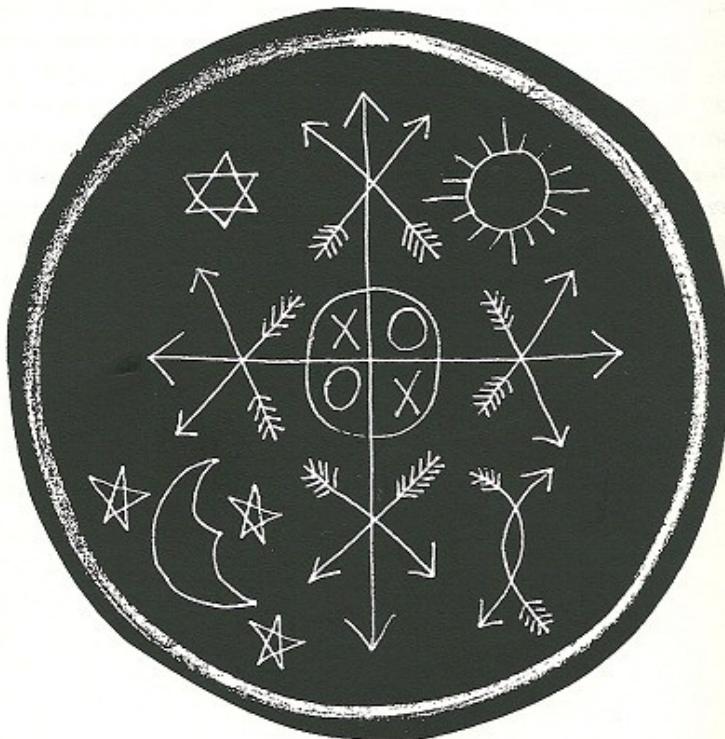
CENTELLE NDOKI



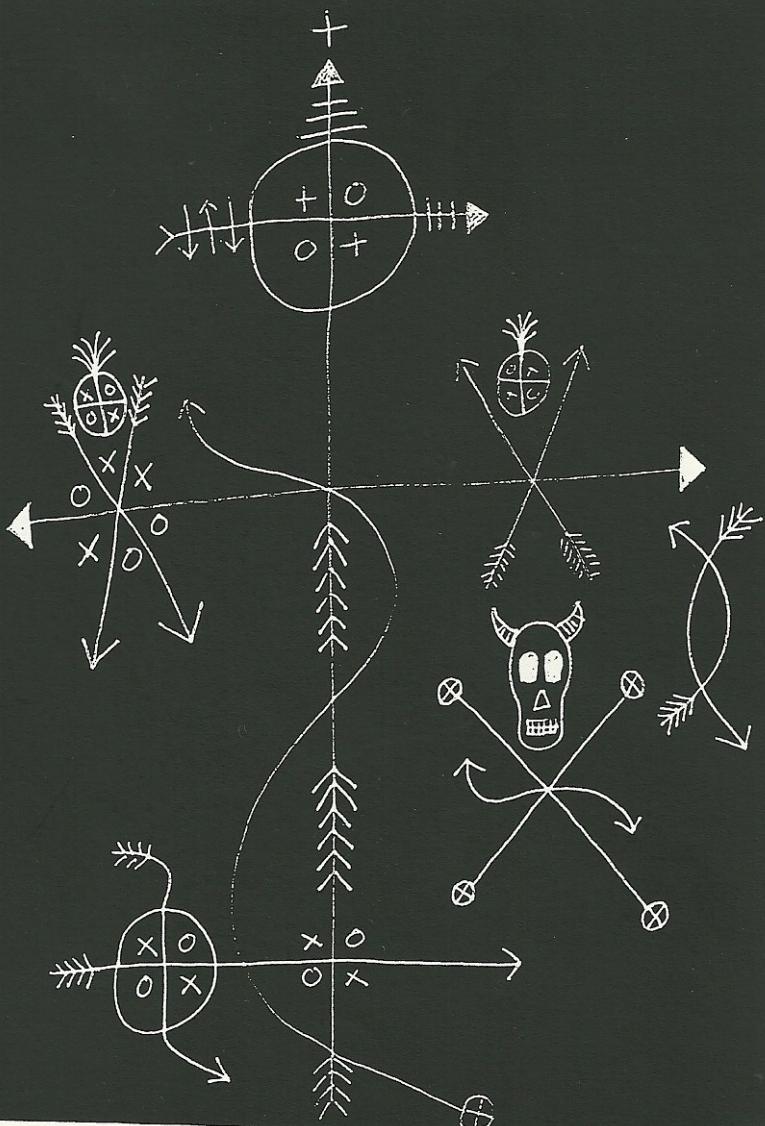
SIETE RAYOS



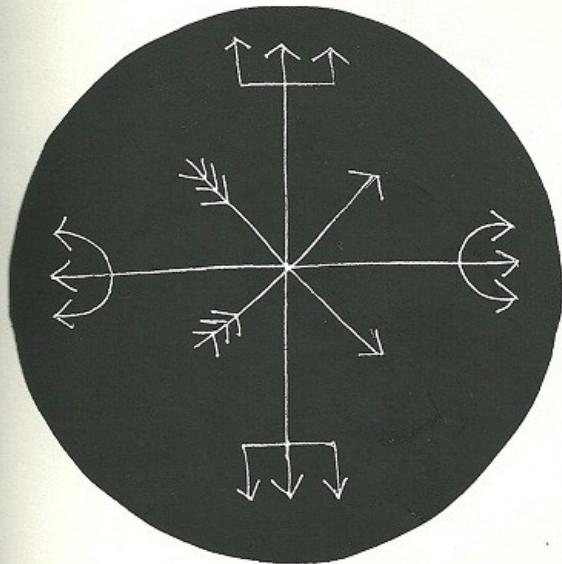
ZARABANDA



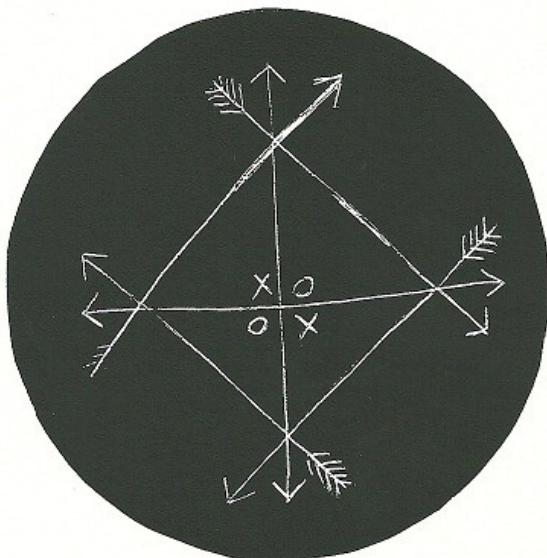
CALDERO ESPIRITUAL



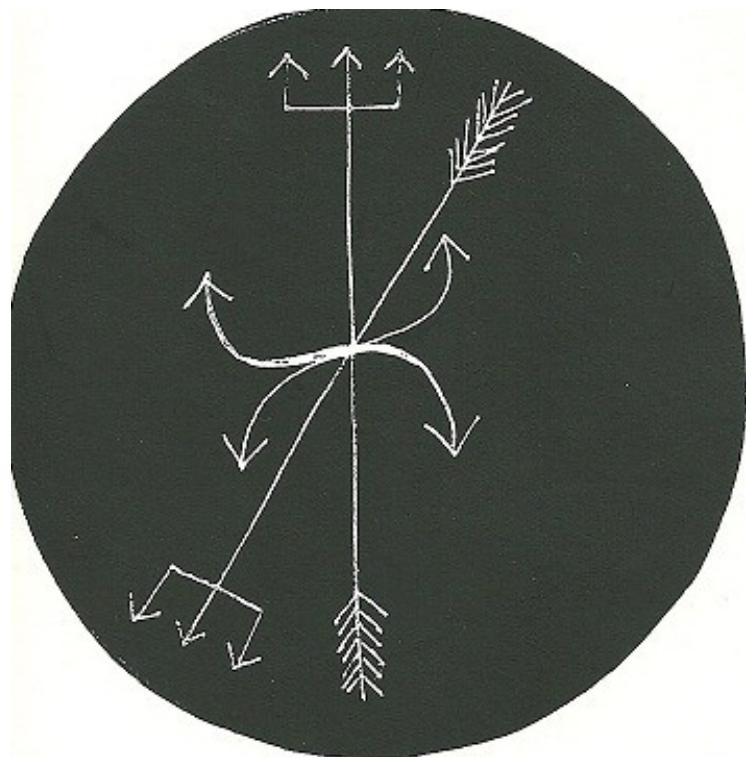
PRENDA JUDIA



LUCERO REI DO CONGO



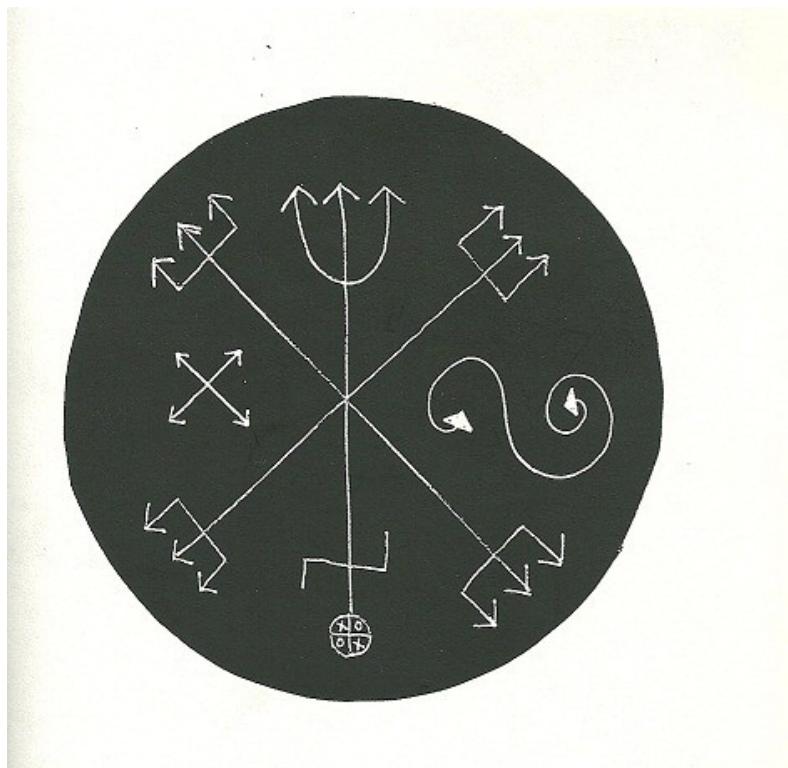
LUCERO VENCE BATALLA



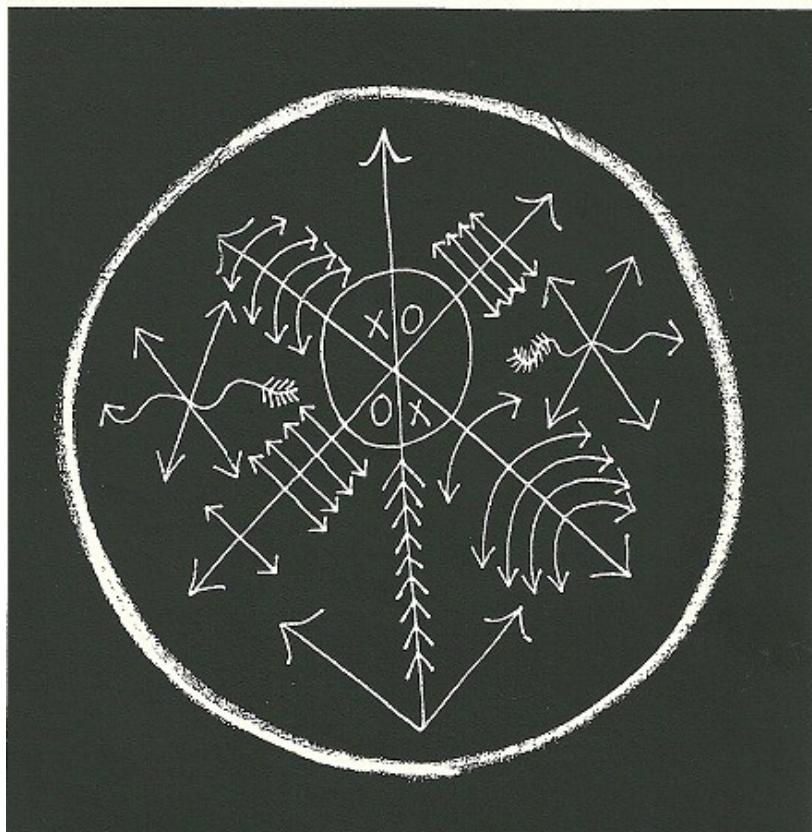
LUCERO VIRA MUNDO



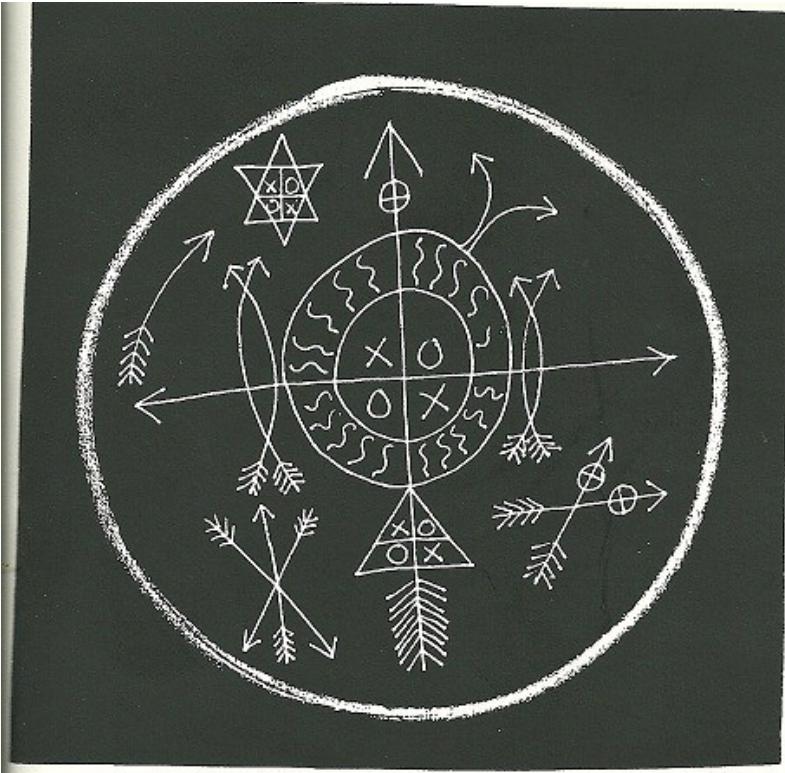
LUCERO DO CEMETERIO



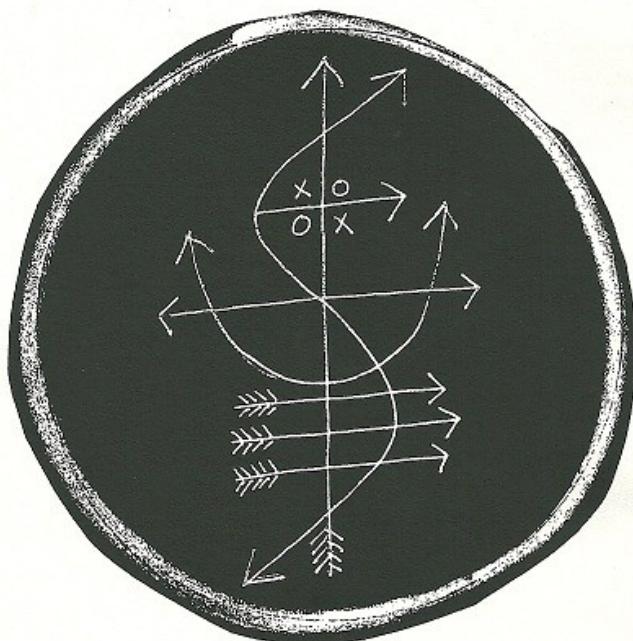
LUCERO CALUNGA



CALUNGA



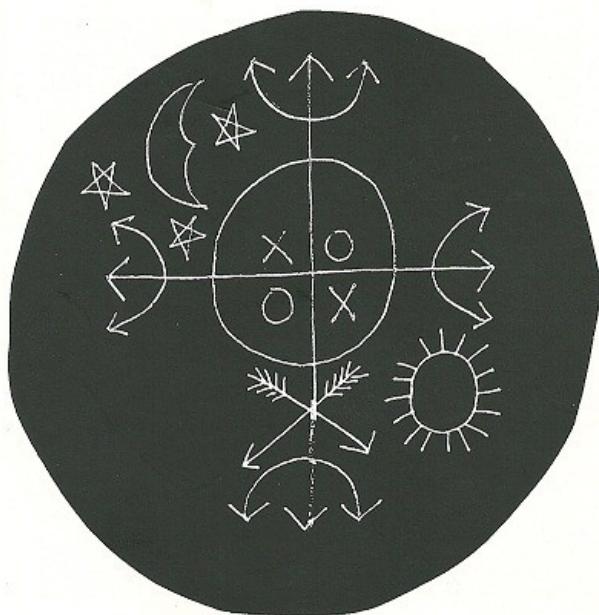
MAMA SHOLAN GUENGUE BRILLUMBA CONGO ACABA EN LO PROFUNDO DEL RIO



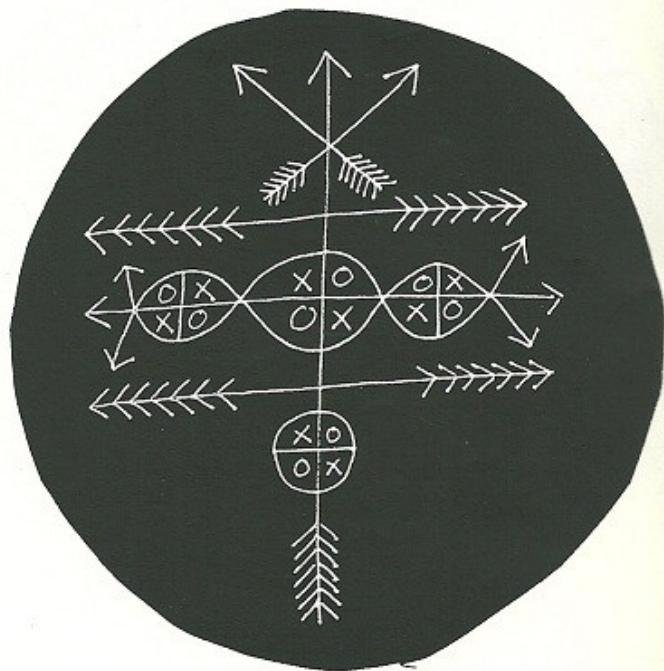
TEMPO



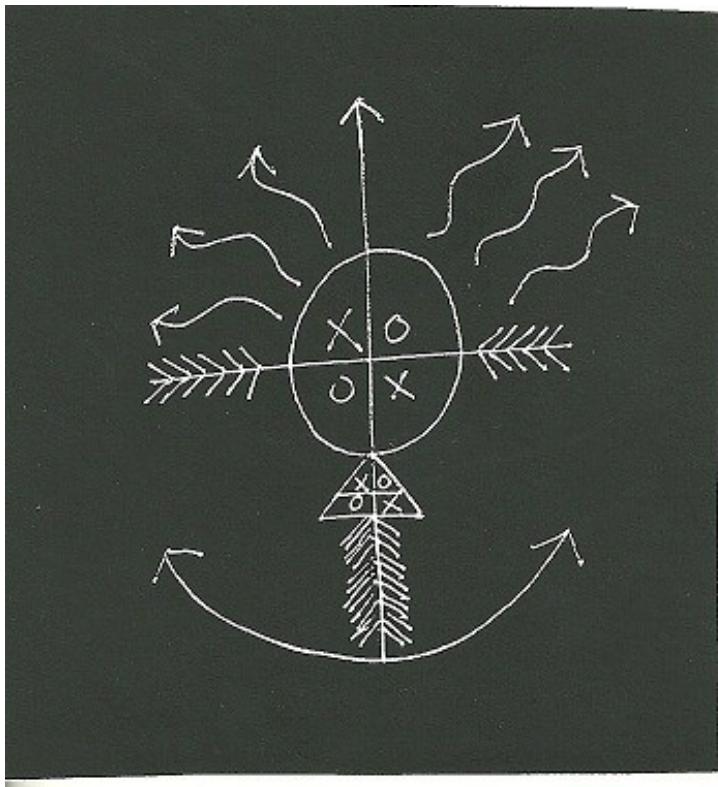
JUREMA VENCE BATALLA



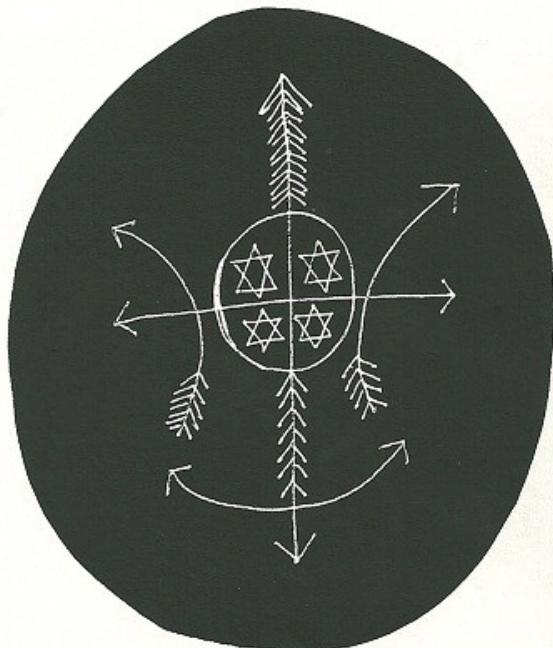
LUCERO FOR THE CALDERO ESPIRITUAL



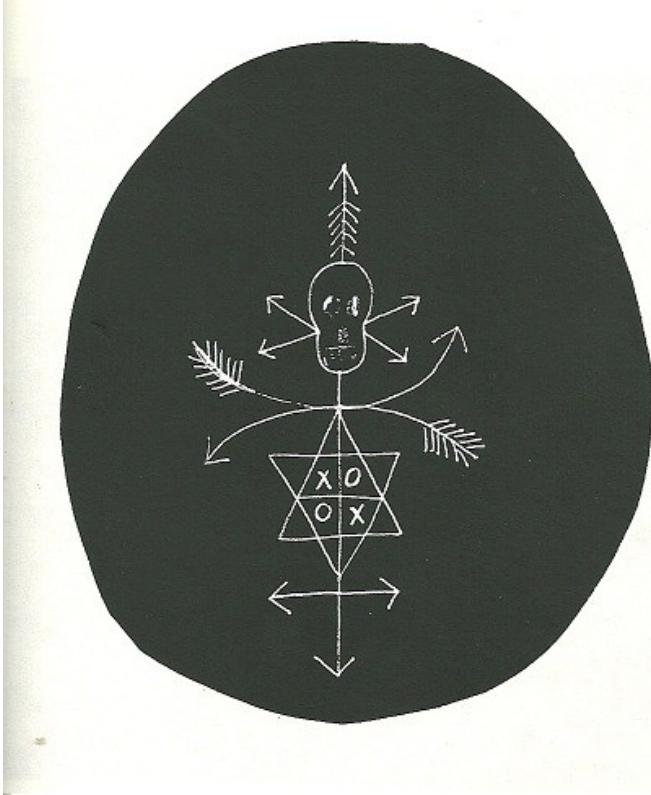
LUCERO FOR THE SPIRIT SIETE RAYOS



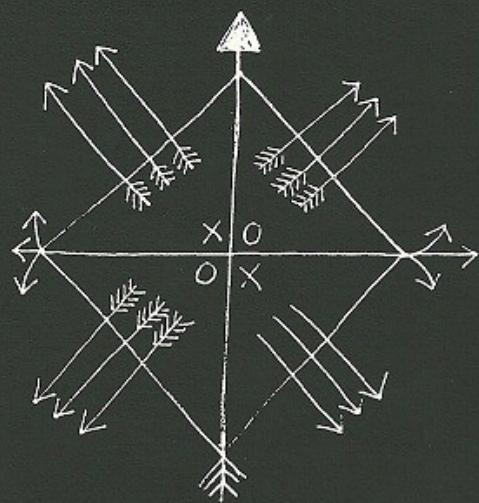
LUCERO FOR THE SPIRIT MADRE DE AGUA



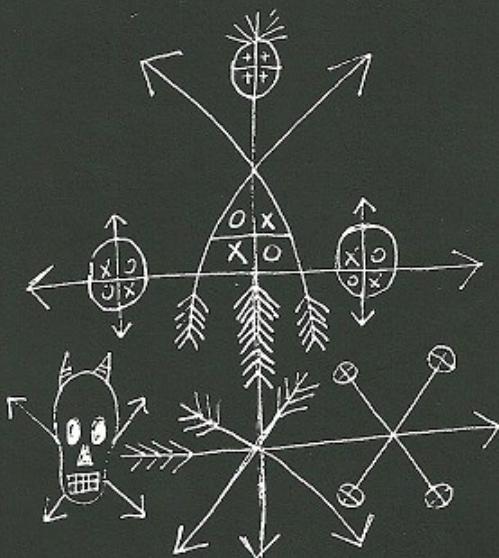
LUCERO FOR THE SPIRIT MAMA SHOLAN GUENGUE DEL RIO
SECO & LUCERO FOR THE SPIRIT MAMA SHOLAN GUENGUE
BRILLUMBA CONGO ACABA CUENTA EN LO PROFUNDO DEL RIO



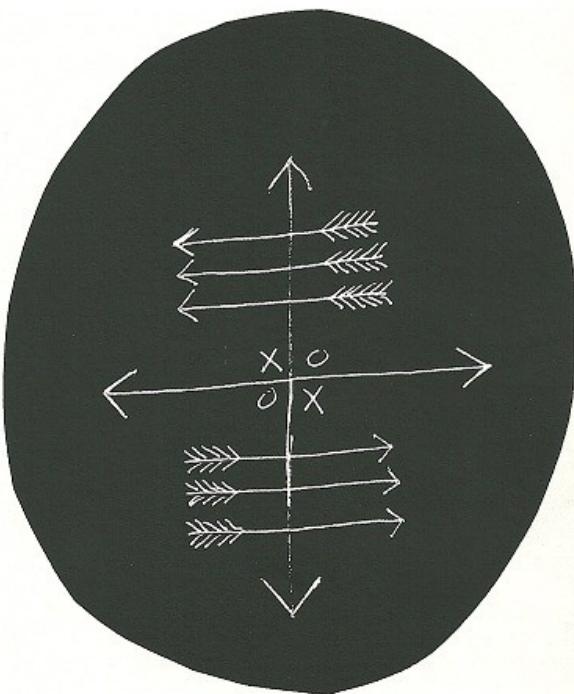
LUCERO FOR THE SPIRIT CENTELLE NDOKI



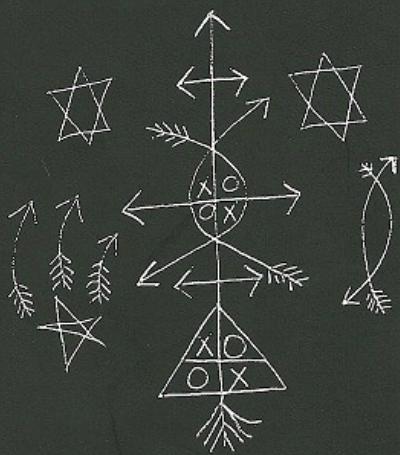
LUCERO FOR THE SPIRIT ZARABANDA



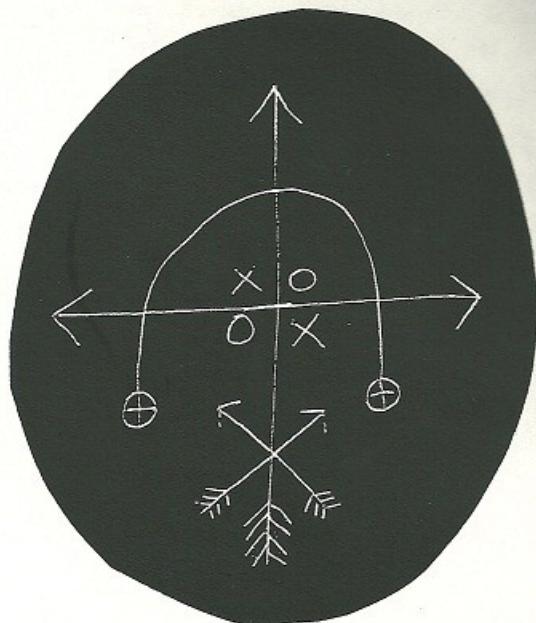
LUCERO FOR THE PRENDA JUDIA



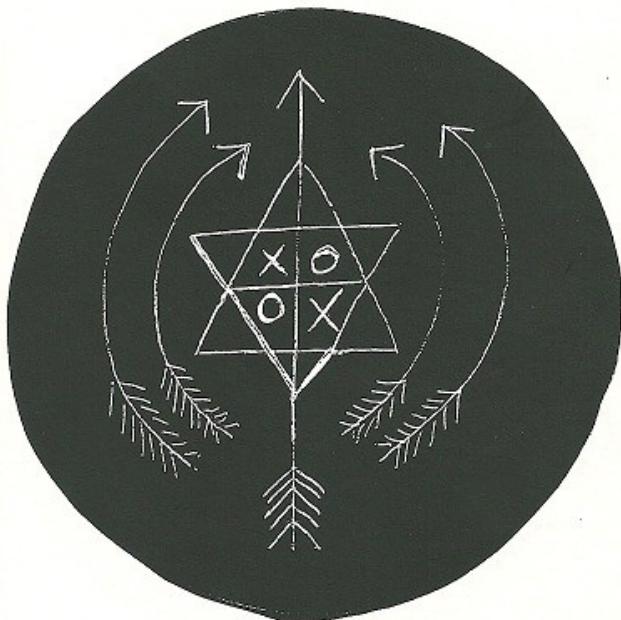
LUCERO FOR THE SPIRIT TEMPO



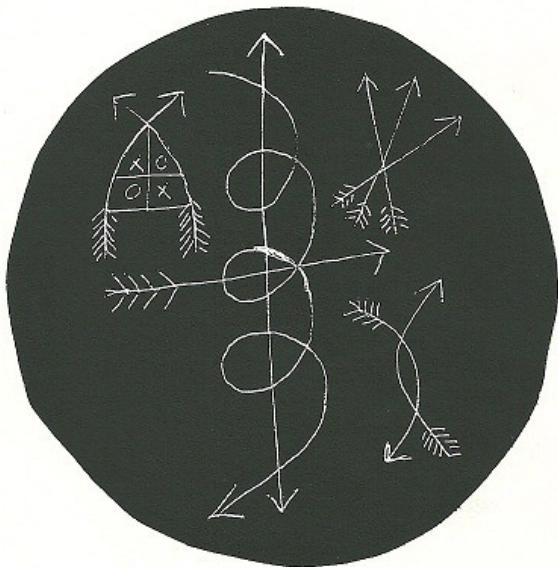
LUCERO FOR THE SPIRIT KOBAYENDE



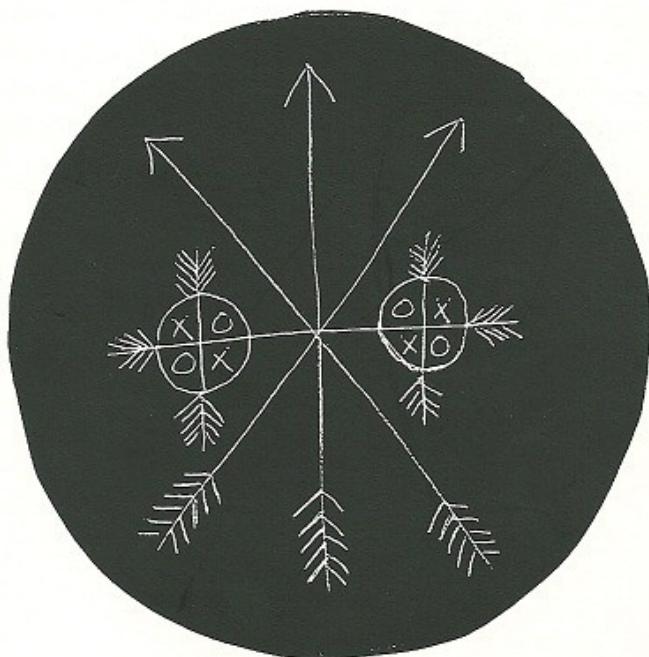
LUCERO FOR THE SPIRIT TIEMBLA TIERRA



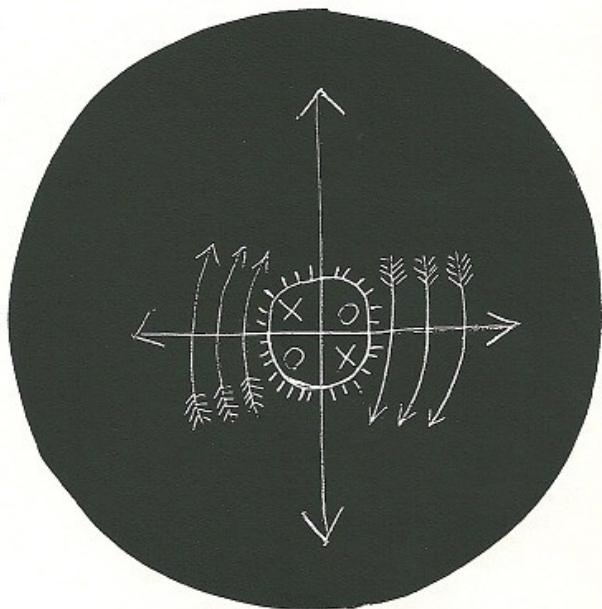
LUCERO FOR THE SPIRIT BRAZO FUERTE



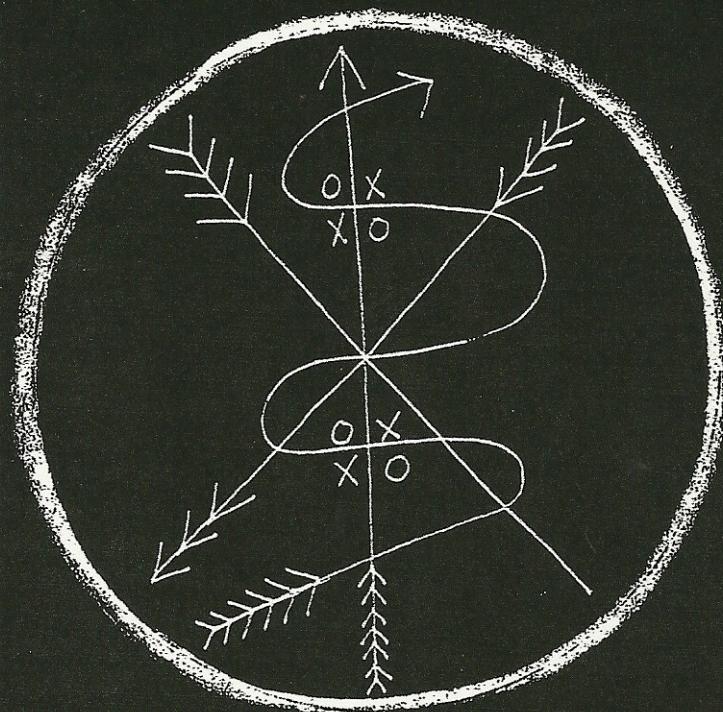
LUCERO FOR THE SPIRIT CABO RONDO & LUCERO FOR THE SPIRIT JUREMA VENCE BATALLA



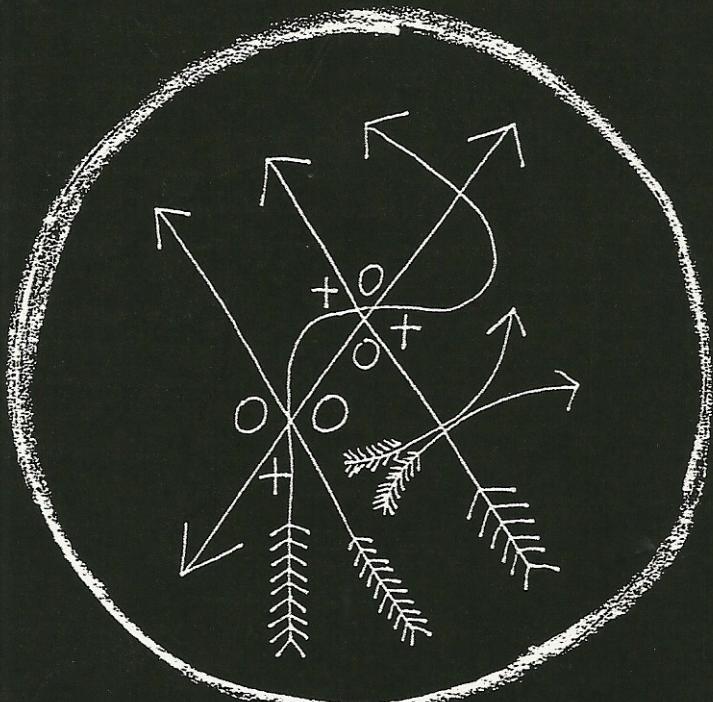
LUCERO FOR THE SPIRIT NSAMBA NTALA



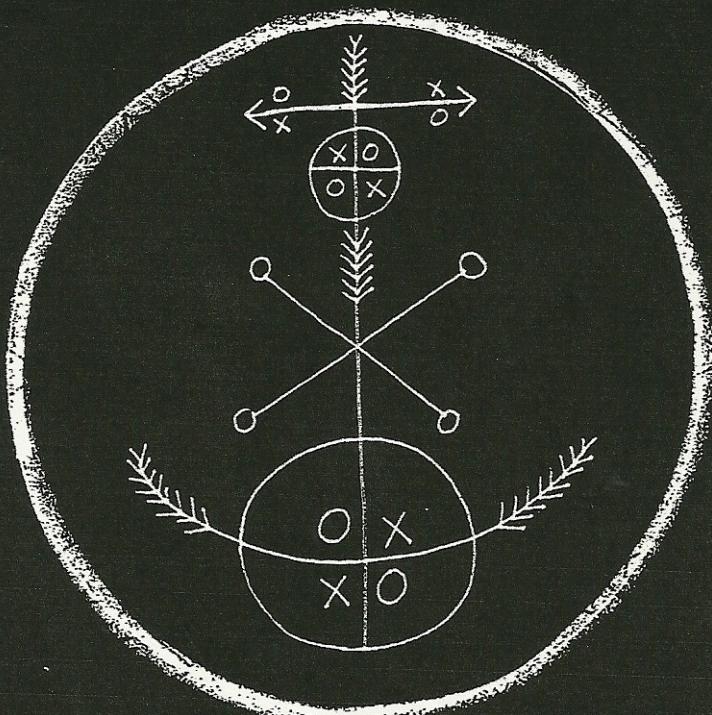
LUCERO FOR THE SPIRIT TIEMPO VIEJO



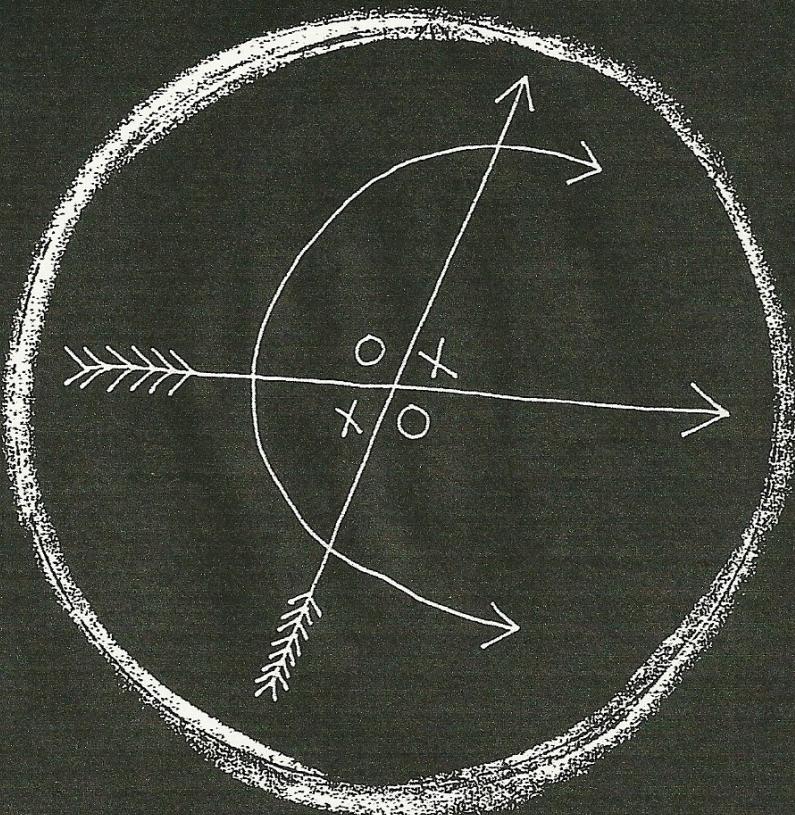
CEMETERY RITUAL



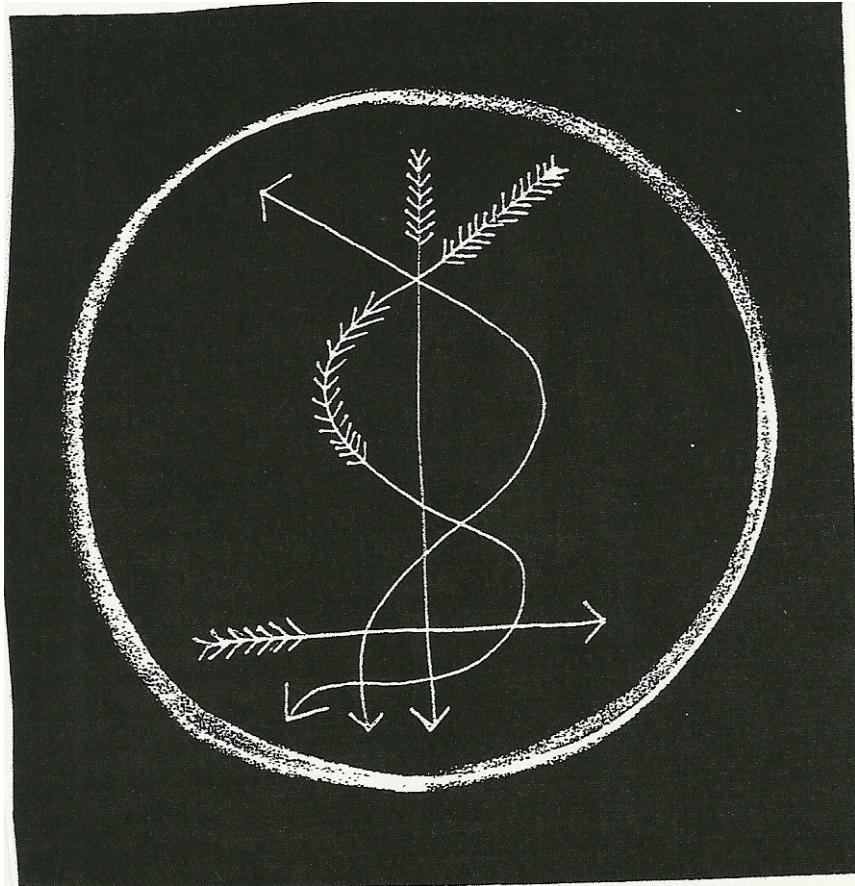
FOREST RITUAL



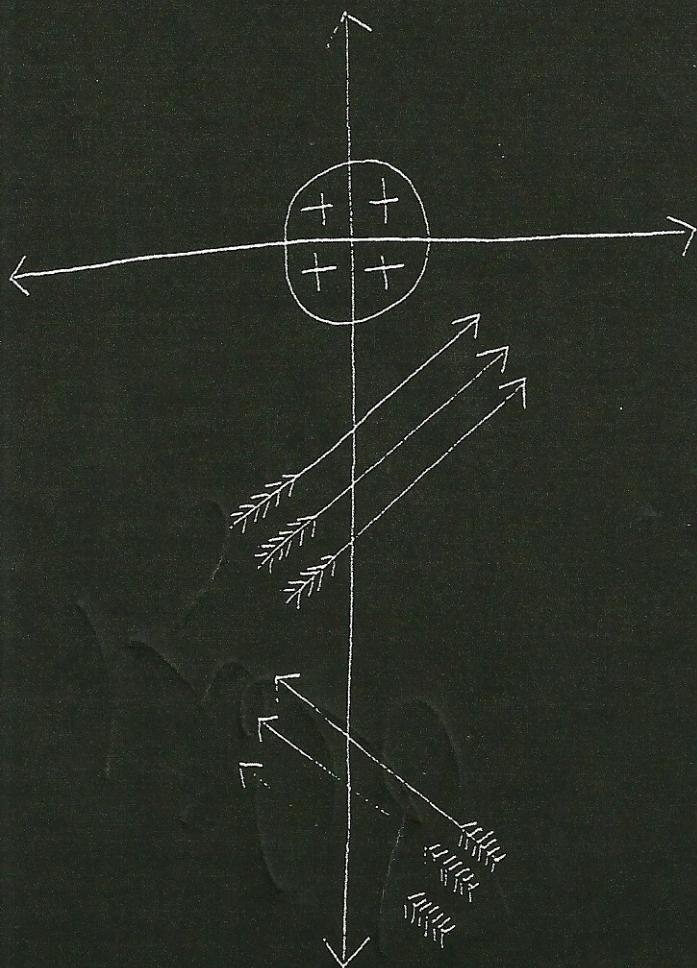
RAILROAD RITUAL



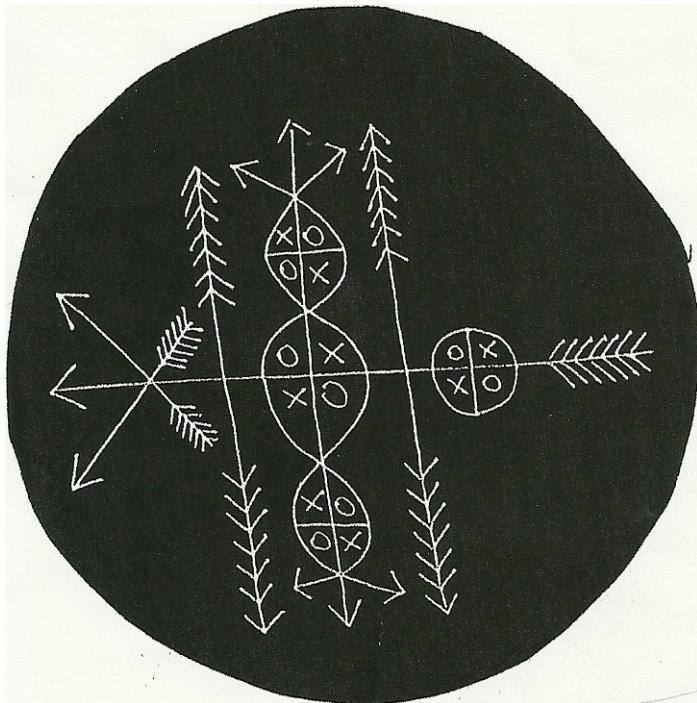
RIVER RITUAL



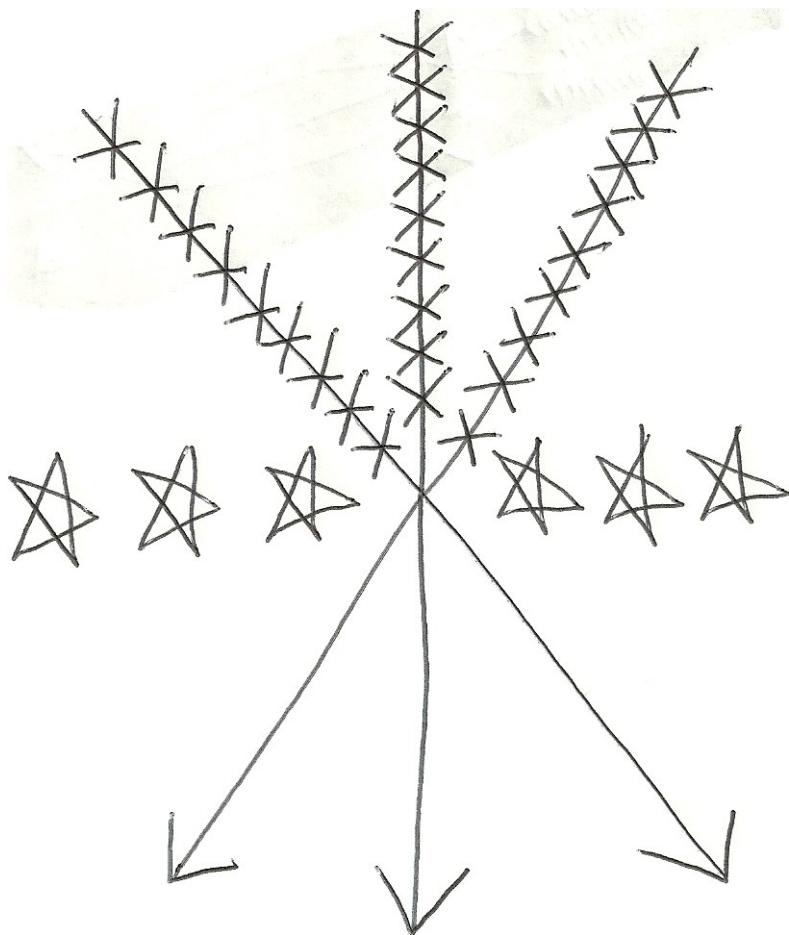
MOUNTAIN RITUAL



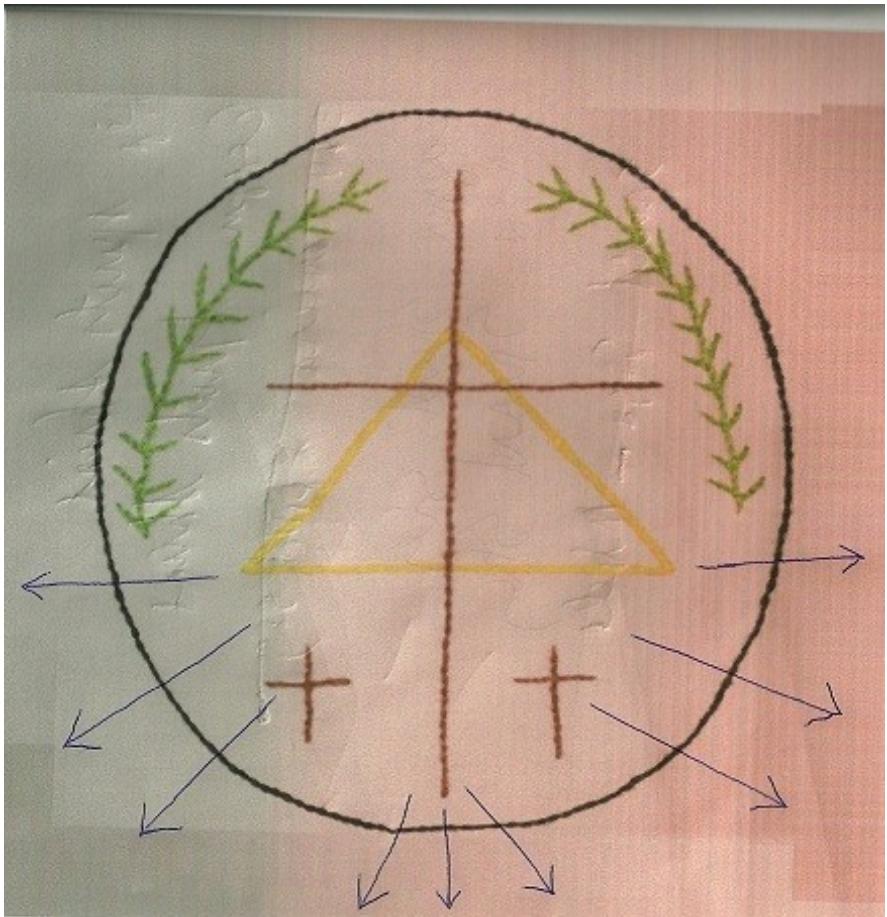
FIELD RITUAL



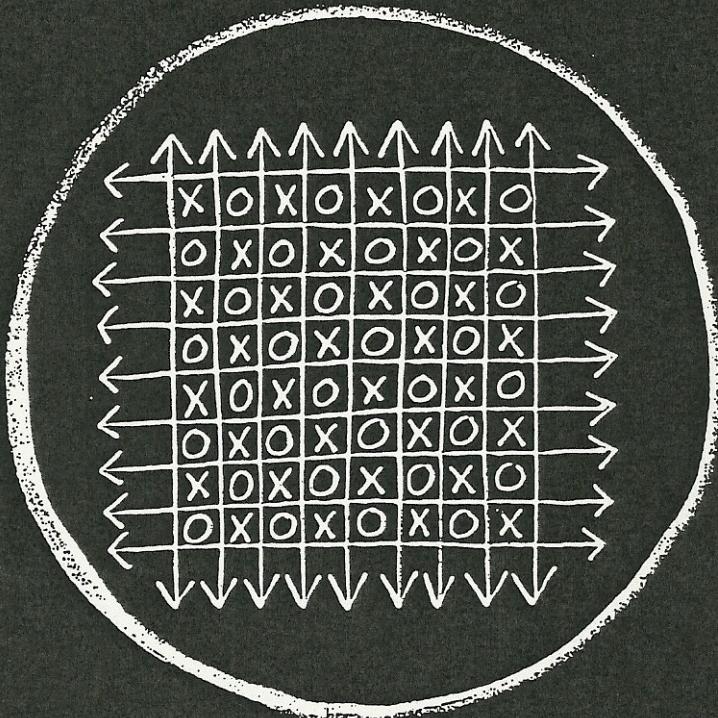
OCEAN RITUAL



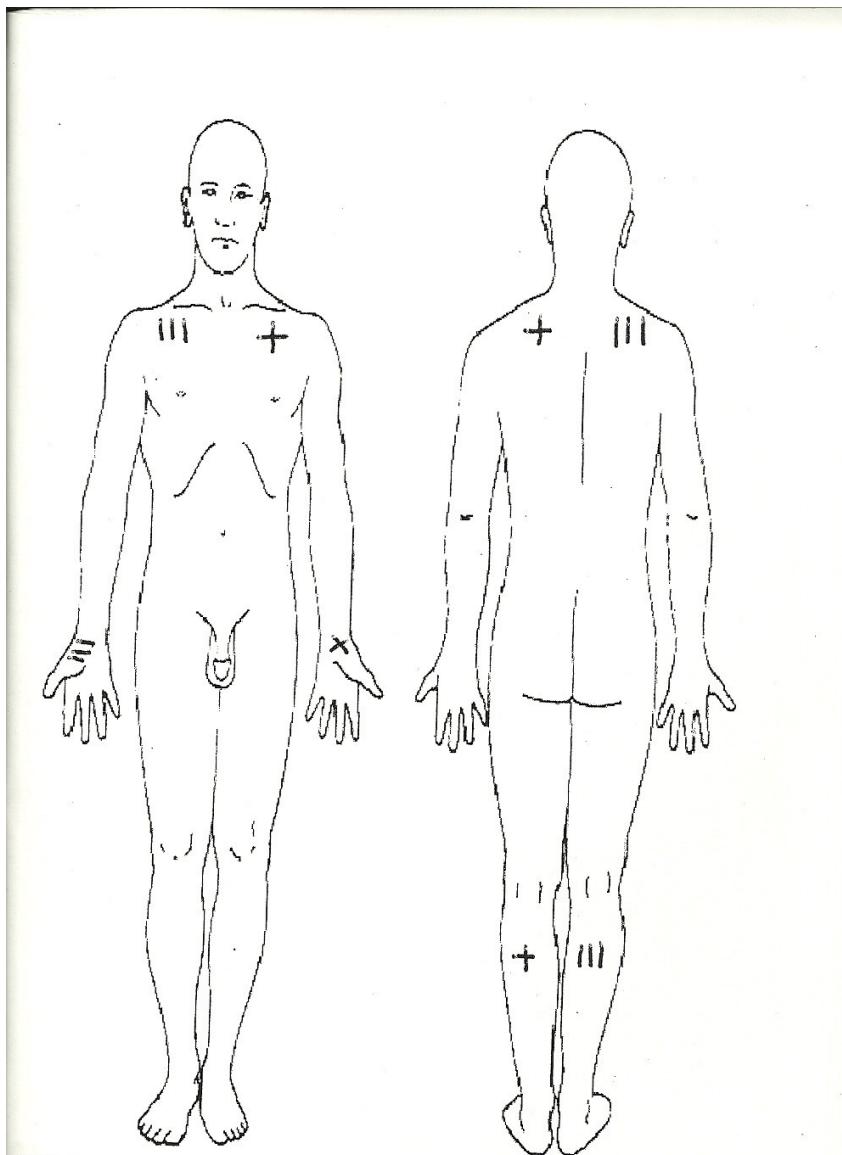
AJE SPIRITS



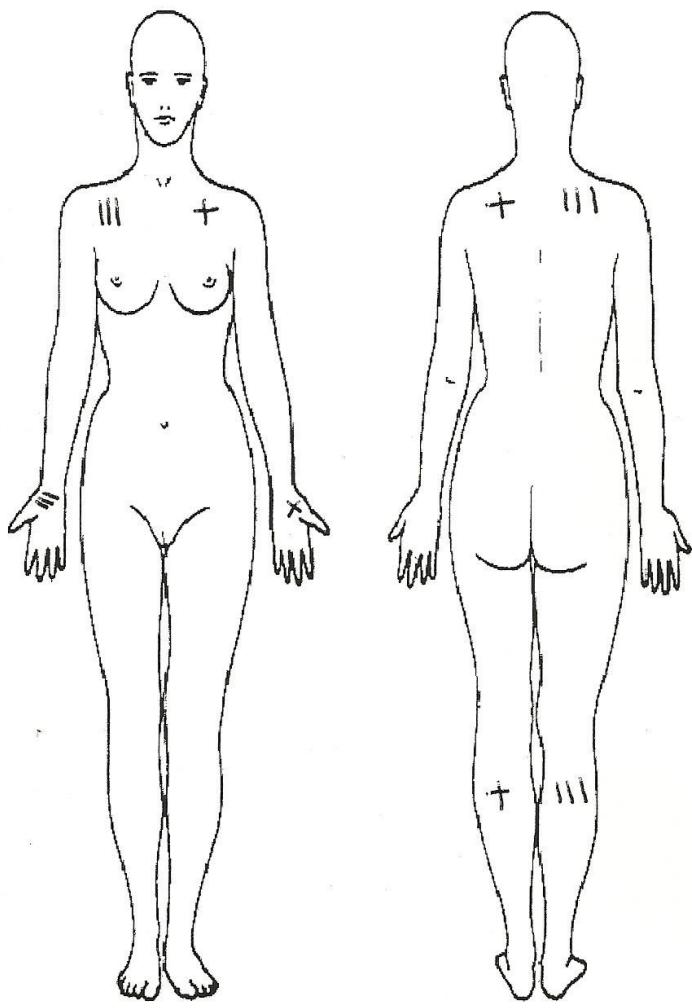
EGGUN SPIRITS



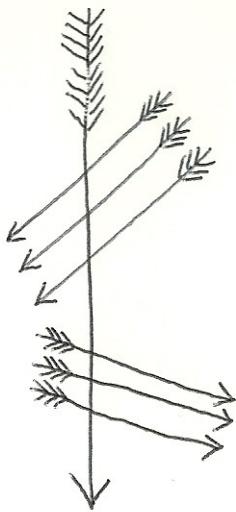
EGGUN SPIRITS



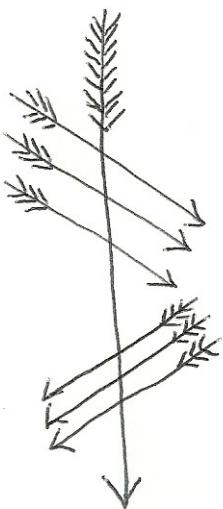
A DIAGRAM SHOWING THE PLACES WHERE THE RAYADO MARKS MUST GO. THIS DIAGRAM CAN ALSO BE USED TO DETERMINE WHERE THE MARKS GO WHEN AN INDIVIDUAL RECEIVES OZAIN.



A DIAGRAM SHOWING THE RAYADO MARKS (WOMAN)

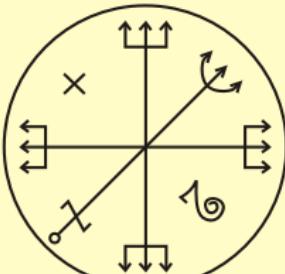


(A) Left side

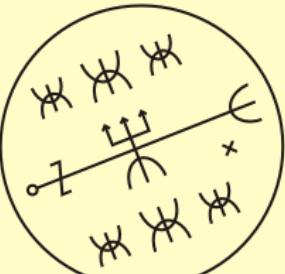


(B) Right side

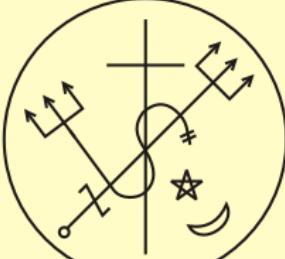
THE ABOVE MARKS ARE USED FOR THE OZAIN INITIATION INITIATION RITUAL. PLEASE NOTE THAT THE OZAIN INITIATION CEREMONY CAN ONLY BE RECEIVED BY MEN.



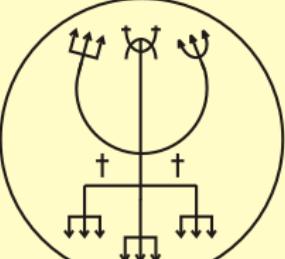
Exu Calunga



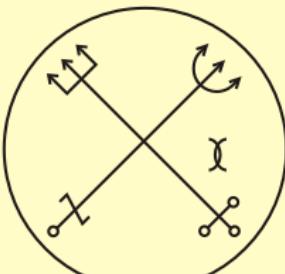
Exu Calunga



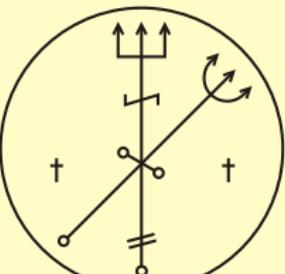
Exu Malê



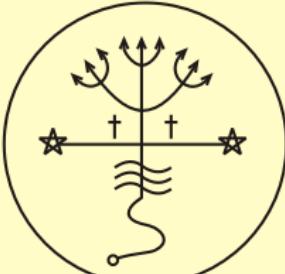
Exu Mangueira



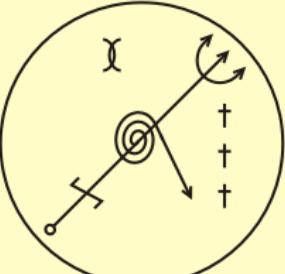
Exu Barabô



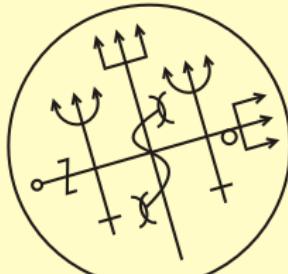
Exu Toquinho



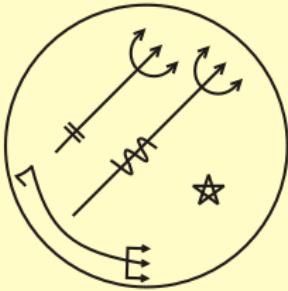
Exu Maré



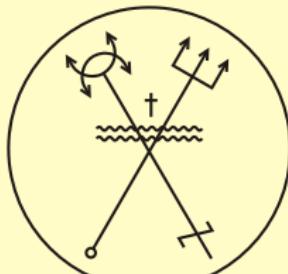
Exu das Matas



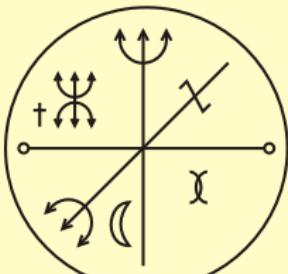
Exu da Meia-Noite



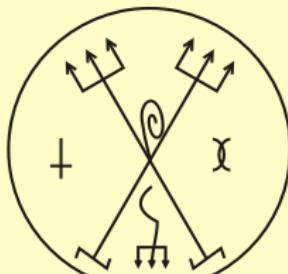
Exu das Matas



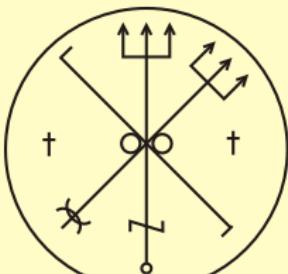
Exu Mirim



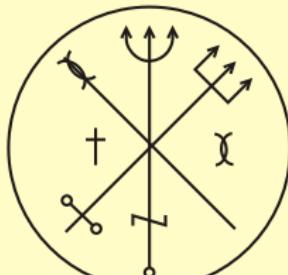
Exu Morcego



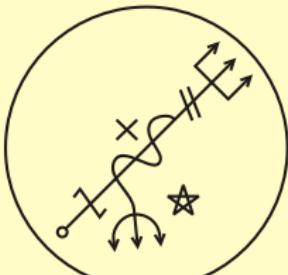
Exu Mulambo



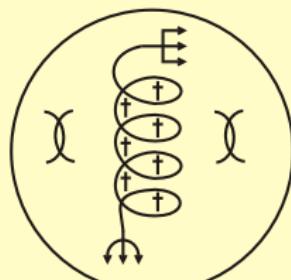
Exu Tira Teima



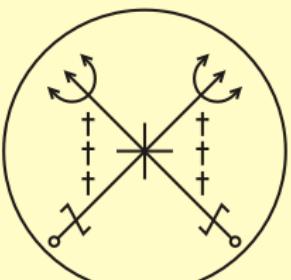
Exu Tiriri



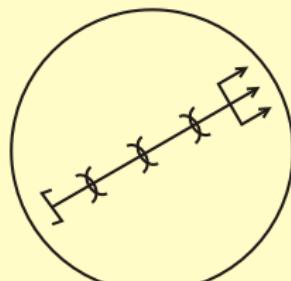
Exu Tata Caveira



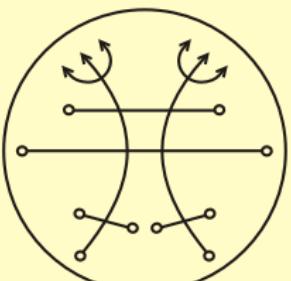
Exu Toco Preto



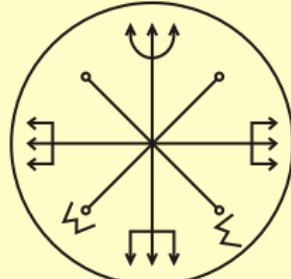
Exu Tranca Tudo



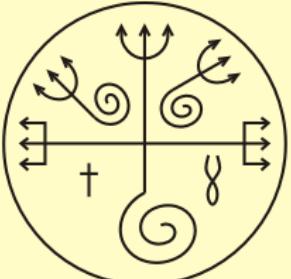
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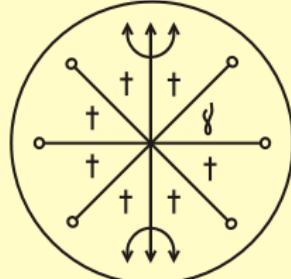
Exu Tronqueira



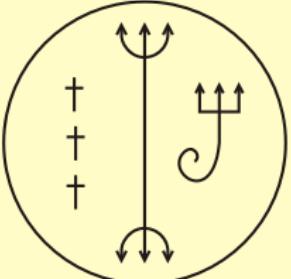
Exu Tranca Gira



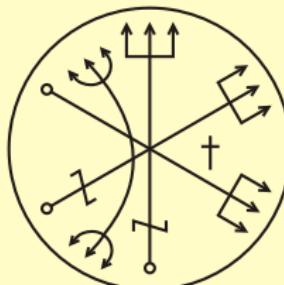
Exu Veludo



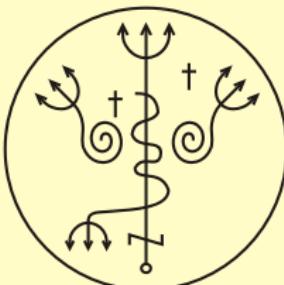
Exu Tranca Ruas



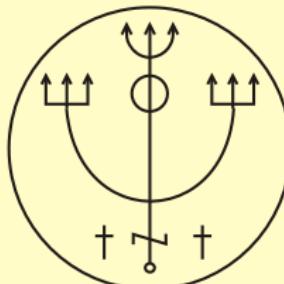
Exu Pagão



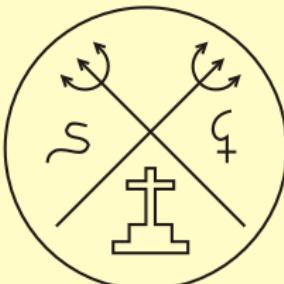
Exu Pedra Negra



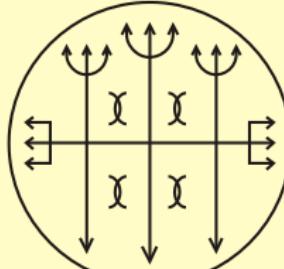
Exu Poeira



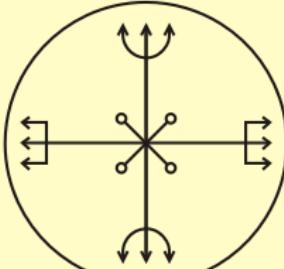
Exu Pemba



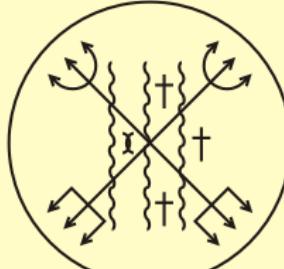
Exu Quirombô



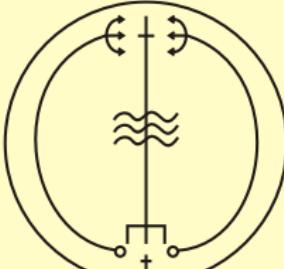
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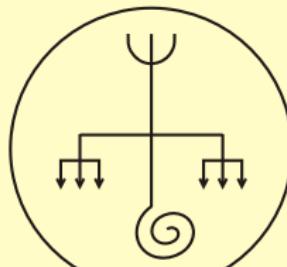
Exu Rei



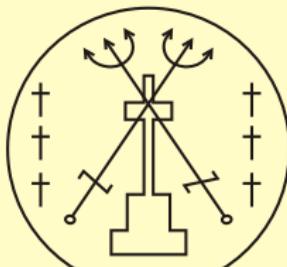
Exu Pinga Fogo



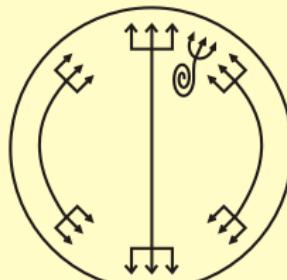
Exu dos Rios



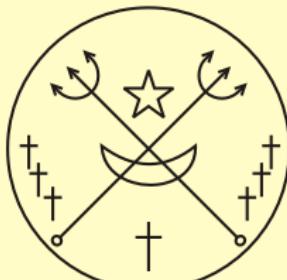
Exu Sete Catacumbas



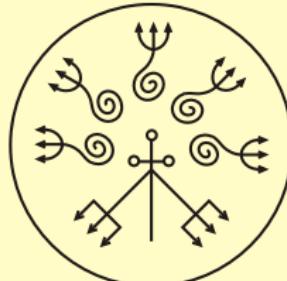
Exu Sete Covas



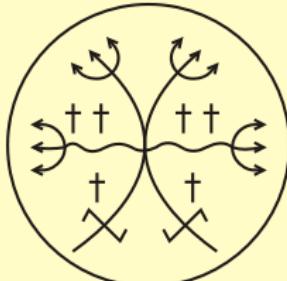
Exu Sete Chaves



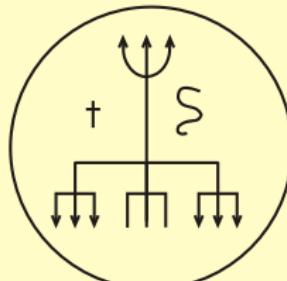
Exu Sete Cruzes



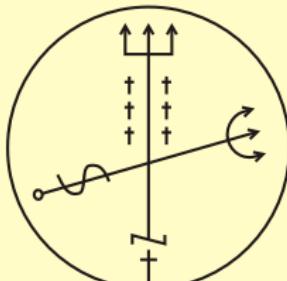
Exu Sete Encruza



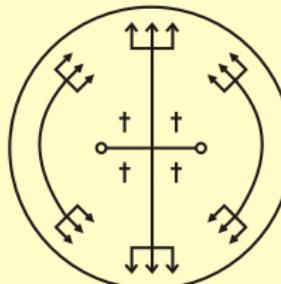
Exu Sete Encruzada



Exu Sete Pedras



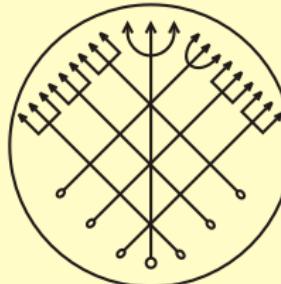
Exu Sete Poeiras



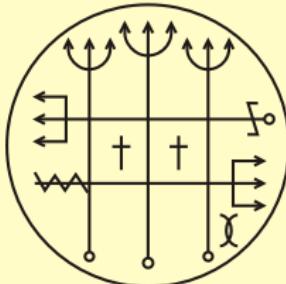
Exu Sete Porteiras



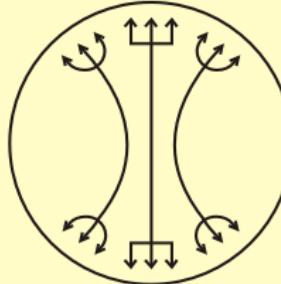
Exu Sete Sombras



Exu Lalu



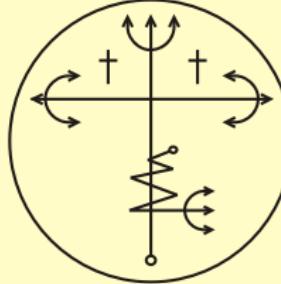
Exu Lalu



Exu do Lôdo

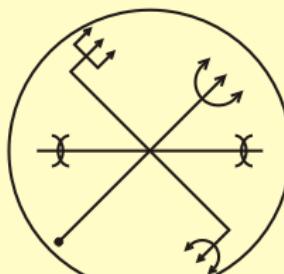


Exu Lonan

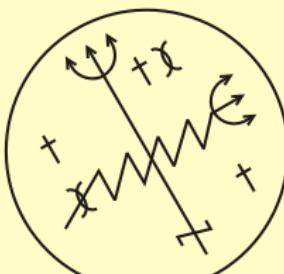


Pontos do Exu Lucifer

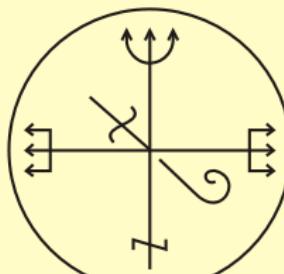




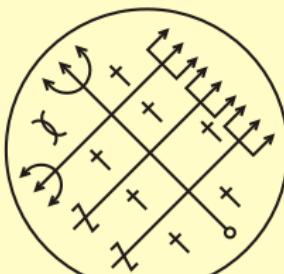
Exu Bara



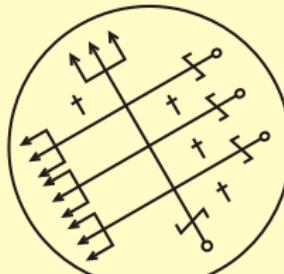
Exu Arranca Tôco



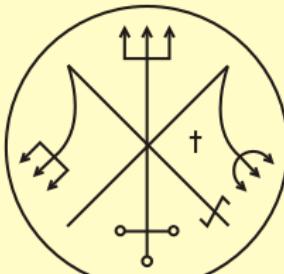
Exu Brasa



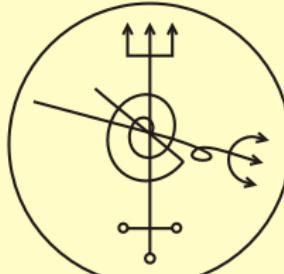
Exu do Cemitério



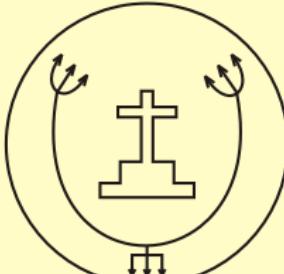
Exu do Fogo



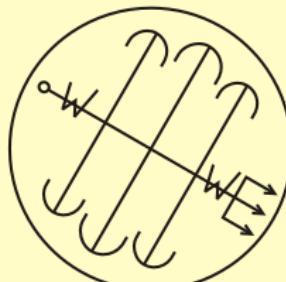
Exu do Fogo



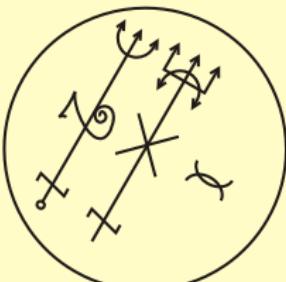
Exu Gira Mundo



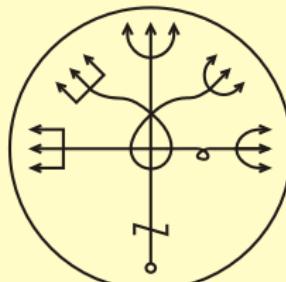
Exu Kaminaloã



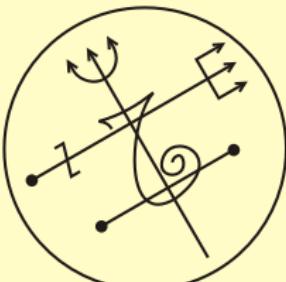
Exu Corta-Corta



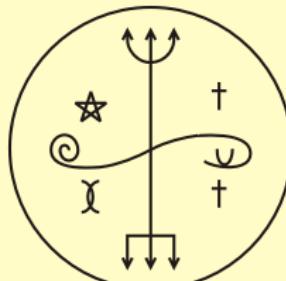
Exu Corta-Corta



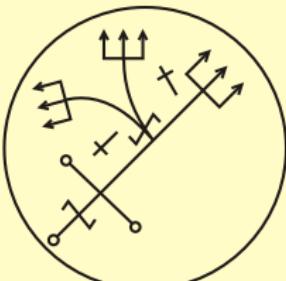
Exu Ganga



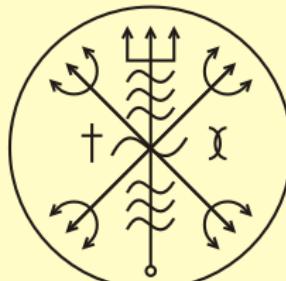
Exu Ganga



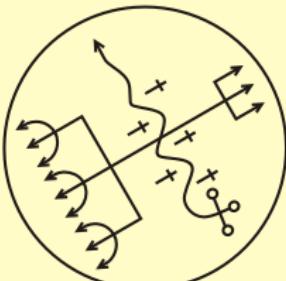
Exu Gargalhada



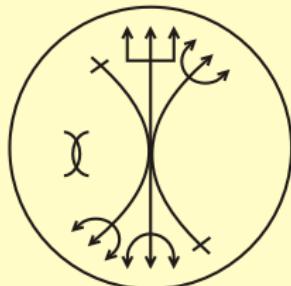
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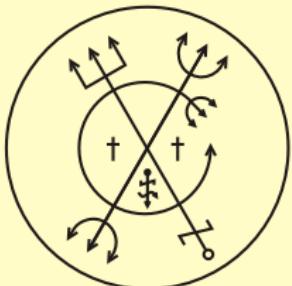
Exu Calunguinha do Mar



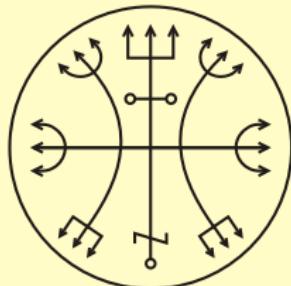
Exu Campina



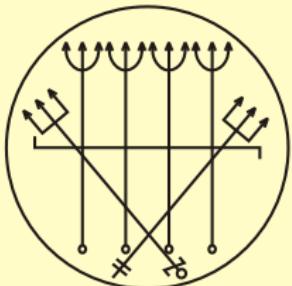
Ponto de Exu da Capa Preta



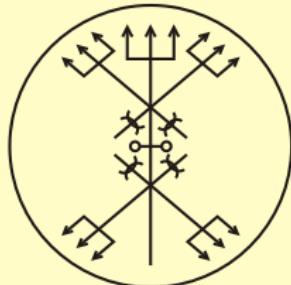
Ponto do Exu da Capa Preta



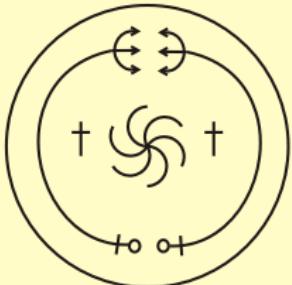
Exu de Caveira



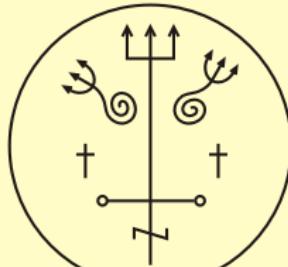
Exu de Caveira



Exu dos Ventos



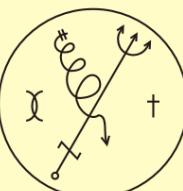
Exu Vira Mundo



Exu Zé Pilintra



Maria Mulambo



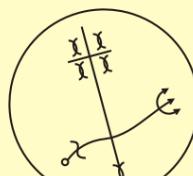
Maria Padilha



Maria Quiteria



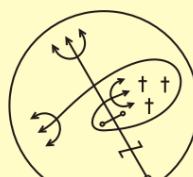
Pomba Gira



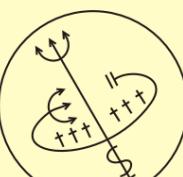
Pomba Gira das Almas



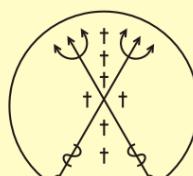
Pomba Gira Menina



Pomba Gira Cigana



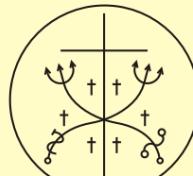
Pomba Gira Cigana



Pomba Gira da Praia



Pomba Gira Rainha



Pomba Gira do Cruzeiro

SPANISH - ENGLISH - CONGO TERMINOLOGY

Abanico / fan - nfu

Abey - abanké

Abrir / open - wuanka, duilando

Abrojo - ngingo, nguino

Abuelo / grandfather - nkaí, nkuku

Acacia - to - pia

Aceite / oil - masi maki

Actividad / activity - kinyángla

Adelante / come forward - yalangá ngui

Adivinar / divination - vititi menso (con espejo mágico), vititi nkobo(s) (con caracoles)

Adivino / diviner - kusambulero, ngango ngombo, vititi sambidi-lango (vista del conocimiento)

Adorno / - bután dumba, mona

Africa / africa - wánkila

Agua / water - mansa, manso, masa, mesi, ymasa

Aqua Coco / coco milk - mansa kanputo, masa kanputo

Aqua del mar / ocean water - kalunga, galunga, mansa kalunga, masa kalunga

Aqua del río / river water - mansa cholán, masa cholán

Aguardiente / rum / palm wine - malafo, mansa ngangulero

Aire / air - nkili, kunanfinda

Ají = aji / pepper / bell pepper - fótila

Ajo / garlic - diamputo, niasa

Alamo - machuso, mechuso

Albahaca / basil / sweet basil- medaló, guánguao

Alcohol / alcohol - malafo mbinga, mabinga

Algodon / cotton - duambo

Almendra / almond - eguinsé

Alta / high - simane, sambi, sambia, nsambi, nsambia

Altar / alter - brandikú sambi, brandikú nsambi

Amado / a loved one - nguá

Amar / to love - ngolele

Amanecer / to waken - dikolombo dikuama

Amarillo / yellow - lola, moamba

Amarrar / tie / to tie - kuta, nkuta

Amiga / female friend - nkundi, yejé

Amigo / male friend - wankasí

Amigos / friends - bakundi

Amuleto / amulet - macuto, makuto

Ancestro / ancestor- bakulá

Antepasado / deceased - bakulá

Aquí / here - munankuto, munankutu

Araña / spider - masu

Arbol / tree - bukuá, musi, yaiti

Arena / sand - miseke

Aretes / ear rings - ngungu

Arodillar / kneel - fukama

Arroz / rice - eloso, loso, yaloso

Avispa / bee or wasp - supiwanpungo

Ayudar / to help or assist - kawuanko

Azogue / mercury - fendingondé

Azul / blue - bundi

Babosa / snail - yerebita, soyanga

Bailar / to dance - kina kuame

Baile / dance festival - kizumba

Ballena / whale - lauriako

Bandera / flag - dimbre, kanda, lelensuata

Bañarse / to bathe - munia

Baño / bath - sala

Barco / boat - kumbe, nkumbe

Barriga / stomach - malusa, kibumo

Bastante / plenty - mbongo

Baston / walking cane - tongo

Basura / trash - nsasa, ntiti

Bata / dress - matutu

Bautizo / baptism - botika, gangangó

Beber / to drink - mu

Bebida / drink / liquor - chamba, malafo

Bendición = bendicion / blessing - dingansuá

Bichito (s) / small bug - bitilengo, (nfimán)

Bicho (s) / bug - munfüira, (muninfüise)

Bien / well / be well - kiambote

Bigotes / beard - sanso, nsanso

Blanco / white - mundele

Boca / mouth - nuá, nia mua, munan nuá, moá, nakó

Bolsillo / pocket - kuto, nkuto, munankuto

Bonita / pretty - mlombe, mbuta

Bota / throw away - lusango

Botar / to throw - yosa

Botella / bottle - fumbo, buate

Brazo / arm - lembo batolembo

Brocha / brush - sama

Bruja / witch / sorceress - guenge, nguenge

Brujería = brujería / witchcraft - kindamba, mayombe, mumbanda

Brujo / wizard / sorcerer - tata nganga, tata nkisi, tata ndoki, tata mayombe, nbandoki, ndongo, ngangulero

Bruto / dummy - matutu

Bueno / well - bundu, lulendo, mbote

Burro / donkey / ass - kombo bongalá

Caballero / gentleman - ndo, paná

Caballito del diablo / horse (mount) of devil - nkombo akinó, nsusu
muteka, abalán pemba, kombo iata iabuiri

Caballo / horse - batu, nialo, nialu, fato, nfato, nkato

Caballo medium / spiritual medium - ngango ngombo, nganga ngombo

Cabeza / head - brukoko, ntu, mulunda

Cabildo / home - munanso

Café = cafe / cuban coffee - kundia, kasá, kualikilo

Calabaza / squash - malampe, nalé, makuké, maluké

Caldero / pot - kiso, nkiso, muluguanga

Calentura / hot cold flash - fuka, mfuka

Caliente / hot - banso

Calor / very warm - banso, muyodo

Callar / quiet - guisá

Calle / street - nsila, sila

Cállese = callese / be quiet - kawako matoko

Cama / bed - tanda, lukuame, mfuembe

Camarón = camaron / shrimp - brinda, nbrinda

Caminar / to walk - kiamene, kuenda, kiako

Camino / road - kuenda, kuendan, nsila

Campana / bell - ngongo

Campo / country-farm - kunayonda, kunayanda

Campo / country-woods - nseke. mumuseke, miseke

Canasta / basket - kawuandi

Candado / lock - matuí, kumba

Candela / fire - bansa, bánsua, nbánsua, mboso, ntuya, baso, mbaso

Canela / cinnamon - mokoko wando

Cantar / sing - nfindan

Canto / song - nfinda, mambo

Caña / cane - mikanga, misanga, muengue, marioka

Caña de azúcar / sugar cane - madiadiá, musenga

Caña brava / bamboo - matombe

Cañon / canon - matende

Cara / face - bundí, itama

Caracol / shell - nkobo, bonantoto, simbu

Carbón = carbon / charcaol - etía

Cárcel = carcel / jail (ed) - Nso gando, kutamu labambu

Carne / meat - mbisi, bisi, mbifi, bifí

Carnero / ram - meme, dimeme

Carta / letter - mukanda, nkanda

Casa / house - nso, munanso

Casado / married - nklá

Casamiento / to marry - kusakana, longo

Cáscara = cascara / shell or outer cover - lele

Catorce / fourteen - kumiuyá

Cazador / hunter - mbole, walube

Cazar / to hunt - kuela

Cazuela / cauldron - balonga, balongo, kalubango, mulanganga, guincho, nguinchó

Cebolla / onion - molalo, alulosa, abubosa

Ceiba / ceiba pentandra - nsambi, ngunda, ngundo, nsambia, sambia, sambi

Cementerio / cemetery - nfindantoto, kunanso, kunasinda

Ceniza / ashes - mpolo kubí, mpolo banso

Cerebro / mind - samidilango

Ciego / blind - wafamensu, kanaba

Cielo / sky - nsulu, sulu

Cien / hundred - nkama

Cigarro / cigar - nsunga, sunga

Cigarillo / cigarette - nsunga mene, sunga mene

Cimarrón / escaped slave - pakase lele

Cinco / five - ifumo

Cintura / waist - eluketo, munila

Ciudad / city - mbansa

Clavo / nail - manan sonyé

Cobrar / charge - igana

Cocina / kitchen - lambe

Cocinar / to cook - ise

Cocinero / a cook - mulombi, mualambi

Coco / coconut - kano mputo, babomela busa, bana coco

Cocodrilo / crocodile - gando munadansa

Coge / take - kuata

Coger / to take - tala

Cojo / limping - guafákulo

Collar / necklace - sanga ndile, nkutu dilanga

Comer / to eat - gako, lubia

Comida / food - ndiá, uria, udia

Compañero / companion - mpanga samba

Comprar / to buy - kuenda suila, kita

Contar / tell - nika

Contento / happy - matoka kawuando

Conversando / conversing - banbangán

Conversación / conversation - burokoko

Corazón = corazon / heart - ntimate, nbundo

Corojo / palm oil - ntunde

Correr / run - lenga

Corriendo / running - san san

Cráneo = craneo / cranium = skull - kiyumba

Crucifijo / crucifix - nkagui, nsambiapiri

Cruz / cross - njubo, tanda, kabusa

Cuarto / room - suako

Cuatro / four - iya, tatu, efuá

Cuatro espquinas / four corners - dilu, ndilu

Cuatro vientos / four winds - kulusu, lucero

Cuba / cuba - ngundo, kimputo

Cubano / cuban - wanfuto

Cucaracha / cockroach roach - nfusé, mpesí, pese, mpese

Cuchara / spoon - luto, nalende, kalú

Cuchillo / knife - mbeleko, bele, mbelefina

Cuerpo / body - nitu, masimenga, fumanguame

Cueva / cave - kasimbo, kasimba

Cuidado / careful - kirio, nkirio

Culebra / snake - mbamba, mbambo, sima, nsima

Curandero / healer - Ngango buka, gangantare

Chivo / goat - chenché, ekomba, kambo, kombo, nkango, nkongo

Chusma / trashy female - ñángara

Chismoso / nosy + gossiper - ndimanguiwa

Chiquillo / small child - watoko, guatoko

Chino / chinese - mingango, mogango

Dame / give me - kuende, atuyá, támbula, simba, mpandika

Dar / to give - kuba

Daño / harm - diambo, kualono

Dedo / finger - mioko, mioka, ngüika

Dedos / fingers - nlembó, lembo

Derretir / melt - languán

Deseo / desire - ntondele

Despacio / slow(ly) - sualo sualo

Despierto / awake - wiriko

Desprenderse / tear away from - sakri, sakrilá

Día = dia / day - bá, muine, melembé, lumbo

Diablo / devil - ndoki, kibundo, karire, minianpungo, kachanga, tata
lubuisa, sampungo, doki

Diente / teeth - menu, meno

Diez / ten - kumi

Dieciséis = dieciseis / sixteen - kumisabami

Diecisiete / seventeen - kumisabuare

Dieciocho / eighteen - kuminona

Diecinueve / nineteen - kumifuá

Dinero / money - nsimbo, simbo, simbongo, nbongo

Dios / god - nsambi, sambi, nsambia, sambia

Dioses / gods - mpungos, npungos, mpungo, npungo

Diosa / goddess - mpungu

Doce / twelve - kumiyyole

Dolor / pain - yela, lunsa

Domingo / sunday - diansona

Doncella / virgin - kiwaka

Donde / where - kilumbo, kiló

Dormir / sleep - léka, solele

Dos / two - yolé, tauo, yari

Duele / it hurts - yele

Dueña = duena / female owner⁶⁷⁸ ñguda nkita

Dueño = dueno / male owner - gangán gumbo

Dueño = dueno / owner - dundu mbe

Dulce / sweet - dimbo, ndimbo

Durante dia / during daytime - kunanga

Durante noche / during evening = kuseka

Durmiendo / sleeping - talekendo

Edad / age - kisoko

EI / he - muene

Ella / she - muena

Elefante / elephant - nsacho, insan, bondantuei, pakasa sao, nsao

Embarazada / pregnant - loyú

Enamorado / lover - yambisa

Enano / dwarf - ndundu mbaka (evil)

Encender / light up - tuya, ntuya

Enciende / light it - songuilá lumuine

Energía = energia / energy - wánga

Enfermedad / sickness, disease - kuakumenu, yari yari, yemba, yembo

Enfermo / sick person - yera, yari, yányara, tubelanga

Enojarse / get mad - fula botán kando

Entender / understand - tukuenda⁶⁸

Enterrar / bury - kufunda

Entierro / burial - lukamba nfinda ntoto

Entrar / enter - kota

Envidia / envy - kimpa, kimpalu

Epilepsia / epilepsy - nianga

Erección / erection - nfia timbisi

Esclavo / slave - mabika, mubika, muika, mbaki, musensa, babika

Escoba / broom - monsi, nmonsi, kamba, baombo

Esconder / hide - kabansiero, kabanchielo

Escopeta / rifle - nkele, kele

Escribir / write - masanika, chikuere, mukanda

Escuchame / listen to me - guisá

Escuchar / listen - sikilimambo

Español / spanish - musuluwандio

Espejo / mirror - lumuino, lumino, lumueno, vititi menso, vititi mensu, mpaka lumueno

Espejuelo / glasses - lumeno

Espina / thorn - kere benda, kunia

Espíritu = espiritu / spirit - ncuyo, nkuyo, nkisa masa, ngunda, ndúndu, dibamba, yemberekén, dündu, simbi, yimbi, ndoki, indiambo, yimbi

Espíritu (brujería) = espiritu / eñíspirit - kindoki, kilumbo

Espíritu (nganga) = espiritu / cauldron spirit - nfumbi

Espíritu (fantasma) = espiritu / phantasm spirit - musanga

Espíritu (malo) - espiritu / bad spirit - ndoki

Esposa / wife - nkana

Esquina / corner - pambián nsila

Estar / to be - diata

Estoy / i am - yera

Estómago / stomach - puan boane

Estrellas / stars - buetéte, buéte, teténwangam tetemboa, tango bo

nansisa, bunansisa, makoria

Estudiar / to study - kudilonga

Excremento / excrement - tufe, tufi, ntufi

Extranjero / stanger - luwanda, lunwando

Faja / belt - fanda, pondá

Falleció / deceased - tondoló kuame

Fama / fame - bango

Familia / family - kanda

Fantasma, espíritu / phantasm spirit - kinkindikí

Favor / favor - sofeka, nsofeka, masikila

Ferrocarril / train - guio kila, nkumbre kunayiere

Fiesta / party / festival - sikiringoma, kisobiakia, kisingokia ngola, bangalán

Fiesta (baile) / dance party - kuma kiá ngola

Fiesta (musica o música) / music festival - mumboma

Firma / signature or sign - patibemba

Flecha / arrow - fendindé, yilo

Floja / loose - tui kamasinda

Fogón = fogon / stove - kuta, nkuto, munantuya, muyaka, maka

Fornicar / fornicate - timbé, fifita oyongo

Frijoles / beans - guandi, nkita lumbe

Frijoles colorados / red beans - guandu mayonda lele

Frijoles negros / black beans - madenso, mandenso

Fruta / fruit - machafio

Fruta bomba / papaya - machafio kisondo

Fuego / flame - lemo, bukula

Fuerza / strength - ngunsa, golo, ngolo

Fumar / to smoke - basuke súnga, munu suké nsunga, fatibemba

Fundamento / fundamental cauldron, root cauldron - songue, munalanga, pungún bango, yaya wanga, bango sasinguila

Funeraria / funeral - yémба, fuñoso

Galleta / cracker - pojitana

Gallina / hen - nsusu, sunsuketo, susukeké, wanabalo, wanam-bolo

Gallo / rooster - susún kokoro, sunsú kekú, susunwere

Gancho / hook - samio

Ganso / goose - wánkala

Garabato / branch stick - mombala

Gato / cat - kimbungo, chiwabe, fumankano, fundiankane, güai, nguai, tualengo

Gata de magia / magic cat - bumba

Gordo / fat man - buamato

Gracias / thanks / thank you - ndondele, ntandele, tondele, ntan-dala moana, nkimandi, sundi, donso, ndonso, manbote, wuanka, nwuanka

Grande / large - ntukuá

Grupo / group - krikoria

Guanajo = pavo / turkey - nsowawo, asonwá, asowá

Guardar / put away - nbaka

Guerra / war = battle - mulonga, gondomakayira

Guitarra / guitar - lambrilé matoko, sansimatoko

Habla = hablar / speak (to) - bobadinga, boba, mboba, ndinga, taba, ntaba

Hacer / to do - kuila

Hacha (machete) / hachette (machete) - mbele, bele, krengo

Harina / corn meal - diba, ndiba

Hembra / female (girl) - nkendo, nkenta, nketa

Hermana / sister - mpangui yakala

Hermano / brother - aburo, fumbie, nfumbie, niambe, pakisiame, nkombo, nkondo

Hermosa / beautiful - boloya

Hernia / hernia - munúngua

Hierbas / herbs = plants - bikanda

Hierro / metal = steel - songé, nsongé

Hija / daughter - moana, guandin

Hijo / son - munafuto, munanu, munana

Hilo / string - babuso

Hinchado / swollen - mabimbi

Hoja / leaf - difué, kuku, nkanda

Hombre / man - bakala, ambaro, burubano, mabumboa, yakara, ya
kala, yaroka, gualada, mabemba

Hormiga / ant - kiniomi, miasinam, miansiman nfitete, fikaya, fuila

Hospital / hospital - kuanso, kumanso

Hoy / today - lelu, kuanguí, guañí⁸⁵

Hoyo / hole - kuko

Hueso / bone - matari pemba, mfansi, yesi, biyesi, beyesi

Huesos / bones - kongoma, kanguame, musombo

Huevo / egg - lele, mankima nsuso

Humanidad / people - bantu

Humo / smoke - disi

Iglesia / church - munanso nkisi (kisi), kunansó, amasú mpubola

Ignorar / ignore - dialamenso

Incienso / incense - polo, mpolo nsambi (nsambia)

Indio / indian - minganga badigaso, yamboaki

Infierno / inferno - lurian bansa kariempembe, yenda kumbansa, kumbabma

Iniciación = iniciacion / initiation - bundán nkisi (kisi), bundánkisi nganga, kimba, kimbo, mbele ngángano

Iniciado / initiate - mpangui sama, kirano, malembe goganti

Inteligencia / intelligence - ntu

Irse / to leave - mbakuako, mikuenda

Jabón = jabon / soap - saba, nsaba

Jarro / jar - disanga

Jefe / chief (person in charge) - mbansa, ngubula, fumo, nfumo, mpangala

Jengibre / ginger root - túa, ntúa

Jícara = jicara / coco shell cup - watá, nputo guánkala, futu kuankala

Jicotea / turtle - nkufo, gurú, fuko, furio, fulú, sarakuseko

Jimaguas / twins - basimba kalulu masa

Jimagua / twin - mpansa

Jorobado / crooked - guatekamá

Joven / young - matoko, baleke, muleke

Jubo / juice - ñanka, ñuka, ñioka

Junto(s) / together - ambianta

Juramento / swearing (in ceremony) - kimbo, kimba

Justicia / justice - dundalonga, dundalonda, fuambata, nfuambata

Policia / police - gando

Jutiá = jutia / possum (found in cuba not US) - ngunche, kumbé, sisi, nfuku, chonde, nchonde, kumbé, fumbé

La Cardid Del Cobre / ochun, congo - mama chola, mama cholan, chola

La Virgen De Las Mercedes / obatala, congo - tiembla tierra

La Virgen De Regla / yemaya, congo - baluande, balunga, kalunga, madre agua

Labor / labor / work - kebula

Ladrar / to bark - mufe

Lagartija / lizard - diansila, diansiya, ndionsila

Lágrimas = lagrimas / tears - masosí

Laguna / lagoon - mungane monsa, tuale lango

Largo / long - mboriyandi

Lavar / wash - sakumali, súkula

Lazaro = san lazaro / lazarus - mfumbe, nfumbe

Leche / milk - magonde, manfanina, suka, nsuka

Lechuza / owl - minián puango, fúngo mafuka, muni anfuanga

Lejos / far - tanga nkanda

León / lion - nsombo, sambo, nsombo, kosi, chú, kiandongondo, nsombo

Levantar / to lift - sángula

Levántate = levantate / stand up - síkama

Licencia / permission - gueyaye, gonda dariyaya

Limón = limon / lime (lemon) - koronko, kiángana

Limpieza / cleaning (purifying) - sala, nsala

Limpio / clean - nsaku

Loco / crazy - firali, fuali, fuati

Loma / hill - sulumongo

Loro / grey african parrot (sacred bird) - nkusu

Lucero / equated to holy ghost - tetenboa, kimango, chamalongo

Luna / moon - mposi, ngonda, ngondia, gonda, lungonda, ngunda, lengonda, tángo dilansó

Lunes / monday - nsala

Luz / light (also brightness) - tuya, munia

Llover / to rain - mbula, nfulanguisa

Lluvia / rain - lango

Llanto / cry - masanga, samba, sambiyaya

Llenar / fill - kumbré

Llorando / crying - dalán kuame, dalán kuami

Machete / machete - mbele, mbeli, beleko, mbeleko, lumbendo

Madera / wood - ntí, miti

Madre / mother - yaya, yeyé, kuandi, wandi, nguá

Madrina / godmother - yaya, sumbo, nsumbo, ngudi, tikantiká

Magia / magic - kimpa

Majá = maja / serpent - mboma, noka, bomboma, bumbema, kimbamba

Mal / bad (malicious) - yilá, ñari, guame, nguame, kombo simba

Malo / bad - ngongo, yela, malembe

Mandar / send - tuma

Mano / hand - inkuako, blankí, nguika, bata, nkewa, mbemba, lumbo, bembo, mbembo

Manteca / lard - feria, masi, mense

Mañana = manana / tomorrow - bari, mbari, masimene

Mar / ocean (sea) - kulunga, bulunga

Marido / husband - masuako, nkana, ngami, matoko, bakalí

Martes / tuesday - nkando

Martillo / hammer - dungo, ndungo, bungo

Matar / kill (also sacrifice) - bondá, vonda

Mayombe / mystery of the spirits - mayombe

Mayor / elder (in charge) - tata ngango, tata ngango, tata nkisi, tata nkisa, mpambia nkisa

Medicina / medicine - bilongo

Mentira / lie - bambú

Mentiroso / liar - bambunguei

Mesa / table - brandiku

Miel / honey - ndambo kinkolo, wemba, dimbo

Mirar / to look - sinde, nsinde, muene, tala, ntala, bika

Mire / look - kili

Misterio / mystery - lembo, nkuí

Montaña = montana / mountain - kunalemba, mongo

Monte / woods - anabutu, finda, nfinda, kunanfinda, musitu

Morir / to die - lufua, kufuá

Mosca / fly - boansi, bonsé

Mosquito / mosquito - lulendo, kangoma

Mucho / plenty - bobé, ingui

Muerte / death - malala

Muerto / dead - nfumbi, nfumbe, mfumbe, nganga, nkula, bakula, bankita

Mujer / woman - kasiwa, dimba, nkento

Mundo / world - bemba, panguila, npanguila

Mundo (tierra) / world (earth) - ntoto

Música = musica / music - gungafuto, minwi, púngui

Nacer (nació) / born - sapunto, saputa

Nadar / swim - guabinda

Nalgas / butt (cheeks) - fembe, bungonani, matako, nfembe

Naranja / orange - balala, muamba, malata, mbefo

Nariz / nose - beno nsumo, masuru, masurí ⁶⁹¹

Negocio / business - mbembo

Negro / black - mifuita, kulu, yandombe, yandobo, mufuita

Ninguno / none - mune pun

Niña = nina / girl - moana nené, moana bakala

Niño = nino / boy - balígue, moana luke, basikanda, moana, muana, buta

No / no - nani, ko

Noche / night - kalungo, buna fukua, bunanfuka

Nombre / name - lusina

Nosotros / we - e tutu

Nubes / clouds - yalanwá munansula

Nudo / knot - nkango, gango, ngango

Nueve / nine - fuá, mendako

Nuevo / new - lulendo penfialo

Números = numeros / numbers - uno/one - yesi, dos/two - yole, tres/three - lたtu, cuatro/four - iya, cinco/five - ifumo, seis/six - isabami, siete/seven - lsubuare, ocho/eight - inona, nueve/nine - fuá, diez/ten - kumi

Obispo / bishop - fumo, nfumo

Ocho / eight - inona, mendete

Oídos / ears - mato

Oigo / hear - mo wa

Oír / to hear - sikiri mato, kuendan, kuto, nkuto, wiri

Ojos / eyes - muini, mesu, mensu

Oreja / ear - mato, tuto, nwenga

Orinar / urinate - lango banga

Oscuro / dark - tombe, mfuembo, mpimpa

Padre / father - tata

Pagar / pay - futeno

País = pais / country - nsí

Pájaro = pajaro / bird - nuí, sunsun, sunso

Palabra / word - dinga

Palabras / words - mato

Palacio / palace - munanso, munansó

Palero / priest of the dead (congo priest) - tata nganga, padre nganga, tata nkisi

Palma / palm - lala, mamba

Palo / stick - saku saku, nkunia, kunie

Paloma / pigeon - mpembe, sunso nsambia, yembe

Pan / bread - bolo, mbolo

Pantalón = pantalon / pants - mbati, lele makate

Pantera / panther - yamakara, kombo bongala

Pañuelo = panuelo / handkerchief - lilenso, dilanso, dileso, direso, benso, mbenso

Papel / paper - katikán kanda

Para / for - duala, nduala

Pared / wall - lúmba

Parir / to give birth - kabo angasi

Parto / birth - mpasi

Pato / duck - nsusulango, badango, barang, ufadango

Pavo / turkey - suso asogue

Pecho / chest - turu, nturu, tulu, ntulu

Pegar / to hit - tati

Peleando / fighting - monongoya, sambulán, sambilán

Pelo / hair - insefe, nsefu, mabuisa, sefu, sefú, nsuesi, suke, nsuke

Pellejo / skin - kanda

Pena / shame - nfía, magate, makate

Pensando / thinking - bonsando

Perdón = perdon / sorry - sambia ntuke, yai, ntuke

Permiso / permission - kuenda banguata, kuendan banguata

Perro / dog - mboa, mbúa, yimbis, mbulo, jimbiá

Pescuezo / neck - chinga, nchinga

Pescado / fish - sonsi, sonsé

Pie / foot - lumbe, mumalo, alumalo, ntambe, tambe, ntambe, malo, mi-
oko,
dikuenda

Piedra / rock - matari

Piedra imán / magnet - fumanda kimpeso, fumanda impeso

Piedra rayo / rock formed by lighting - nkita simpungo

Pimienta (y de guinea) / dungo, ndungo, tuola

Piojo / flea - tatú

Piña = pina / pineapple - miengue

Planta / plant - tiama, nsiamá, kongué

Plátano = platano / makondo, mankoma

Plumas / feathers - nkanda, mukanda

Poco / little - kukako, mune yolé

Podrido / rotten - yaola, nfuá, fuá

Policía / police - fiota, gando, mukuaputo

Polvo / powder - polo, mpolo

Pólvora / gun powder - fula, nfula

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Porquería = porqueria / trash - tufiro, ntufe

Pozo / well - longue, kamatoto

Prenda / amulet - nganga, ganga, macuto, kundu, nkundu, kimbisa, muganga, mungonga

Preso / prisoner - nena luande

Prohibido / prohibited - nlongo

Pronto / quickly - tuimini

Prostituta / prostitute - nkuna nwako, mbisi labana, kontoria

Prueba / proof - walenga

Puente / bridge - masa lamba

Puerco / pig (swine) - misunguru

Puerta / door - munelando

Rabo / tail - sila, biokónsila

Raíz = raiz / root - bugule

Rana / toad - siré, chulá

Rata / rat - mbinda, matutu, kibe

Ratón = raton / mouse - untongo, wénputo, pu, npu, puku, mpuku, jipuko, jipuku

Rayo / lightning - nsasi fula, yilo, mukiamma

Recoger / gather - kuabilanga

Recuerdos / memories - samuna nkenda

Redondo / round - kuyereré, kuyere

Regresar / return - lúrie

Reloj / clock - ntiele, bungafuto

Resguardo / amulet (small) - macuto, makuto, pánga, kindo, mpungo, mpungu, nganga, ganga, kabunga, mabula, kondo

Retrato / photograph - dimbo

Rezo / prayer - mabungo, mambo

Rey / king - nfumo, fumanchú, fumuampi, mani

Rico / rich - mbongo

Rincón = rincon / corner (inside house) - kasuako

Riñon / kidney - bangá, mbangá, banga, mbanga

Río = rio / river - lukala, kuilo, lukango, mbelesi, mbilesi

Rojo / red - mbuaki, mengu

Romper / tear (break) - boa, diboa

Ropa / clothing - lele, nguelele, nche, mbeke, miengue

Roto / broken - kitutu

Sábado = sabado / saturday - wengue, ngué, dengué

Sabana / bed sheet - inseke, beko, muna, ditutu

Saber / to know - bika, gualuki

Sabiduría = sabiduria / wisdom - tuán, ntuán, bundanga

Sabio / wiseman - nfumo

Sacerdote / priesthood - nfumo bata

Saco / sack (burlap) - ntuku, fuko

Sal / salt - sukre, mpolo

IMPORTANT KEY WORDS OF THE CONGO RELIGION

AJE - A Congo term that refers to Witches

GONDA - A Congo term that refers to the Moon

EGGUN - Ancestors

WUANKITA - A Congo religious term that refers to Africa.

AVIANZAN - A Congo term that refers to the Congo Spirit Ozain.

BILONGO - A Congo term that refers to a "magical paquet" which contains powerful magical herbs used in Congo sorcery.

PANGUIAME - A Congo term that refers to a spiritual Brother from a Congo Munanzo.

BRAZO FUERTE - A Congo religious term that refers to the Congo Spirit of war & Volcanoes.

CALDERO ESPIRITUAL - A term that refers to a Congo Spirit Nganga that does not contain any type of human bone in it.

CANA BRAVA - This term refers to a specific type of bamboo that is used in the magical preparation of the Congo Spirit Nganga. The Cana Brava is filled with a variety of magical ingredients including mercury, rain water, ocean water, river water and then sealed using wax and cement.

TIETIE - A Congo term that refers to a hollow gourd or calabash.

CAMPO SANTO - A term that means Cemetery.

CAMPO FINDA - A term that means Cemetery.

CENTELLE NDOKI - A Congo religious term that refers to the Congo Spirit of Death.

CHAMBA - The sacred drink of the Congo Spirits.

WATOKO - A small child.

MUNANZO NZAMBI - A Catholic Church

NZUNGA - A tobacco cigar.

CANANPUTA - A coconut

KUNDIA - Coffee

GONGORO - The Devil

DIMANGO - A court trial.

NTOTO - Earth

MBELE - Machete

NFINDA - Herbs

FALLA - Fire

FIRMA - A Congo Spirit Signature or Spirit design which represents them.

KUNI FINDA - A forest

CUATRO VIENTOS - A Congo religious term that refers to the Congo Spirit of the Four Winds.

FULA - Gun Powder

GANDO - A religious flag with the design of the Congo Spirits on it. It is usually placed behind the Congo Spirit Nganga on the wall behind it.

GANDO SIRO - A dried gourd or squash.

LUNGOMBE - A Congo religious term that refers to the Congo Spirit of the Devil.

LUKANKANSE - A Congo religious term that refers to the Congo Spirit of the Devil.

NZAMBI - A Congo religious term that refers to the Congo Spirit of God, The Creator.

NZUZU - Gun Powder

NZAMBI MUNANTOTO - The Congo ⁷⁰⁰ Gods of the Earth

NZAMBI MUNANSULO - The Congo Gods of the Heavens

MUNANSULO - Heaven

NZAMBI NKISI NFUIRI - The Holy Spirit of God

LANGO NZAMBI CONTALE - Holy Water

MUNANZO - A traditional Congo Temple

JICARA - A cup or bowl made from a dried gourd.

KIYUMBA - A human skull

KOBAYENDE - A Congo religious term that refers to the Congo Spirit of Disease.

KONDO - Name Root

INA - Light

NZASI - Lightning

LUCERO - A Congo religious term that refers to the Congo Spirit of the Crossroads.

LUNGOWA - This refers to a natural tree stick that has a branch that is formed like a hook. It is placed into the Congo Spirit Nganga to attract good fortune.

MADRE DE AGUA - A Congo religious term that refers to the Congo Spirit of Water and Fertility.

MATARI KIMPENSE - Loadstones or magnetic stones

MALAFO - A liquor made from sugar cane.

MALAFO CHOLA - Beer

MALAFO FALLA - A high proof of Alcohol

MAMA CHOLA - A Congo religious term that refers to the Congo Spirit of Richness and Pleasures.

MUANA - Man

SIMBO - Money

MATARI - A sacred stone

NGONDA - The moon

MALONGO - Nature

MBWETETE - Stars

MENGA - Blood

NKISI - Congo Spirit

LARETE - A mirror

MPAKA - An animal horn.

NFIOLO - The blade of a knife.

NGANGA - A sacred vessel usually an iron caldron which houses the Congo Spirits.

NPOLO - The ashes from a cigar.

CALUNGA - Ocean

CABO RONDO - A Congo religious term that refers to the Congo Spirit of the Hunt and War.

OMIERO - A sacred herbal liquid mixture that is ritually prepared by a Congo Priest.

PALO - Wood or stick

PEMBA - White chalk

NPOLO - Powder

AFOCHE - A magical herbal powder that is ritually made and prepared by a Priest of the Congo Spirit Ozain.

PRENDA - A term that refers to the Congo Spirit living inside of a sacred vessel such as in an iron caldron.

PRENDA JUDIA - A term that refers to the Congo Spirit living inside of a sacred vessel such as in an iron caldron that is invoked to do black magic spells of harm.

LANGO NSULO - Rain water

SUANSO - River

NTOTO CALUNGA - Beach

LANGO CALUNGA - Ocean water

NKOBO - shell

SIETE RAYOS - A Congo religious term that refers to the Congo Spirit of Thunder and Lightning.

GURUNFINDA - A Congo religious term that refers to the Congo Spirit of the Forest and Herbs.

LEMBE - A spirit

MUERTO - The spirit of the dead

NFUMBE - The spirit that lives inside of an nganga

NKELE - Stars

NSILA - Street

EL TANGO - The Sun

BALA - Sweet Potatoes

MUNANZO NDIOBOLA - Temple

TIEMPO VIEJO - A Congo religious term that refers to the Congo Spirit of Divination.

TIEMBLA TIERRA - A Congo religious term that refers to the Congo Spirit of Wisdom and Justice.

NGO - Tiger

NGANDO VITITI - Frog

CONTALE - To bless something.

VITITI - To see or to look

TRAZO - A term that refers to the sacred symbols of the Congo Spirits.

MATARI NZASI - Lightning stone

ENGONGORO - Turtle

VITITI MENSU - A prepared animal horn (Mpaka) sealed with a mirror.

WAZO - Human bone

LANGO - Fresh water

ORUMBO - Wind

MALAFO MANPUTO - Wine

NDUMBA - Woman

BIZANGO - To punish those who disrespect the Congo religion.

ZARABANDA - A Congo religious term that refers to the Congo Spirit of Work, War and Strength.



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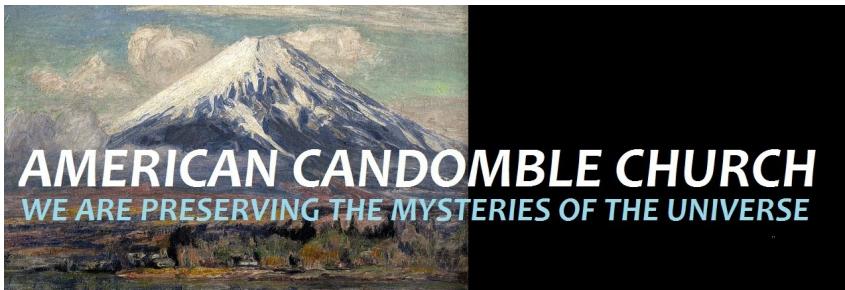
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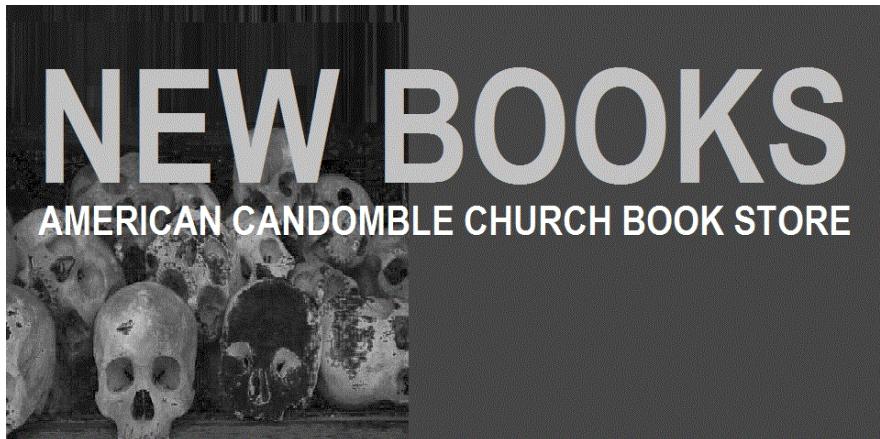
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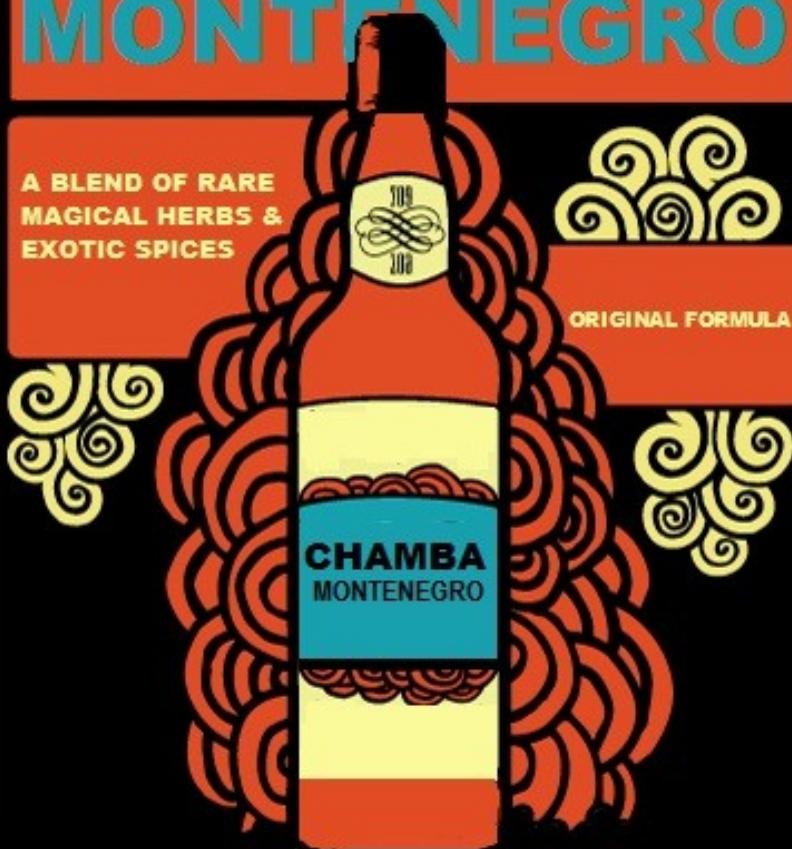
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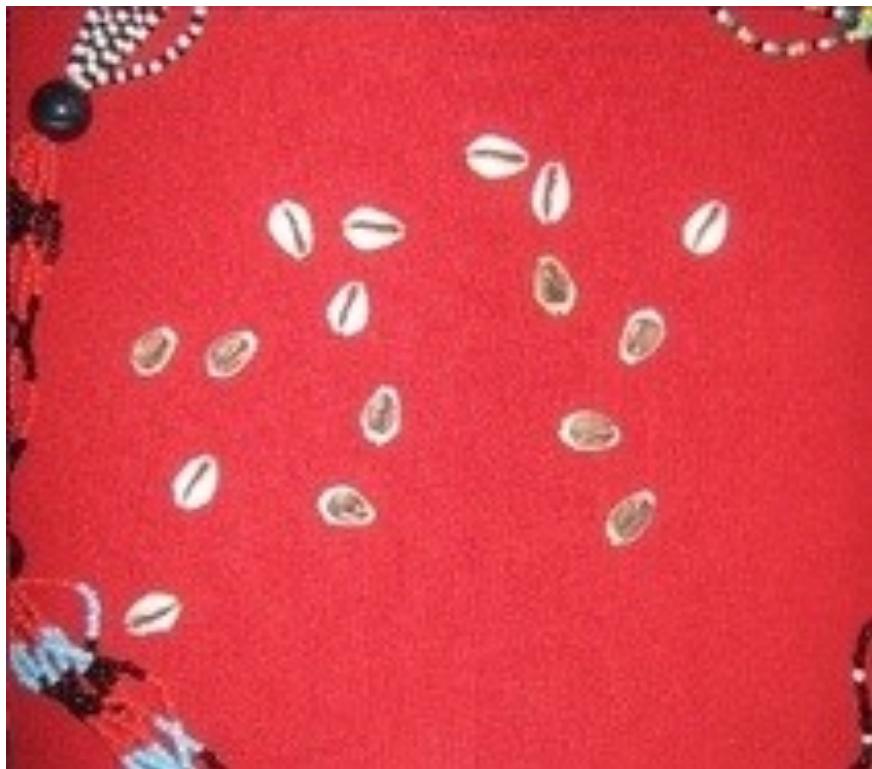
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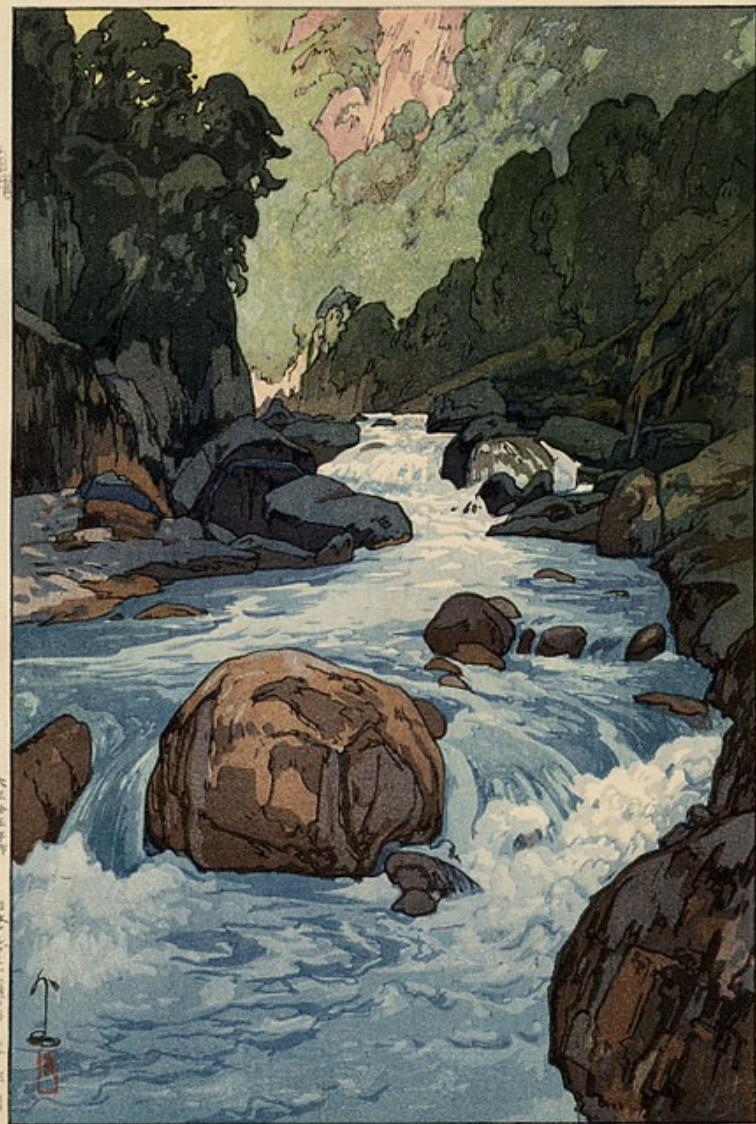
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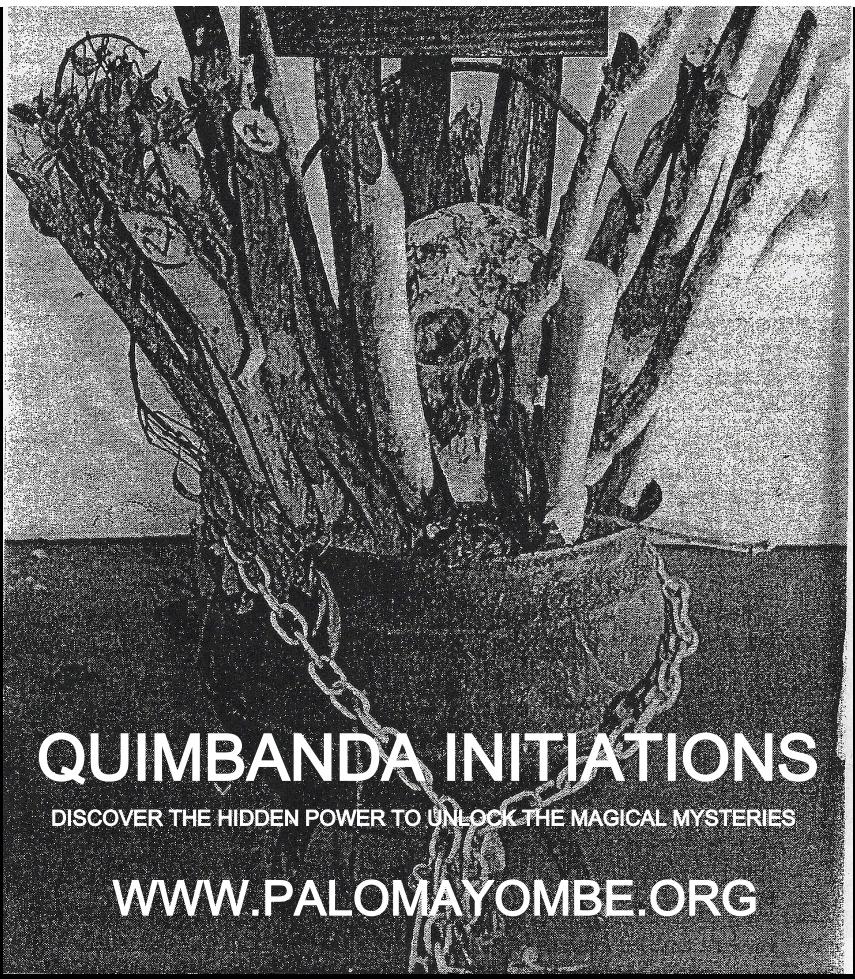




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Santería & Candomble are syncretic religions of the Caribbean and Latin American origin also known as Regla de Ocha, La Regla Lucumi, or Lukumi. Santería is a system of beliefs that merge the Yoruba religion (brought to the New World by slaves imported to the Caribbean and to other parts of Latin America as well to work the sugar plantations) with Roman Catholic and Native American traditions. These slaves carried with them various religious traditions, including a tradition of a trance for communicating with their ancestors and deities, various sacred rituals to petition God and the practice of sacred drumming. Santería a term meaning the worshiping of Saints, has become a common name for the religion. The term Santero (a) is used to describe a Priest or Priestess replacing the traditional term Olorixa as an extension of the deities. The Orixas became known as the Saints in image of the Catholic pantheon. The most well known Orixas are; Eleggua, Oggún, Oshun, Shango, Oya, Obatala, Yemaya and Orunla. These are the most common Orixá names, especially in the Caribbean and Brazil. The Priests are known as Babalorixas, "Fathers of Orixá", and Priestess as Iyalorixas, "Mothers of Orixá".



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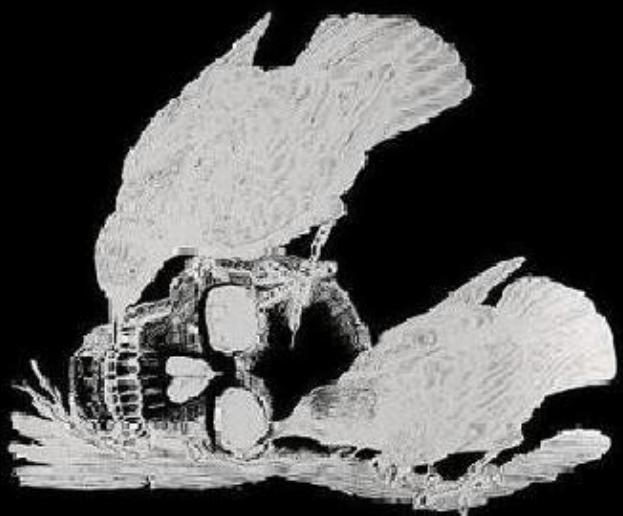
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