

by

Ophis Christos

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Necrocosm

THE BLACK BOOK OF QUIMBANDA

by Ophis Christos

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O.V.S.

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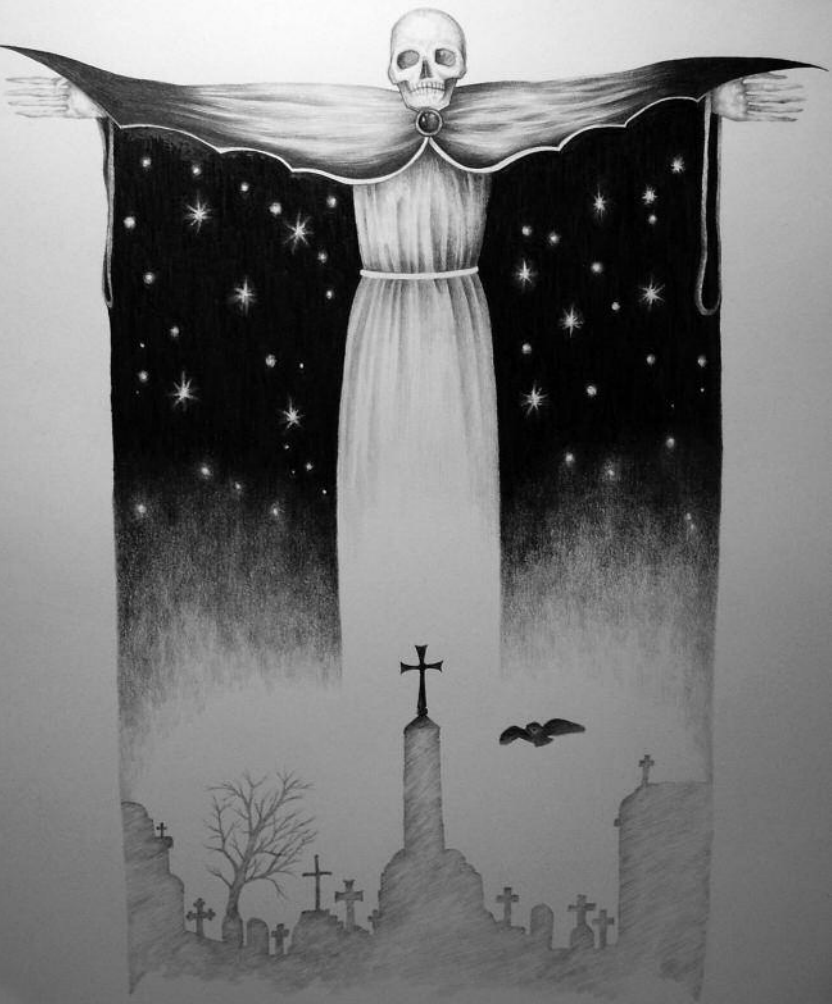

Introduction

This work aims to provide an introduction to Quimbanda for those who are interested in the path of this magical tradition. We will demolish myths about this tradition and explore some esoteric manifestations from the practices carried out by the Ordo Volucer Serpentis.

In the first part of this book we will present Quimbanda in the traditional way, which to us means a magical path with a strong tribal system of witchcraft, sorcery and necromancy, but also a cult of deified ancestors with complex rituals, libations and evocations of the various spirits and deities. In the second part we will explore some esoteric elements that connect Quimbanda to Gnosticism, according to our own practice.

This book contains some sections taken from our first work "The Ophidic Essence: Seeking a return to the origin", but this time we decided to extend the information presented there and enhance it, thus dedicating the whole book solely to Quimbanda.

Nowadays, Quimbanda is widespread throughout the world, but the practices and the essence behind the cult are still little known. That is the reason why we try to describe step by step some of the rituals practiced within it, while focusing on describing the essence behind this cult.

Quimbanda, which is something genuinely Brazilian, represents through the images of Exu and Pomba Gira all those individuals who did not accept the standards imposed by society and conventional religions. These are elements from the marginal and chaotic side of civilization that are remembered as Exu figures, once dead. Exu is the one who destroys the "politically correct", breaking the laws and rules of this society; it is the transgressor, one that is outside the social standards of behavior accepted and recommended by the dominant society. They represent the opposite of civilization, morality, manners and rules, they represent opposition and heresy. That is why we consider Quimbanda as a path to liberation, internally and externally.



Part I
The Black Book of Quimbanda

Origins of the cult

It is very difficult to define with precision the origin of Quimbanda since different stories and concepts are described in different ways depending on which literary source we follow. The mixing of various traditions and syncretism that occurred over time, until you reach the Quimbanda we know today, also hinders the study about its origin, even setting aside the fact that Quimbanda is a cult based on oral traditions.

What we do know is that the African roots in Quimbanda can be traced back to the Bantus, the people of Angola-Congo who practiced the worship of Mkisi/Nkisis, bringing together elements of the traditions of various African ethnic groups, such as Ambundus, Bakongos, Bagandas, Balubas and other tribes of Bantus, together with a syncretism of the cults of the Nagô who, like the Bantus, were enslaved and brought *en masse* to Brazil.

Some literary sources portray that Diogo Cão (Portuguese navigator of the fifteenth century) and his fleet were sent by Dom João II in 1482 in order to pursue the discovery of the African coast, continuing his expansion policy. Diogo Cão arrived to the Congo and established the first relations with the kingdom. The envoys of the Portuguese king were accompanied by some knowledgeable interpreters of African languages who traveled to the royal city that was in the interior of the continent, where the Congolese court was very interested in the stories told by the Portuguese. Diogo Cão returned to Portugal taking with him a group of the native elite, and as

a guarantee that they would be returned back to the Congo he left some of his Portuguese men there. Arriving in Lisbon the Congolese were in a way spoiled; they studied Portuguese language, the way of life of the Portuguese people and the precepts of Catholicism, which included being baptized. In 1485 the Portuguese returned to the Congo together with the natives and offered many gifts to the King of Congo.

The King of Congo (Manicongo) Nzinga Nkuwu ruled the Congo roughly between 1470 and 1509. The good relations with the Portuguese intensified regional and international trade, with Nzinga Nkuwu's goal being that the kingdom of Congo and the Kingdom of Portugal would some day share customs and way of life. In 1488 Nzinga Nkuwu sent an embassy to the king of Portugal with the intention of asking to be educated in the study of the Portuguese language, customs and the Catholic faith. This embassy also carried with them various ivory gifts for the king of Portugal and requested craftsmen, carpenters, general workers and priests to be sent to the Congo. In 1491 the King of Congo Nzinga Nkuwu was finally baptized along with his family, and was renamed João I.

After the death of Nzinga Nkuwu, his son, whose name was Nzinga Mvemba, became the ruler of the Congo. He reigned over the empire of Congo from 1509 to 1543 and took the name of Afonso I. Mvemba Nzinga, who maintained strong links with Portugal, increased the trade with the Portuguese, augmented the wealth of the kingdom and established Christianity as the official religion of the kingdom, destroying traditional religious symbols and building churches and schools.

During this period, both the local nobility and the majority of the peasants accepted Catholicism but without completely

abandoning all of their traditional practices, since there were many similarities between the local cult and Christianity. In the eyes of the locals, missionaries had the same importance as the local priests, thus experiencing an "africanization of Catholicism". This was a difficult period, with clash of cultures and turbulent local politics.

One of the main objectives of the Portuguese since the arrival of Diogo Cão was to develop the slave trade, since they needed cheap labor and in large quantities. At first these slaves were only prisoners of war, and Afonso I was the main supplier of slaves for the Portuguese traders, but over time the traffickers began to imprison even noble Congolese and were causing wars between different groups of people to take advantage of the situation, capturing and selling them as slaves.

On April 22 of the year 1500 Brazil was discovered by the Portuguese through the fleet commanded by Pedro Álvares Cabral. We should point out that when the Portuguese arrived to Brazil, the land was already inhabited by various indigenous people, hence the term "discover" in this case is used from a Eurocentric perspective. Brazil, as a colony of exploitation, meant that the Portuguese would use black Africans as their main slave labor, which is why numerous contingents of Bantu and Yoruba slaves were brought to Brazil. From all these slaves brought by force there were many who did not accept evangelization.

Brazilian Indians were also a massacred in a similar way to Africans; assaulted in the European colonization process and forced through indoctrination. As it was the case in Africa, the Brazilian Indians could be divided into two groups: those who accepted Christianity and those who did not.

In Brazil, African slaves began to make contact with the Brazilian Indians and through this approach the worship of Nkises was mixed with the cult to pajés. They were delighted with the Tupí-Guarani indigenous traditions, which mixed with the Yoruba cults. It is worth noting that during the process of European colonization of Africa, Christian priests had demonized the Exu (Orixá) that was worshiped by the Yoruba by carrying a phallic symbol or making blood offerings. The Catholic Church always felt the necessity of combating other cults.

We must point out that African priests and Brazilian indigenous shamans exercised the same functions in their respective tribes. Their mortuary cults and faith healing through the use of herbs, their divination techniques and possession methods, were all extremely important elements in the formation of Quimbanda.

At that time two groups were formed; blacks and Indians who had accepted Christianity and practiced a syncretic Catholicism (these being the origin of the cult called Umbanda), and blacks and Indians who did not accept Catholicism and through this "rebellion" began to identify themselves with the figure of the Devil. All those who were repressed by the dominant society but who did not accept the standards, the submission to the laws imposed by slavers, took elements from all their different traditions (white, black and Indian), elements which are a synthesis of a tribal system of witchcraft, sorcery, necromancy, and ancestor worship. This was then the starting point for the emergence of Quimbanda.

It is important to point out that it was not only blacks and Indians going through difficult circumstances in Brazil; there

were also Europeans who traveled to Brazil in search of better working conditions and went through difficulties. Some Europeans came with the intention of becoming landowners, but because of their precarious situation became indebted to the landlords who financed their trip to Brazil. These landowners were accustomed to slave labor and were unwilling to give labor wages, so they created situations where European immigrants ended up indebted to them and did not have the chance to pursue new opportunities, so they would be retained in their workplaces and thus created a kind of semi-serfdom. Immigrants began to not accept this exploitation and began to fight in many different ways, many of them with violence, with strikes and protests in the fields. This explains how Europeans became also important for the formation of Quimbanda in Brazil, introducing forms of witchcraft and European sorcery that mixed with the African and indigenous cults, creating Quimbanda.

The Exus, which are often called "street people" represent these ancestors who formed the history of Brazil, being mainly of European, African and indigenous origin (or a mix of them).

Exu in Quimbanda

Quimbanda is a genuinely Brazilian phenomenon despite its African roots, and it simply cannot be understood from an African worldview. In Quimbanda the Exu is not the Orixá (Exu Orixá) worshiped by the Yoruba and more importantly it is not considered a force of nature, as opposed to the Orixás, which are indeed manifestations of forces of nature. To understand better the nature of Exu in Quimbanda we must first separate it from the Yoruba Exu, for despite their similarities they are essentially different and each cult has its own foundations.

The Yoruba Exu Orixá

So as we mentioned before, in the African Yoruba tradition we can find Exu Orixá. He represents virility and fertility and is the guardian of villages, towns, houses and Axé; he is also known as the Orixá of communication. The Exu Orixá travels both the material world, which is where humans live, and the "spiritual world", which is where the other Orixás and the Eguns (souls of the dead) can be found. He is the messenger between Orun (a Yoruba word meaning "the spirit world") and Aiye ("the material world" in Yoruba). He is the link between the gods and men and that is why in this tradition the offerings are always delivered first to the Exu Orixá, and thus his function as a messenger is fully realized.

The word "Èṣù" in Yoruba means "sphere"; it is Exu, the Orixá of movement. When we mention the word "sphere" within an

African context, we can make an allusion to the existential gourds that Nkise Mpambu (also called Pambu njila) carries. Mpambu is a Nkisi, a deity from the Bantu mythology, Mpambu being seen as the Angolan manifestation of Exu. The Exu Orixá carries a bat (Ogó) adorned with gourds containing the essence of man and the energy that moves the bodies. This bat with gourds also represents the phallus and testicles, which symbolizes male sexuality and fertility.

According to the myth, Exu Orixá is known as the "most human of Orixás" due to his actions and attitudes. He provokes disputes, misunderstandings and calamities on those who offend him, but through the principle of reciprocity, when properly treated he also brings positive things.

Exu in Quimbanda

In Quimbanda, Exu has a very different meaning for it does not work as Orixás and neither as Minkisi or Mikisi (plural of the Kimbundu term Nkisi, "receptacle"). In Quimbanda, when we talk about Exu we cannot understand it based on an African worldview, since Quimbanda emerged in Brazil and the concept of Exu within this cult took another direction.

When we talk about Exus in Quimbanda we are referring to the ancestors governed by a sinister path, deities and primordial entities linked to darkness. The Exus (Catiços) represent those social figures who did not accept the standards imposed by society and conventional religions, individuals that dwell in the margins of society and thrive in the chaotic side of civilization that once dead are remembered as Exus. Exu is the one who destroys the "politically correct", breaking the laws and rules of this society; it is the transgressor, one that is out-

side the social standards of behavior accepted and recommended by the dominant society. They represent the opposite of civilization, morality, manners and rules, they are opposition and heresy.



A few examples of Exus

Within Quimbanda we can also find the feminine aspect of Exu, which is called the Pomba Gira, also known as "Exu woman" or "Devil Woman". It is believed that the name "Pomba Gira" is a corruption of the word "Pambu Njila" (or Mpambu Nzila). The name "Mpambu" in Kikongo means "Crossroad", and Njila (Way) is actually "Pambu Njila", a Nkisi male often associated with the Orixá Exu. It is important to know that the spirits that are considered Pomba Gira have nothing to do with Minkisi (the Kimbundu Nkisi or Minkisi).

In Quimbanda we are not working with Orixás or Minkisi, the Exus in Quimbanda respond only to the rulers/foremen/maiorais of Quimbanda. Over the years this original Quimbanda concept has been corrupted and has caused a lot of confusion; it is very important to know how to separate the concepts belonging to each different tradition, as many names can be the same or similar, but are in essence very different.



Several Pomba Giras on display

Differences Between Umbanda and Quimbanda

One of the biggest confusions that exist is the mix-up between Umbanda and Quimbanda. Many people believe that Quimbanda is an offshoot of Umbanda or that it is "the dark side of Umbanda", but this is in fact a false statement because Quimbanda is a cult that has its own foundations, and they are very different from the basis that form Umbanda, which is a cult that has a strong Christian influence.

Although there are many regional differences and variations in the form of worship, even house to house, we can illustrate some aspects of Umbanda which show how different it is from Quimbanda. When we refer to Umbanda, we are talking about a phenomenon that started during the slavery period in Brazil, where the Catholic Church forbade blacks from worshiping the Orixás, as they always demonized all that was not based on Christian teachings. Blacks were forced to convert to Catholicism and the church did everything to destroy any other kind of religion practiced by them. Many blacks who arrived to Brazil had been catechized by the Portuguese, but there were other blacks who still wanted to practice their beliefs. At this time, some blacks started worshipping the Orixás disguised as images of Catholic

saints during their celebrations at their slave quarters, in order to be able to go around the prohibitions of the church. These celebrations went beyond the cult of the Orixás and began to worship the spirits of ancestors. The "Old Black Slaves" (Preto-velho) therein incorporated would be the spirits of slaves that were babalaôs, yalorixás, babalorixás, etc. that reached an old age and that when still alive gave advice and knew about the arts of their people. They lived in the slave quarters and usually died of old age, and so they were invoked to continue giving advice and passing messages of "love, faith and hope" to their children.

Years later the runaway slaves who were released by their "owners" and those released by other laws, began assembling tents and religious communities in various parts of the country. In Brazil, Indians were also enslaved by the settlers and indigenous beliefs influenced in various ways the formation of Umbanda, with for example the manifestations of caboclos, which would be the spirits of Brazilian Indians, or the pajé (witch-doctors/shamans) and caciques (chieftains), who where also being worshipped in these Umbanda houses. We can with no doubt say that Umbanda emerged from a mixture of beliefs, foundations and concepts originated from Africans, Indians and European Catholics, but we can also find the influence of the Kardecist spiritualist doctrine.

Due to the fact that they had to hide their cult within Catholic images and elements, and that some indoctrinated blacks had not fully abandoned some of their traditional practices, over time syncretism became so strong that a symbiosis between Catholic saints and the Orixás appeared. Some examples of this syncretism are Oxalá being syncretized with Jesus Christ, Ogun syncretized with São Jorge, Oxossi syncretized with São

Sebastião, Lansã syncretized with Santa Bárbara, Lemanjá syncretized with Nossa Senhora da Glória, or Oxumarê syncretized with São Bartolomeu, among many other cases that occurred over time. We have reached a point nowadays that in many Umbanda yards it is common to see the heads of their homes and their practitioners praying in Catholic masses in the yard and attending Catholic churches. Many call themselves Catholic and Umbanda while practicing both religions.

We mentioned a Kardecist influence on Umbanda, and if we are going to talk about it we should remember Zélio Fernandino de Morais, which many consider to be the "Messiah" of Umbanda. On November 15, 1908, in Neves, São Gonçalo, state of the city of Rio de Janeiro, Zélio de Morais attended a Kardecist seance that manifested the spirit called "Caboclo das Sete Encruzilhadas". He later also received the Preto-Velho called Father Antônio. The kardecists present during this session judged these manifestations of "backward spirits" as beings of low light, little evolved. By some accounts, when the Caboclo das Sete Encruzilhadas manifested through Zélio, he said that if they (the Kardecists present during the session) thought of the blacks and Indians as backward spirits, then he would create a new religion so that they could pass their messages and fulfill their mission on Earth.

In the 1920's Zélio founded his first Umbanda Temple, the spiritual center "Our Lady of Mercy," in order to provide, they said, "charity, humility, respect and faith". Sometime later other yards were created under the influence of "Caboclo das Sete Encruzilhadas". These yards later served as reference for many other Umbanda yards that followed the guidelines of Zélio.

Nowadays we can say that Umbanda is practiced in different ways, with some houses practicing the teachings of Zélio, others more influenced by the practices before Zélio, and others that have even syncretized together with other traditions. All these different viewpoints within Umbanda also ended up influencing the way how they understand the manifestation and the cult of Exu.

In Umbanda there are two lines. The right line is formed by Caboclos, Preto-Velho, Erês, Sailors and others, and at the line of the left we can find the Exus and Pomba-Giras. In some Umbanda houses, especially those influenced by Kardecism, they see these Exus as dark spirits because they made some "bad choices" when they were still alive, but they decided to repent and are seeking the divine light. In order to do so, they are working on Earth to be helped and to practice charity, helping others so that they can all "evolve" and find "the light of God". According to them, the left side of Umbanda is a way to help the spirits of darkness to find the path of light towards "God the Creator". In other Umbanda houses there are those who seek to please both sides. On the one hand they light candles and work with "light entities" of the right line, which they regard as light beings, evolved. But they also work with "the left line", which is used to order the entities to harm other people, ask for money, etc. They usually say "We must light a candle to God and another one to the Devil".

In Umbanda we can also find Orisha worship, and in some homes each Orisha has an Eshu at his left side at his disposal, transferring its qualities to the entities.

None of the concepts presented above are part of Quimbanda, and can therefore easily show how extremely different Um-

banda and Quimbanda truly are, not only on their exoteric practices, but also in their esoteric form. Essentially Umbanda and Quimbanda are very different, two opposing currents in fact due to, on the one hand Umbanda being endowed with Christian ethics, based on a set of "divine laws", and on the other hand Quimbanda being heresy, rebellion, anti-political-correctness and breaking the laws of man and the laws of the Christian God.

Reinos e Linhas (Kingdoms and Lines)

In Quimbanda we worship primordial entities and ancestors governed by the sinister path. Each entity and divinity has particular characteristics in its behavior, where they manifest, how they manifest and the energies they are involved with.

Quimbanda is divided neatly into seven kingdoms; these kingdoms are extensive areas where the entities work, and each kingdom brings together entities that have characteristics in common; that is, each entity carries stereotypes and particular characteristics of the realm to which they belong to. For each kingdom there are nine people (particular area of each kingdom) and each people have their respective Head.

REINOS (KINGDOMS)

Reino das encruzilhadas (Kingdom of the crossroads)
This Reino (kingdom) is headed by Exu Rei das Sete Encruzilhadas and Pomba Gira Rainha das Sete Encruzilhadas. It is at the crossroads where all powers coming from the four directions concentrate and where the worlds of the living and the dead meet, here is where several paths come together.

Often the crossroads are also represented as the intersection between the physical world and the spiritual world, and the center of the crossroads is where we find the two worlds. This is one reason why the Exus are associated with crossroads, because an Exu is a connection between the world of the living and the dead. We can find this Reino in the intersections in the shape of an "X" or a "T".

When their adepts feel that their lives need to take new directions and follow new paths, that they need to go further, they ask for advice and help from these entities. This Reino opens paths to all Quimbanda kingdoms and thus is one of the most important sites within the cult, but it is important to notice that the entities of this realm can also close all roads. The entities of this realm have characteristics proper of scoundrels, men who were bohemians and had a chaotic life. Usually they have a dark sense of humor, are cynic and can be even sarcastic.

The **Povos (People)** belonging to the Reino das Encruzilhadas are:

I – Povo da Encruzilhada da Rua – Ruled by Exu Tranca-Ruas
II – Povo da Encruzilhada da Lira – Ruled by Exu Sete Encruzilhadas
III – Povo da Encruzilhada da Lomba – Ruled by Exu das Almas
IV – Povo da Encruzilhada dos Trilhos – Ruled by Exu Marabô
V – Povo da Encruzilhada da Mata – Ruled by Exu Tiriri
VI – Povo da Encruzilhada da Kalunga – Ruled by Exu Veludo

VII – Povo da Encruzilhada da Praça – Ruled by Exu Morcego
VIII – Povo da Encruzilhada do Espaço – Ruled by Exu Sete Gargalhadas
IX – Povo da Encruzilhada da Praia – Ruled by Exu Mirim

Reino dos cruzeiros (Kingdom of the crosses)
The Cruzeiro (cross) are great crosses made of stone or wood that can be found in cemeteries, church yards, public squares, etc. They were first built during the first centuries of Christianity in order to "christianize" and "sanctify" some spot and protect against witchcraft and evil influences. Often behind these Cruzeiros there is a story. Christians sought to build crosses in places where some tragedy involving death took place, or in places where people had committed "sins" or worshiped other gods. Thus, in Brazil crosses have become typical places to make offerings, or to perform magic and witchcraft.

The Cruzeiro is closely linked to the dead and represents the gates between the worlds of the living and the dead and that is why there are similarities with the Reino das Encruzilhadas (kingdom of the crossroads). Headed by Exu Rei dos Sete Cruzeiros and Pomba Gira Rainha dos Sete Cruzeiros, both govern all the passage of the entities working at crosses. The entities of this realm are requested for protection, healing, defense, but also to bring diseases, accidents or death.

Povos:
I - Povo do Cruzeiro da Rua - Chefe Exu Tranca Tudo
II - Povo do Cruzeiro da Praça - Chefe Exu Kirombó
III - Povo do Cruzeiro da Lira - Chefe Exu Sete Cruzeiros

IV - Povo do Cruzeiro da Mata - Chefe Exu Mangueira
V - Povo do Cruzeiro da Kalunga - Chefe Exu Kaminaloá
VI - Povo do Cruzeiro das Almas - Chefe Exu Sete Cruzes
VII - Povo do Cruzeiro da Porteira - Chefe Exu 7 Portas
VIII Povo do Cruzeiro da Praia - Chefe Exu Meia Noite
IX - Povo do Cruzeiro do Mar - Chefe Exu Kalunga (calunga grande)

Reinos das matas (Kingdom of the woods)
Headed by Exu Rei das Matas and Pomba Gira Rainha das Matas, the Reino das Matas is where we find spirits of Indians, hunters, shamans, etc. Such spirits often have tribal characteristics, and are the spirits of native Indians, mestizos and hunters who can often be friendly, or aggressive and intimidating, and have a great knowledge of herbs, poisons, the mineral and animal kingdoms and black magic systems related to the Green Kingdom. They have extensive knowledge of the secrets of forests and natural healing through herbs, as well as the creation of poisons. Some spirits who were tribal warriors in life are also called in some rituals to hunt down enemies.

Their sails and guides are usually of green, green and black or simply black.

Povos:
I - Povo da Mata das Árvores - Chefe Exu Quebra Galho
II - Povo da Mata dos Parques - Chefe Exu das Sombras
III - Povo da Mata da Mata da Praia - Chefe Exu das Matas
IV - Povo da Mata das Campinas - Chefe Exu das Campinas
V - Povo da Mata das Serras - Chefe Exu da Serra Negra
VI - Povo da Mata das Minas - Chefe Exu Sete Pedras

VII - Povo da Mata das Cobras - Chefe Exu Sete Cobras
VIII - Povo da Mata das Flores - Chefe Exu do Cheiro
IX - Povo da Mata da Sementeira - Chefe Exu Arranca Toco

Reino dos cemitérios (Kingdom of the cemeteries)
The Reino dos Cemitérios (kingdom of cemeteries), often called Calunga Pequena (small calunga), is the kingdom of the dead. There are various types of energy emanating from this realm, since it is at the cemetery where energies of death and the dead originate, together with feelings of sadness, melancholy, pain, depression, suffering, despair and anger. Here the passage from life to death is represented, and through necromantic works we seek wisdom from the dead.

The Reino dos Cemitérios is governed by Exu Rei das Sete Calungas and Pombagira Rainha das Sete Calungas, also known as the King and Queen of Cemeteries. The entities from the cemeteries are usually very cold, serious and wise, and are related to pests and diseases. They manifest as skulls wearing tunics, or tall and pale men of cadaverous appearance.

Povos:
I - Povo do Cemitério das Portas da Kalunga - Chefe Exu Porteira
II - Povo do Cemitério das Tumbas - Chefe Exu Sete Tumbas
III - Povo do Cemitério das Catacumbas - Chefe Exu Sete Catacumbas
IV - Povo do Cemitério dos Fornos - Chefe Exu da Brasa
V - Povo do Cemitério das Caveiras - Chefe Exu Caveira
VI - Povo do Cemitério da Mata da Kalunga - Chefe Exu Kalunga (also known as Exu dos Cemitérios)

VII - Povo do Cemitério da Lomba da Kalunga - Chefe Exu Corcunda
VIII - Povo do Cemitério das Covas - Chefe Exu Sete Covas
IX - Povo do Cemitério das Mirongas e Trevas - Chefe Exu Capa Preta

Reino das almas (Kingdom of souls)
This Reino is headed by Exu Rei das Almas Omulu, the ruler of the souls of the dead, and Pomba Gira Rainha das Almas. The Exus from these Reino work in hospitals, morgues, crematoriums and cemeteries, and govern all Exus who work in high places. The entities in this Linha (line) guide the souls of the dead, connect us to the shadow of death and help us understand more about life and death. The entities of this Reino have dark and melancholic characteristics. They have a dense energy, like dark and quiet places, and generally offer little conversation. They can bring sadness, grief, and despair to the souls of enemies.

Povos:
I - Povo das Almas da Lomba - Chefe Exu 7 Lombas
II - Povo das Almas do Cativeiro - Chefe Exu Pemba
III - Povo das Almas do Velório - Chefe Exu Marabá
IV - Povo das Almas dos Hospitais - Chefe Exu Curadô
V - Povo das Almas da Praia - Chefe Exu Giramundo
VI - Povo das Almas das Igrejas e Templos - Chefe Exu Nove Luzes
VII - Povo das Almas do Mato - Chefe Exu 7 Montanhas
VIII - Povo das Almas da Kalunga - Chefe Exu Tatá Caveira
IX - Povo das Almas do Oriente - Chefe Exu 7 Poeiras

Reino da Lira (Kingdom of the Lyre)
This Reino is headed by Exu Reino das Sete Liras and Maria Padilha. Here dwell spirits that have an affinity with art, music, dance, poetry and other "bohemian" activities. This Reino represents nightlife and the dangers of the night in urban areas. It consists largely of spirits of people who frequented nightclubs, bars, brothels, markets, but also drug dealers, pimps, politicians, gypsies, dancers, prostitutes, crooks, bankers or men who made bets in nightclubs.
These entities bring inspiration, intelligence, creativity, financial aid, and moments of luck and pleasure. But they can also bring addiction to drugs and games, uncontrolled lust, and guide their enemies to the dangers of the night.
This is the Reino of good business, of carnal pleasures, of art, dance, and seduction.

Povos:
I – Povo da Lira dos Infernos – Ruled by Exu dos Infernos
II - Povo da Lira dos Cabarês – Ruled by Exu do Cabarê
III - Povo da Lira – Ruled by Exu Sete Liras
IV - Povo da Lira dos Ciganos – Ruled by Exu Cigano
V - Povo da Lira do Oriente – Ruled by Exu Pagão
VI - Povo da Lira dos Malandros – Ruled by Exu Zê Pelintra
VII - Povo da Lira dos Lixos – Ruled by Exu Ganga
VIII - Povo da Lira do Luar – Ruled by Exu Malé
IX - Povo da Lira do Comércio – Ruled by Exu Chama Dinheiro

Reino de la Kalunga Grande (Kingdom of the Big Kalunga)
This Reino is headed by Exu Rei da Praia and Pomba Gira Rainha da Praia. Throughout history, humans sailed in search of new land, riches or simply to know what lies beyond the

horizon. During these trips there have been many deaths, crimes and accidents, and it is in the Reino da Kalunga Grande where the spirits of people who died at sea, sandy beaches, or near water dwell. This also includes fresh water places like rivers, waterfalls, and lakes. These are spirits of boatmen, sailors, captains, pirates, fishermen, people who died in shipwrecks and even drunkards and bums who died in the waters or near it. Some entities of this Reino are merrymakers, while others are more reserved and silent.

Povos:
I – Povo da Kalunga Grande dos Rios – Ruled by Exu dos Rios
II – Povo da Kalunga Grande das Cachoeiras – Ruled by Exu das Cachoeiras
III – Povo da Kalunga Grande da Pedreira – Ruled by Exu da Pedra Preta
IV – Povo da Kalunga Grande dos Marinheiros – Ruled by Exu Marinheiro
V – Povo da Kalunga Grande do Mar – Ruled by Exu Maré
VI – Povo da Kalunga Grande do Lodo – Ruled by Exu do Lodo
VII – Povo da Kalunga Grande dos Baianos – Ruled by Exu Baiano
VIII – Povo da Kalunga Grande dos Ventos – Ruled by Exu dos Ventos
IX – Povo da Kalunga Grande da Ilha – Ruled by Exu do Côco

LINHAS (LINES)

Lines are a way to organize and work with the different entities over the nations and Kingdoms of Quimbanda. the Lines of Quimbanda are also seven in number, having each one seven Exus and the Heads of legions.

Linha Malei (Malei Line)
It is the line of Exu Rei. This line rules and administrates the kingdom of Exu.

Linha das Almas (Line of the Souls)
It is the line of Omolu. Here the spirits commonly known as Omolus can be found; their dwellings are the cemeteries where their offerings are made.

Linha do Cemitério ou dos Caveiras (Line of the Cemetery or the Skulls)
It is the line of Exu Caveira. The manifestations of Exus within this line many times are in the form of skulls. These spirits also work and receive their offerings at cemeteries.

Linha Nagô (Nagô Line)
It is the line of Exu Gererê. The spirits from this line are sorcerers, usually with Yoruba influences.

Linha de Mossorubi (Mossorubi Line)
It is the line of Exu Kaminaloá. Within this line the spirits that posses a great knowledge about the human mind are presented. They are evoked for achieving mental development and also to cause disturbances in the mind of enemies.



Linha dos Caboclos Quimbandeiros (Line of Caboclos Quimbandeiros)
It is the line of Exu Pantera Negra. The entities from this line possess knowledge from the indigenous people. They present themselves as Indians, and that is why this line has this name (American Indians are called Caboclos in Brazil). The entities from this line act more strongly in the Kingdom of Woods, but also many of them posses diversity of knowledge, and act in the Kingdom of Small Kalunga and in the Kingdom of Souls too.

Linha Mista (Mixed Line)
It is the line from Exu dos Rios or Campinas. Exu dos Rios dominates the banks of rivers and wears vestments of black feathers, presenting himself with horns. The spirits that compose this line are not Exus, but spirits of the dead who work for the Exu. They are connected to diseases and madness. These spirits attack their victims by transmitting the diseases they had when they were alive.

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These are the Reinos (kingdoms), Linhas (lines) and Povos (people) of Quimbanda. The entities and deities mentioned in the section above can often vary according to the vision of each Quimbanda Terreiro (yard). The reason why is because all this is purely symbolic. All these lists showing kingdoms, lines, peoples, etc. are just ways of trying to describe the extensive areas where entities work, their modus operandi, features, and even stereotypes. Many entities/deities can act in various realms and lines, and consequently generate several different viewpoints.



An example of a Cruzeiro (cross) that can be typically found at the center of Brazilian cemeteries

The Initiation Ritual

The initiation ritual in Quimbanda aims to approach the novice to the entities; this is a compromise between both, establishing a pact that under no circumstances may be broken. The initiation rituals vary from house to house, and so what follows is just one of many ways of celebrating the initiation ritual.

After the candidate has been put to the test and his posture, character, interest in Quimbanda and also loyalty towards other followers have been thoroughly tested, he or she should remain confined in a closed environment during the time necessary to complete this initiation; he or she may only receive visits from the Priest responsible for conducting the ritual. The site should be chosen in advance and prepared by the priest guided by the Exu head of the particular Terreiro. Generally this confinement rituals are performed in yards or in houses that have a room where one can remain isolated and perform all kinds of offerings. It is important to know that if the site chosen is a Terreiro it may not receive any other type of work or offering during the time it takes to complete the initiation ritual.

Once this ritual is completed the adept is allowed to work directly with the entities through ritualistic practices or mediumship. It is important to clarify the fact that not all adepts have the capability of developing mediumship, some

may need years to be able to develop this gift, others may never succeed.

The ritual will be divided into two stages, the first being the beginning of the confinement, which should be started in the last Friday of the month and will last for seven nights, so that it starts on a Friday and ends on the next one.

The **first stage** of the initiation ritual shall have the following materials:

-1 red and black stone necklace for the consecration
- 1 black candle for the 7 days
- 7 candles, half black and half red
- 7 cigars
- 7 cigarillos
- 1 bottle of Cognac/whiskey
- 1 bottle of Champagne
- 1 glass, never used before
- 1 cup, never used before
- 7 matchboxes
- 1 floor mat, made of straw (unused)
- Black clothing to be used during ritual
- 7 garlic cloves
- 1 saucepan or a large mug (unused)
- 1 black or red bath towel
- 7 bottles of plastic with water taken from a river or the sea

Start the ritual on Friday, at night. Place the water of one of the seven bottles containing river or sea water to boil in the pot along with a piece of cigar that has been used by the Exu head of the Terreiro (yard). Go to the bathroom and pour all

the water on your head and body, then wipe it with the same towel to be used during the seven nights. Wear the black clothes and put the necklace on your neck, light the seven-days candle and a small candle. Open both drinks and pour Cognac in the cup and Champagne in the glass. Make sure that you don't run out of beverages before the end of the seven days. Light a cigar and a cigarillo (the matchsticks which were used should be placed in a plastic bag so that at the end of the seven nights can be left at the crossroads), taking seven puffs from each. Place the cigar on the cup and the cigarillo on the glass. Then eat a clove of garlic and after chewing and swallowing it lie down on the mat and sleep. The next day when you wake up, get up and do not touch anything, do not take off your clothes nor the necklace. The clothes and collar can only be removed when water is spilled over your body. It is important to know that you cannot brush your teeth or take a bath during the confinement.

At dusk, repeat the whole procedure done the previous day, and remember that everything should be performed in the same order each and every night. If anything goes wrong consult the priest, depending on the error the ritual may need to be restarted.

Second stage

After completion of the first stage of the ritual, the adept must try to have a continuity and therefore this second stage should take place the next day. It is important to know that after the end of the first ritual step the adept has seven days to respect this continuity; if the deadline of seven days is exceeded, the adept will have to go through the first stage of the ritual again, which can only be held the following month.

The second stage of the initiation ritual is the last to be fulfilled and after its completion the adept will be ready to develop his or her work and administer their own Terreiro (temple/yard).

Before proceeding to the second stage of the ritual, the adept and the priest will have to define the location where the offering ritual will be held. If it is held inside the temple (yard), the adept and the priest shall have a period of twenty-four hours after the end of the ritual to remove the local offerings, which will have to be disposed of at the woods, cemetery, the river side or the sea.

It is important to know that if the ritual is performed in the woods, cemetery, river or sea, it must not be necessary to travel to any another location, the adept should take with him all the items necessary for the full completion of the ritual i*n situ*.

The materials necessary to carry out the second stage of the ritual usually vary according to the requirements of the Exu head of the temple where the procedure will take place. This list is based on the materials that were required for the completion of the initiation ritual for members of the O.V.S.

- 1 big candle, black
- 13 red candles
- 21 black candles
- 1 seven-days candle
- 3 candles in the shape of a trident
- 1 base for your Exu-head
- 1 meter of red cloth
- 1 meter of black cloth

- 7 red roses accompanied by a clay vase
- 7 red carnations accompanied by a clay vase
- Woman's perfume
- 1 black cape
- 7 female tridents
- 7 male tridents
- 7 cigarillos
- 13 cigars
- 21 cigarettes
- 7 matchboxes
- 1 glass for male's drinks
- 1 glass for women's drinks
- 13 cups
- 1 tin can
- 1 bottle of Champagne
- 7 bottles of various alcoholic beverages like Cognac, pinga, whiskey and others.
- 1 black goatling
- 7 black roosters
- 8 big bowls of clay
- 7 manioc packages
- 7 pepper packets
- 7 pots of Dendê oil
- 1 gunpowder tube

The ritual should be started in the presence of the Exu head of the temple which will have the help of the adept and other people who attend the temple.

The ritual should be started by lighting all the candles and cigars; the Exu present should then start the ceremony, ensuring the commitment of the adept. After performing this step,



Female trident to the left, and male to the right

all materials that will be part of the offering should be placed on their place, the drinks should be open and poured in the cups and bowls. It is important to know that beverages cannot be mixed, each drink must remain in its proper cup or glass.

The ritual sacrifice is the last step, and must be started after all materials are placed on their respective places. The first animals to be sacrificed are the roosters, which should have their blood shed in a single basin. After the last of the seven roosters is sacrificed, it is the goatling's turn. It is important to know that the goatling is a larger, stronger animal, therefore it must be sacrificed by three people or more to make sure that the blood is not wasted and that the animal has a quick death. As the roosters, the goatling should be sacrificed and have its blood shed in a single basin. If the ritual is performed within the temple it will only be finalized the next day, after all materials and animal bodies are removed and delivered to the woods or cemetery. If the ritual is performed in the woods or a graveyard, it should be finalized on same spot and the same day.

It is important to know that the adept should take possession of the knife, cape and clothes to be used while performing other ceremonies and rituals.

After completion of the initiation ritual, the adept must wait for a month before he can start his spiritual activities and offerings. There are some cases where the adept finds some diffi-

culty in carrying out ceremonies and rituals, in which case he can enlist the help of the priest responsible for the initiation ritual, until the adept feels he can continue his path on his or her own.

Consecration of the Terreiro

After the candidate has completed the initiation ritual and is properly prepared to exercise the function of "medium", he may conduct his own Temple. The place where the temple is based should be a site with one or more rooms, isolated from passing strangers. The only people allowed to attend the temple are those invited by the owner of it. On the days that the temple is not in use it should remain closed and opened only for cleaning. The adept must choose a suitable place decorated in red and black colors and it should contain all the materials needed to carry out works and offerings. It is important to know that the adept has the free choice of putting inside the temple the statues of Exus and Pomba Gira of his own preference. Most of the time the first statue to be placed is the statue of the Exu responsible for the temple.

Once the Temple's base of operations is properly ready the adept must choose the Exu who will be responsible for controlling the activities and giras held in the Temple. Most of the time the chosen is the Exu-head of the adept, the first Exu to approach the adept before or during the course of his initiation ritual.

The adept has the free choice of choosing the name of his Temple. Most of the time the temples usually take the names of their respective Exus-heads. For example, TEMPLE OF QUIMBANDA EXU VELUDO or TEMPLE EXU 7 CATACUMBAS, etc.

The adept shall appoint one or more people to act as helpers during the celebration of ceremonies and rituals; these people will be your confidents and must have the expertise to meet the demands of the place, providing all kinds of assistance with the entities present.

Beginning of the ritual and opening ceremony of the Temple

Once the adept is properly prepared, the Temple should be submitted to the ritual of consecration, which will feature an opening ceremony that must be held on a Friday. The ritual of consecration and the Temple ceremony will be held within the premises of the Temple itself, and most often it is started by the adept owner of the place and finalized by the Exu-head responsible for the Temple. The materials used to perform the opening ceremony may vary according to the requirements of the Exu-head.

It is important to know that prior to the ceremony, about seven days before opening the Temple, the adept should be subjected to having his first contact with the objects and materials that hold the essence of the entities that govern them. The adept should then spread the largest number of objects and materials found at these locations inside the Temple. Most of the time the materials and objects to be scattered on the floor of the temple are things like cemetery soil, sulfur powder, bone powder, nails, coffin pieces, sea and river water, mud, herbs... If the adept desires so, he can dig a hole in the floor of the temple and bury all materials and objects there. It is important to know that the materials and objects that are not buried should be taken out hours before the completion of the opening ceremony and placed within boxes or plastic

bags to be used in the course of the ritual. As mentioned earlier, the materials used for the completion of the Temple consecration ritual may vary according to the Exu-head's requirements, the one responsible for the place. The materials listed below are based on the ones that were required to perform the Temple consecration ritual of one of the members of the O.V.S.

-13 red candles
-13 black candles
-1 seven-days candle
- 3 candles with the shape of a trident
- 1 base for the Exu responsible for the Terreiro
- 1 meter of red cloth
- 1 meter of black cloth
- 7 red roses accompanied by 1 clay vase
- 7 red blackheads accompanied by 1 clay vase
- Woman's perfume
- 7 female tridents
- 7 male tridents
- 7 cigarillos
- 7 cigars
- 1 pack of cigarettes
- 7 matchboxes
- 1 goblet for the male beverages
- 1 goblet for the female beverages
- 7 cups
- 1 soda can
- 1 bottle of Champagne
- 3 different kinds of liquor, such as Cognac, pinga, whiskey, etc.
- 1 black rooster
- 1 rabbit

- 1 large clay bowl
- 7 manioc packages
- 7 pepper packages
- 1 pot of Dendê oil
- 1 tube of gunpowder

The adept must spread the cloths on the floor where the objects will be placed. Then he should light all the candles and cigars, open the alcohol bottles, fill the cups with drinks and put all the materials in their proper places. Then the pepper, manioc and palm oil should be prepared in a bowl.
After all these preparations, the Exu responsible for the temple will burn the powder and make the sacrifice, with all the blood shed in a bowl. Soon after it a gira must take place, with all the Temple supporters attending.

24 hours after the end of the consecration ceremony, all materials and animal carcasses should be removed from the temple and left in the woods or cemetery (or in places where the entities head of the Terreiro govern), except the drinks that remain within their respective bottles, which can be used to serve the entities during the performance of work or giras.

Beginning the activities at the temple
The next day and after the removal of the materials, the temple can be used for performing giras and all kinds of work. After the inauguration of the temple, the adept responsible for the temple's premises must commit to offer the Exu-head and the other entities candles, drinks, cigars, cigarillos and cigarettes every Friday, and perform mediumship during the meetings (giras) at least once a month. Most of the time the Giras are usually held on the last Friday of the month.

Guides and Necklaces



Within the cult of Quimbanda special necklaces are used to channel various aspects of the power of a deity/entity or a kingdom/line. These collars consist of colored contas (beads), with the most relevant combinations of colors in Quimbanda being black and red, but some guides can also appear in other colors, such as white or purple. These beads are made from materials such as crystal, wood, bone, glass, stone and are placed in nylon strings, following a very specific numerical and color coded order of placement.

These necklaces are used for various purposes such as protection, mental elevation (since they can facilitate the channeling of powers), strengthening of the powers already obtained, and many other purposes, so it is important to know that the necklaces used by members of the house do not always have the same purpose as the necklaces used by priests during ceremonies. The ones used by priests during ceremonies are usually necklaces that were consecrated after the priest finished the whole process relating to the confinement and initiation ritual, and these collars are used exclusi-

vely during the practices related to mediumship and performance of rituals.

By using the necklaces, the adept carries with him all the essence and energy of the cult, besides keeping close the entity responsible for the consecration of the necklace. Before consecrating the necklace, the adept has to decide together with the priest if the necklace will represent a single entity or a Linha/Reino (line/kingdom). It is important to know that the number of beads that will be used to make the necklace should represent the numbers related to a single Divinity/Entity, or Linha/Reino (Line/Kingdom), which are always an odd number.

What follows is a few examples of working necklaces:

Necklace for Exu 7 Catacumbas or Maria 7 Catacumbas
The necklace for Exu 7 Catacumbas or Maria 7 Catacumbas can be done in red and black colors, and it must have at least seven color "sections" and a maximum of twenty one. Each section of the necklace has to be formed by seven stones of a single color. We must arrange it so that seven black stones form a section of the necklace, followed by seven red stones that form the next one, and so on. This sequence must be followed until the necklace reaches the minimum number of seven or maximum of twenty one sections.

Necklace for Exu 7 Infernos
The necklace for Exu 7 Infernos can be done in red and black color or only in black. The necklace should be composed by seven sections, and each one of them must be separated from

the others by a small trident. If the necklace is done in a single color we must count seven stones and put the seven tridents to complete the seven sections. If the collar is made in two colors, we put seven straight black stones followed by seven red ones, with the seven tridents dividing the colors to complete the seven sections.

Necklace for Linha das Almas (Line of Souls)
The necklace for Linha das Almas can be done in red and black colors. Each section should have three stones of a single color. It is important to know that three black stones form one section of the necklace, followed by three red stones that form the next one. This sequence must be followed until the necklace reaches the minimum number of twenty one, or maximum of forty one sections.

Necklace for Dama do Sangue
The necklace for Dama do Sangue should be done in red color and must have a minimum of twenty-one stones. Unlike the other necklaces that are made up by a minimum and maximum number of stones, this has only a minimum number; the necklace can be finished with the quantity of stones desired by the adept. It is important to know that the necklace must be finalized with an odd amount of stones.

Ritual of consecration of the necklace
After the necklace is put together in the proper way, it must be submitted to the ritual of consecration. The ritual of consecration of the necklace must be performed according to the requirements of the priest or entity responsible. In order to consecrate the necklace, it is usually placed within tronquei-



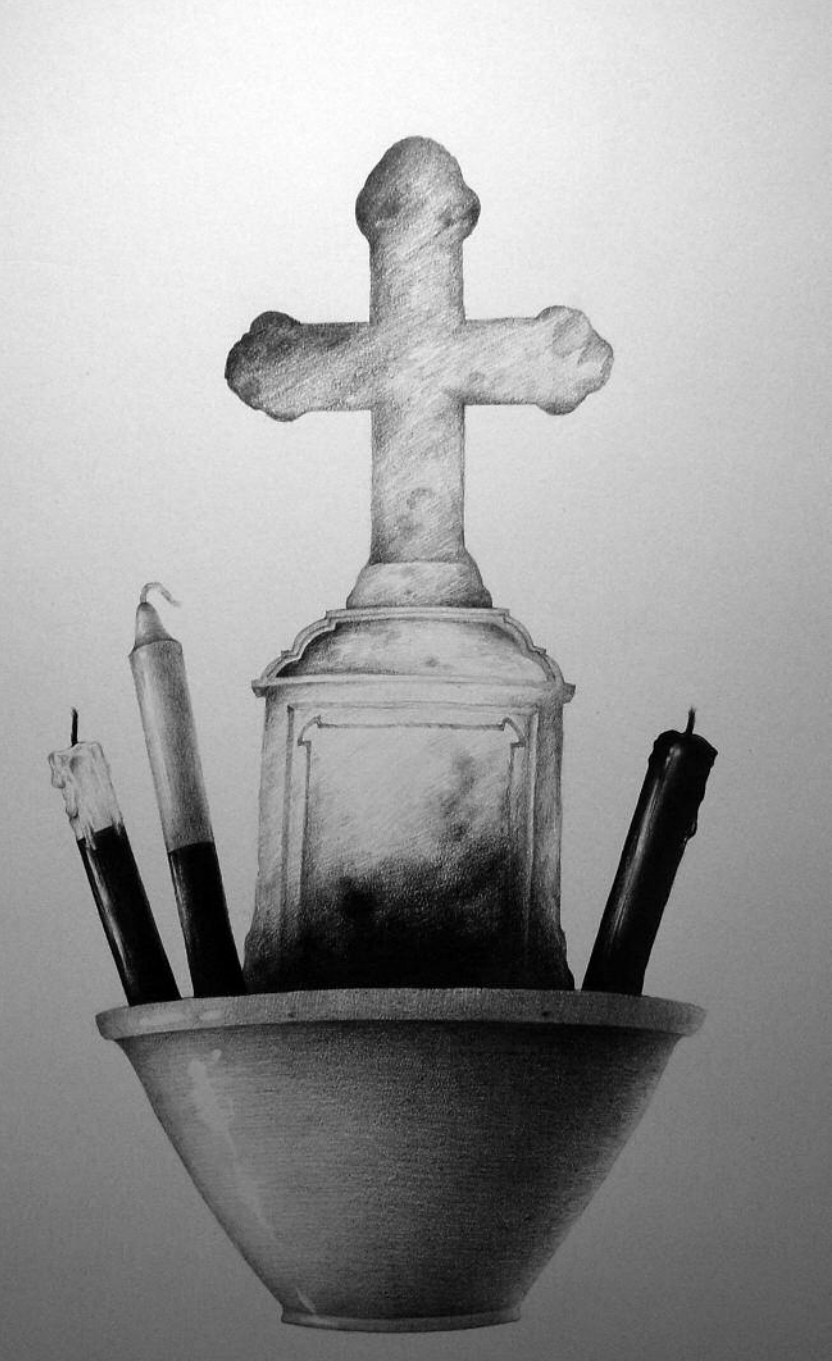
ras, temples, cemeteries, crossroads, etc, for a period that may vary depending on the entity's needs or those of the Linhas/Reinos (line/kingdom) that the collar will be associated with. Generally the period of confinement must be seven days, starting on a Friday and ending on the next one, or on a Monday and ending on the next one.

The way to consecrate a necklace varies from entity to entity and Reinos/Linhas; for example, for the entities from the Cemitérios (cemeteries), the necklace must remain in a cemetery for seven days, and we can use elements such as bone meal, sulfur, graveyard soil, or flowers that are used for decorating graves.
Once a necklace is consecrated the adept must give a small offering to the entity/line/kingdom in the form of candles, cigars and drinks. There are rare cases where the entity determines that the adept must give an offering consisting of meat or sacrifices.

It is very important to remember that the necklace is for the exclusive use of the adept and should be stored in a place where no others have access to it. After the consecration of the necklace the adept may make use of it at any time, but if the adept allows anyone else to use his necklace it loses its essence and the adept may receive some sort of punishment from the entity or priest. This punishment can vary according to the temple that the person attends to. Most of the time, the

adept is removed from the temple for a few days or months and should have to wait a period of seven to thirteen months in order to consecrate a new necklace. If the necklace is touched by someone else by accident, the adept must inform the priest and the entity. Most of the time the necklace will be replaced by another, and should be re-consecrated. The broken necklace must be discarded at the cemetery, crossroads, etc.





Assentamentos

Assentamentos are a fetish category that concentrate magical forces and powers within a limited space, where the forces that are in the spiritual plane and the powers that live in the divine plane send their vibrations, assisting us in our spiritual work.

The assentamentos have specific material elements to which magical powers are attributed, and they are activated through specific rituals according to the needs of the Temple and of the adept.
An assentamento can be destined to a single force or power or to various forces and powers, but it is usually done one for each force or power that you want to work with. The assentamento serves as an energy connection between the adept and the entity.

It is advisable that the assentamentos are located in isolated rooms of the house and with restricted access, inaccessible to the public.

As usual, the components used may differ from temple to temple, since there is not a specific way of making one.

Consecrating an image for an Assentamento
Before using the statues and altars regularly found in the assentamentos, they should be consecrated to really attract the vibrations that they represent. This consecration is made through a ritual, and this ritual can be done in different ways

and can vary according to each place's tradition. We will now describe the steps to perform the consecration and the assentamento according to our tradition.

Firstly you must choose the image of Exu or Pomba Gira to be "assentada". The image must be washed with seven types of herbs (warm herbs combined with cold and tepid herbs; see our chapter dedicated to herbs), together with the materials that will be placed next to it in the assentamento, such as tridents, chains, padlocks, keys, bowls and other materials which vary depending on the entity that we are to assentar. After the bath, we must rub the statue's feet, hands and mouth first with dendê oil and then with honey. After this the image should be washed again with the Exu or Pomba Gira's preferred beverage, keeping a black or red candle lit throughout the consecration. Within our tradition one rooster is sacrificed in honor of an Exu, or a hen if it is for a Pomba Gira, and then blood should be shed over the image during its consecration. The animal must be in a bowl placed on the altar for seven days, and after this period you should pick up a box and line it with black or red cloth and put pop-corn without salt (no food should be offered with salt). Then take the bird, the candles and other materials that need to be discarded and dispose of them in the dwelling of the Exu we just worked with. In some Quimbanda houses the adepts feed on the animal that was sacrificed. Once the animal is sacrificed, the edible parts are separated and fried in dendê oil and are served to the adepts on trays.

Assentamento for Exu 7 Campas
List of necessary items:
- 1 ceramic bowl, painted black

- Soil from 7 tombs, sifted
- 1 basalt stone
- 1 chain
- 13 coins
- 7 padlocks
- 1 iron trident
- 7 magnets
- Coffin splinters
- 7 coffin nails

The adept then puts his name and birth date on a paper with the point of the Exu, at the bottom of the bowl. The basalt stone is placed on top of the paper, and the soil is placed into the bowl and mixed, without pressing it. The chain is placed on the edges of the bowl forming a circle; the 13 coins are rubbed against the adept's body and placed in the bowl; the 7 padlocks are left open and placed around inside the bowl; the iron trident is fixed on the ground.

If you use the Exu's image in the assentamento, it can be placed inside the bowl. The seven magnets are mirrored in the assentamento without them attracting the iron trident, chains or padlocks. The wood splinters extracted from a coffin are placed on the ground within the bowl; then the seven nails are placed in the ground of the assentamento with their tip facing up. The adept then takes a black rooster with spurs and cleans its beak and paws. Then he says what he wants close to the animal's beak, gives it hot water and wishes it a good passage. The adept then takes a very sharp unused knife and makes a quick cut in the rooster's neck. He must have great care not to make the animal suffer, if the animal suffers his offering may be refused. The blood of the animal trickles in the bowl and the head is jammed in the trident, keeping the wings open. A drink, a cigar and a candle are placed in front

of the assentamento for seven days, where they are left for three days. After the third day, the adept cleans the assentamento and discards things at a crossroads or in the forest.

Tronqueira

The Tronqueira is a small shed built to the left of the temple/house's entrance where the assentamento to the forces of the guardian entities of the place is ideally made. There are several ways to make a Tronqueira, and as per usual the way to do so varies from entity to entity and from house to house. As an example, we will describe how to make a Tronqueira assentando the Exu Capa Preta.

One should build a small brick or timber house of approximately 90 cm2 (or more if you wish), closed with a door which can be locked with a padlock so that only the adept or house members may have access to it. The procedure should be started on a Friday night and on that same day, before the Tronqueira is used, it should be washed with castor leaf oil, pepper and cachaça. If the entity's image to be assentada is new, it must be consecrated beforehand.

Place the image of Exu Capa Preta with two iron tridents, one pointing up and one pointing down. You should use male tridents for this, the ones with square borders. Place a glass at the feet of the image, and fill it with cachaça. Take a bottle of cachaça and pour it in an X shape inside the house. Place a black candle at the center and light it, and place your necklace around the candle. The necklace should be aligned with the entity which is being assentada, in this case the Exu Capa Preta. Then light a cigar with a match and put the cigar on top of the matchbox, which should be half-open. In addition

to candles, cigars and cachaça, we can also offer Cognac, absinthe or liquor. This process is repeated every Friday.

The old drinks, cigars and candles must be discarded per usual at a crossroads, cemetery or cruzeiro; always light a black candle at the place where the materials are left.

For some specific jobs for Exu Capa Preta we may also put other offerings and objects within the Tronqueira, such as skulls, gunpowder, daggers, some sacrifices, graveyard soil...

Lastly, in order to keep the place hygienic we should clean it only with cachaça.



Giras and the different types of Exus

In Quimbanda, we hold spiritual sessions in order to give way to the spirits of Exus and Pomba Giras. These meetings are called giras. The giras are conducted by the Exu responsible for the temple and other Exus and Pomba Giras who manifest themselves through the bodies of mediums. The giras are held on Fridays, preferably on the last Friday of the month. They are initiated with an opening ritual, which is the moment when the entities show themselves in the temple, and end with a closing ritual, which is when the entities leave.

While conducting a gira the adepts present at the site are able to maintain direct contact with the entities present, which can give orders that may require performing rituals or simple offerings. During the giras the entities often drink, smoke, use top hats, capes, canes, daggers, tridents, necklaces and listen to ritualistic music called Pontos Cantados (sung points). The entities answer the adepts and other people present in the temple, performing all types of jobs, offerings and rituals.

Once the adept reaches the Terreiro, he should pay his respects to the Tronqueira entities and deities, asking permission to enter. After that, he will be able to go on and greet the head of the Terreiro and the other followers.

Before the gira is performed, there is usually prayers and sung points, along with the spreading of smoke. This can be done in several ways depending on the type of work to be done, and it is usually done with plant matter (seeds, bark, leaves), bone powder, sulfur or incense, all placed in a censer. The censer should be left in the Tronqueira after the gira, and then the coal and ashes should be taken to those places associated with the entities we worked with.

Soon after the smoking process and the beginning of the sung points, the possessions will start to take place.

It is important to know that the way a gira is conducted may vary according to local traditions. There are temples that perform about four giras a month, and each of the giras is aimed at a certain Linha/Reino. There are also temples that hold four giras monthly, but the first three giras are targeted at Exus and Pomba Giras (Catiços), while the last gira is done for Exus Primordials. It is important to know that the giras hold for the Exus Primordials are performed by Exus "Catiços" that have a connection to the Exus Primordials.

This brings us to the fact that in Quimbanda we can find two different types of Exus:

Exus Primordials: "First born", "primordial". These are deities who were born during the formation of the universe, such as Exu Maioral Lúcifer, Exu Belzebuth, Pomba Gira Alteza, Pomba Gira Dama do Sangue, etc.

Exus Catiços: These are entities that were once incarnated in our world and have since then achieved a prominent position and a "baptism" in the spirit world, becoming Exus. They are

spirits of old wizards, priests, sorcerers, assassins, and others that fit the energetic vibration of the cult. Some examples are Exu Capa Preta, Exu Morcego, Tatá Caveira, Pomba Gira Rosa Caveira, etc.

What follows is the descriptions of some of the most common Exus; these are the Exus that the Initiate will be working with during his first years.

Exu 7 Campas



This is an entity that exercises its activities in the Reino dos Cemitérios via the Reino dos Cruzeiros, dealing with those who are dying or have just died. It protects, frees or imprisons souls according to his will. He guides souls to the paths that lead to the shadow realm of death and is the caretaker of the dead. Exu 7 Campas is very close to Exu Omulu, Exu da Morte, Exu Rei das Sete Calungas and Pomba Gira Rainha das Sete Calungas, and is also connected to works of necromancy and sorcery. He can cause in your enemies degenerative diseases and putrefaction.

Offerings to Exu 7 Campas are made on Mondays and are often left at cemetery crosses, or the seventh tomb of the cemetery. These offerings consist of cigars, cigarettes, whiskey, wine, Cognac, marafo, black, red or purple candles, human and animal bones, skulls, unsalted pop-corn, flowers like red carnations or roses, or any flower that traditionally people leave on top of tombs and sacrifices.

Exu Lobo

This is an entity that is part of the Linha Mista but when asked can also work in the Reino das Almas and das Matas. Its offerings are usually intended for various purposes and can be placed in caves, forests, mountains, crossroads or cemeteries. A little known entity and rarely requested by adepts, the Exu Lobo usually provides services for the Exus Asa Negra and Vampiro, which when sought after by adepts usually divide or transfer the works. It is important to know that even though this an evolved entity, Exu Lobo does not usually have contact with adepts and priests. It is rare to find priests who have worked with this Exu in a gira, for example. We believe that this non proximity to adepts and priests is due to its extremely fierce personality. Being an entity with animalistic instinct, the Exu Lobo has blood and fresh meat as a priority. His works are often performed during the Great Hour[1] on full moon nights and in addition to blood and fresh meat, his offerings often contain sweet and fine beverages such as liqueurs, Champagne, Contini and red wine, accompanied by black candles, nails, owl feathers, wolf's hair and teeth, or fine cigars and cigarettes.

Pomba Gira Rosa Caveira

She works in the Reino das Almas on the Linha of Exu Caveira. She is a warrior-witch known for having two faces, one of them is that of a beautiful woman, the other is a skeletal woman carrying a yellow rose in her hands and a skull at her feet, representing the enemies that once crossed her path. Her

[1] The Great Hour is the point where the sun is at its highest during the day, or at its "lowest" during the night, making it the darkest time of the night.

works are often performed by people who are seeking revenge. Offerings to Pomba Gira Rosa Caveira are held on Mondays or Fridays at cemeteries, preferably placed on a cross, and usually consist of black and red candles, Champagne, sweet drinks such as liqueurs and Contini, cigarillos, fine cigarettes, perfumes, yellow or red roses, mirrors, pins, coffin nails, meat, manioc flour, Dendê oil and small animals.

The Pomba Gira Rosa Caveira is an entity that participates in few giras, but when she does her behavior is serious and of few words, as opposed to most Pomba Giras, who appear laughing and playing with everyone present.

Pomba Gira Alteza
She is the lady of the crossroads, the moon, lust, snakes and shadows, the goddess ruler of sorcerers. She is considered the primordial lady, the mother of doom and destruction. She has many features associated with Lilith and Hecate, and links with nocturnal animals such as owls.

Her rites are directly linked to destruction of the ego, purifying the mind, creating a new being, and bringing the essence of one's spirit.

She is a divinity very close to Exu Belzebuth and does not manifest with ease. Her works are performed during dark moons, and her offerings are bottles of Champagne and good quality liquors, perfumes, rose branches and sacrifices. Black and red candles should be smeared with the blood of the sacrifice.

Exu 7 Cruzes



This Exu works in cemeteries but is not part of the Linha of Exu Omulu. He is responsible for receiving the spirits of those who committed suicide and criminals who committed the worst atrocities while being possessed. The Exu 7 Cruzes is a highly evolved entity that has the power to carry the spirits of sleeping people wherever he desires.

He is the head of a line composed by Exus who are not part of the Omulu. The Exus that are part of this line are: Exu da Morte, Exu 7 Gavetas, Exu 7 Caixões, Exu 7 Crânios, Exu do Manto Roxo, Exu do Ossário and Exu 7 Ossos. His works are often performed by people who want their enemies to suffer a violent death. Being an entity linked to death, the cross became its main charm. The name 7 Cruzes is due to the torment inflicted upon his victims lasting seven nights, before finding death. Each night is equivalent to a cross which is represented by each of its seven counties. While carrying out his work as Exu 7 Cruzes he is usually accompanied by Exu da Morte, who when requested can even do the whole job. His offerings and worship are carried out within cemeteries, and consist of black and purple candles, cigars, fine drinks, crosses, coffin nails, mortal remains, pins, bone powder, Despair Powder, meat and blood. It is important to know that most of the time the candles to be used are cross-shaped.
When he manifests during a gira, Exu 7 Cruzes wears a necklace composed of black and red stones, with 7 crosses. It has the habit of behaving sarcastically, asking the adepts and consultants if they are in need of "help".



Exu da Morte

He belongs to the Reino dos Cemitérios and Reino das Almas, and working with him has various purposes. Exu da Morte can teach us the secrets of Alchemy and the development of alchemical processes, he can generate internal changes in the individual, bringing death to the old weak individual and transforming it into a new being, stronger and with a wider vision on the reality that surrounds him, causing him to become fit to practice internal and external magic (witchcraft) with goals and more specific targets. Exu da Morte can open many ways with his scythe, cutting, mutilating, destroying and removing any obstacles.

He can bring protection and healing to his adepts, as well as curses, woes, depression, suicidal thoughts and death to our enemies or to the weak and useless. His works are held during Mondays and Fridays, at midnight or 3 am.

His offerings consist of red wine, whiskey, beer, liquor, vodka, rum, cigars, blackheads and red roses, onions, raw pork, unsalted pop-corn, black pepper, sulfur, gunpowder, human and animal bones and skulls, black, red, purple, and white candles, myrrh incense, sacrifices and blood, as well as objects such as male tridents, scythes, coffins and keys. Depending on the job, we may also need other elements. If the goal is to harm a person we also use the victim's hair, nail clippings, photographies, the victim's clothes or some other personal object.

Exu Omulú, the King of Souls



He is the lord of cemeteries along with Exu Rei das 7 Calungas because Exu Omulú is the head of the Reino das Almas and Exu Rei das 7 Calungas is the head of the Reino dos Cemitérios, and consequently their paths intersect. Cemeteries are places with dense energies, where a transmutation of material life to spiritual life takes place.

Exu Omulú belongs to the Reino dos Cemetérios and is the commander of the Reino das Almas; he cares for the dead and their souls and controls the entrance to the underworld, so he is one of the most important Exus in the works of necromancy.

He is also the lord of disease, healing and death, and can bring violent death and diseases to his enemies. He acts in cemeteries, often in the highest spots there or at the central cross, which is the main point because it is from there that energies are irradiated.

When the time comes for a person to die, Exu Omulú is the one responsible of dissolving, fast or slow, the energy of life.

On the 2nd of November (the Day of the Dead) his adepts usually place offerings at cemetery crosses. On many occasions the work done by Exu Omulú is performed in conjunction with Exu Caveira and Exu Meia-Noite, and with other

entities close to him such as Exu 7 Campas, Exu Tata Caveira and the Pomba Gira Rainha das Almas, which also works at the master cross found in high places in cemeteries.

When entering a cemetery, we should ask permission to Exu Omulú, since he guards the gates, and once you are walking in the cemetery, one must ask permission to Exu Caveira. At the sight of the cross of souls we must ask permission to Tata Caveira, the lord guardian of cemeteries, and to all the dead buried at the cemetery.

The offerings to Exu Omulu are usually delivered on a Monday, and they are generally placed at the cross of souls. Offerings may consist of purple, black, red or white candles, cigars, cigarillos, rum, red roses, red carnations, wine, Champagne, gin, marafo, padê, farofa, honey, dendê oil, pop-corn (without salt) prepared in dendê oil, figs, human bones and blood.



Exu Tatá Caveira

Tatá Caveira belongs to the Reino das Almas and the Reino dos Cemitérios, and manifests in the form of a skull wearing a hooded cloak.

He causes the sleep of death and reveals the secrets of alchemy, witchcraft and magic to his adepts. He can give vices to his enemies, causing them physical and psychological dependence, or can help in cases of addiction to drugs, or with money and health problems.

His offerings are delivered during Mondays, usually near the cross of souls, but can also receive his offerings at crossroads, roads and rivers. The offerings consist of black and red candles, rum, raw beef steak, red roosters and cornmeal with epô.

Exu Caveira



Every time we go into a cemetery we must ask permission to Exu Caveira. Exu Caveira has a great connection with Exu Omulú, and acts as the lookout at the cemetery, guarding the gates of cemeteries, the catacombs, the bones and the dead present there. Whenever any work is done at the cemetery, we must ask permission to this Exu.

Exu Caveira appears in the shape of a skull and has great knowledge about wars and tactics, teaching well the art of defeating one's enemies.

His offerings are delivered on a Monday, at midnight, in a black grave, on the left side of Cruzeiro das Almas (Cross of the Souls). He should be offered purple, black, and red candles, a human skull and a black rooster with a red tail.

Exu Tranca Ruas

This is an entity that presents himself wearing a top hat and a purple or black cape, sometimes decorated in red. He has the



domain over roads and paths, and therefore it can open or close all ways. Exu Tranca Ruas is responsible for the security and openness of magic works, and he is close to Exu Belzebuth.

The domain of Exu Tranca Ruas consists of: Exu Tranca Rua das Almas, Exu Tranca Ruas de Embaré, Exu Tranca Rua das 7 Encruzilhadas, and Exu Tranca Ruas dos Cruzeiro, among others.

His offerings are made on Mondays and Fridays and consist of white or red wine, Champagne, cachaça, whiskey, vodka, rum, cigars, cigarettes, black or red candles, unsalted pop-corn, raw cattle meat, and red roosters.

Exu Marabô

This Exu is manifested as an elegant man, solitary, and enjoying drinks and quality cigars. He belongs to the Linha Malei and his features and behavior are entirely tribal, yet still preserves his air of nobility. He is connected to several witchcraft and sorcery practices, and his areas are the crossroads and railways, but he can work in different Reinos.



Marabô is connected to the element of fire, and therefore in his work the use of gunpowder and sulfur is very common. His works are performed during Fridays, and his offerings are commonly placed at the crossing spot of two railways. His offerings consist of used black candles, black and red candles, Dendê oil, roasted corn, cassava flour, red and white wine, Champagne, whiskey, cachaça, Cognac, black and red roosters, a goat, and good quality cigars.

Exu Capa Preta



This is an entity that presents itself as a man wrapped in a black cloak, sometimes wearing a top hat and holding a cane, with serious demeanor. It is an entity that has great knowledge of witchcraft, alchemy and sorcery. This entity belongs to the Reino dos Cemitérios, but also works at crossroads and crosses.

Exu Capa Preta also works along with Exu Tranca Rua das Almas, Exu Tranca Ruas de Embaré, Exu Tranca Rua das 7 Encruzilhadas, Exu Tranca Ruas do Cruzeiro, among others.

His offerings are delivered at cemeteries and crossroads, and consist of cachaça, wine, liquors, cigars, cigarettes, black or red candles, farofa, pepper, pork and sacrifices. Depending on the type of work, the dagger is an instrument used in the rites dedicated to Exu Capa Preta.



Maria Padilha
She is called the Queen of cabarets and crossroads. She belongs to the Reino da Lira and she appears as a cheerful bohemian woman, possessing affinity with dance, music and art. Her work focus on protection, revenge, opening spiritual and financial paths, separate and unite couples, solve health problems and clearing obstacles in life. Maria Padilha also shows a great coolness when she acts against her enemies.

People having Maria Padilha as Pomba Gira are usually those characterized by loving close ones and friends, and at the same time intensely hating their enemies.

Her offerings and gifts are placed at crossroads in the shape of "T" or "X", and at cemetery crosses, and usually consist of rings, jewelry, black and/or red collars, red lipstick, combs, mirrors, cosmetics, a red glass with Champagne, Martini or Campari, apples, cigarettes, red roses, farofa made with dendê oil, black and red candles, black goats, and a red hen.

The Maria Padilha phalanx is numerous and some examples of it are:
- Maria Padilha das Almas: answers at the cross of souls.
- Maria Padilha do Cruzeiro: answers at a cross near the cemetery.
- Maria Padilha da Encruzilhada: answers at crossroads in dirt roads.
- Maria Padilha das Sete Encruzilhadas: answers at the se-

venth crossroad in the shape of an "X".
- Maria Padilha do Cabaré: answers close to a cabaret.
- Maria Padilha da Estrada: answers at crossroads in dirt roads.
- Maria Padilha do Cruzeiro das Almas: answers in front of the cross of souls.
- Maria Padilha do Cruzeiro: answers at crosses.
- Maria Padilha dos Cemitérios: answers in the middle of the cemetery.
- Maria Padilha da Praia: answers at the beach.
- Maria Padilha das Sete Catacumbas: answers at the seventh tomb.

Maria Navalha
Maria Navalha is a female manifestation of mischievousness who likes dance, music and drinks, with a very feminine and vain figure, enjoying gifts like red flowers and perfumes. One of Maria Navalha's symbols is the Navalha (razor), a symbol of mischievousness used by those who lived and live in the dangers of the streets. The razor can symbolize protection, pain and death.

The trickster is a recurring figure in Brazilian imaginary, a person who often does not like to work or works on illicit activities; it is malicious, shows no shame, sometimes being rowdy and often insolent. These female spirits often died tragically, suffered from poverty and abandonment and had no family structure, but some of them managed to acquire both money and fame while still alive. They lived lives full of experiences and have knowledge of both pleasure an suffering.

Maria Navalha's phalanx is also extensive and very close to Maria Padilha phalanx, both of which often work together.

Maria Navalha's phalanx is composed mostly by rascals, and her works are performed at crossroads, graveyards, beaches and cabarets. Her offerings consist of beer, cocktails, cachaça, caipirinhas, red flowers, perfumes, cigars, cigarettes, etc.

Maria Navalha's phalanx consist of:
- Maria Navalha das Almas
- Maria Navalha do Morro
- Maria Navalha do Cabaré
- Maria Navalha da Lapa
- Maria Navalha da Calunga
- Maria Navalha da Estrada
- Maria Navalha do Cais

among others.



Exu Mirim

In Quimbanda, Exu Mirims are entities that manifest as the spirits of children. According to the myth, they often manifest jumping from grave to grave in cemeteries, sometimes playing with their carts, whistles, or dolls, and are generally restless, mischievous, rebellious and smart, but can also be aggressive. These children are responsible for creating situations favorable to the development of the intellect and maturity of people, and also for works of tying and linking.

Some manifestations are: Pedrinho do Cemitério, Exu Caveirinha, Exu Brasinha, Exu Foguinho, Mariazinha do Cemitério, Exu Toquinho, Joãozinho Navalha, Exu Malandrinho, and others.

Some Exu Mirims like Joãozinho Navalha are also rogues. Joãozinho Navalha works with Maria Navalha. The offerings are usually placed on top of black and/or red cloths and their location varies according to each Exu Mirim, but it can be at crossroads, crosses, beaches, etc. The offerings consist of cachaça with honey, soda, orange, lemon, red carnations, cigars, cigarillos, beef liver, soft drinks with cachaça, soft drinks with Cognac, chocolates, coins and toys like cars or dolls, and black and red candles. Some houses usually also offer marijuana to these entities.

Pantera Negra

Pantera Negra is the head of the Linha of Caboclos Quimbandeiros. This Linha consists of entities that have knowledge of the indigenous ways (which are vast and very powerful). These entities often present themselves as Indians and act in the Reino das Matas, with many of them having very diverse knowledge and therefore also acting in the Reino dos Cemitérios, Reino das Almas and Calunga Grande.

Pantera Negra is a sorcerer, a great expert on the use of herbs, both for cures and poisons. He has knowledge of the secrets of the forest, and manifests himself energetic but withdrawn.

Pantera Negra works for health, protection, and he can hunt your enemies. His offerings are made on Fridays and consist of seven forest fruits, black, red, and green candles, cigars, small pieces of coconut and honey. The offerings are delivered in caves, closed woods, and indigenous cemeteries. His assentamento is made with one bowl filled with soil from an Indian cemetery, in addition to herbs and particular elements required by the entity.

Exu Chama Dinheiro



This Exu belongs to the Reino da Lira and is the head of the trade people. According to the myth, one of the spirits that answer to this name was born in a wealthy family, and when he became older he took some money from his parents and left home. During this time he spent all the money on games, drinks, prostitutes, and surrendered to all his worldly vices and other superficial things. After spending many difficulties after he run out of money, his father welcomed him back. Even after everything that happened, when he returned to his father's house he continued spending all the family's money on his vices, buying unnecessary things and making everyone in the family miserable. His family died in poverty, and after so much suffering, he became aware of the great mistakes he made and of all that he could have done with what he wasted. Today he works for those adepts who are experiencing financial difficulties and need the money to do productive things. Exu Chama Dinheiro opens the ways to attract success in business, success in career, and brings prosperity and financial independence.
Through the knowledge he acquired after all that he went through, he also teaches about the spiritual riches and treasures that enrich the soul, showing the adept where the real hidden treasure is.

Exu Morcego

This Exu can be found in cemetery woods or cemetery trees where bats are present, or in caves, swamps, ancient castles



or houses, and even at crossroads. Is related to health, protection, alchemical change, vampirism, mental development, and he is also able to create disturbances in the minds of enemies and generate psychological problems.

His offerings are made at midnight, and consist of cigars, cigarettes, red wine, Cognac, absinthe, and black and red candles.



Exu Pimenta

This is an Exu that in life was a shaman, a sorcerer chief of Indian tribes. He forms part of the Reino da Mata and when requested also operates in the Reino das Almas. This Exu is often sought by people who are looking to heal someone or send diseases to their enemies. His offerings are typically designed for many purposes and are usually left in the woods. In addition to cigars, candles, drinks, meat and animals, his offerings are often made of pepper, bird feathers, snake venom, animal teeth and bones, herbs, sulfur, magical powders and elements linked to nature.

While conducting giras, Exu Pimenta usually appears in a serious way, with the characteristics of a strong and brave In-

dian. He uses a collar in black, red and white colors. Unlike most entities, this Eshu prefers to participate in giras that are carried out within the woods. When giras are held inside a temple, it is difficult to get a hold of this Exu for long, as he fulfills his obligations and then withdraws.

Maria Mulambo
She manifests herself as an elegant lady, wearing jewelry, rings, bracelets and necklaces, and is always willing to talk with a guffaw. Her works deal with love, protection and revenge, and her offerings are usually made in red chalices, filling them with wine, Champagne, liquor, incense, white roses, cigarillos and quality cigarettes, perfumes, red and black candles, pop-corns, apples, roses, perfumes, mirrors...

Maria Mulambo's phalanx is numerous; below we show some examples of it:
- Maria Mulambo das 7 Catacumbas: her works are done in the seventh tomb to the left when entering a cemetery.
- Mulambo das 7 Encruzilhadas: her offerings are made at crossroads in the form of "X".
- Maria Mulambo das Almas: her offerings are placed at cemetery intersections.
- Maria Mulambro 7 Véus: answers at crossroads, gardens, squares and woods.
- Maria Mulambo da Meia Noite: answers at squares near cemeteries.
- Maria Mulambo das 7 Figueiras: answers at crossroads which have a fig tree.
- Maria Mulambo das Rosas: answers at crossroads near squares.
- Maria Mulambo da Calunga: answers at the cross that is at

the center of a cemetery.
- Maria Mulambo da Lira: answers at roundabouts in the streets.
- Maria Mulambo dos 7 Punhais: answers at crossroads on hills.
- Maria Mulambo dos 7 Portais: answers at crosses.
- Maria Mulambo do 7 Cruzeiros: answers at the seventh cross.
- Maria Mulambo do Lodo: answers at crossroads near swamps, rivers or moist places containing sludge.
- Maria Mulambo do Cruzeiro das Almas: answers at the master cross.
- Maria Mulambo do Cabaré: answers at crossroads near cabarets.
- Maria Mulambo da Encruzilhada: answers at the crossroads.
- Maria Mulambo da Estrada: answers at dirt roads.

Exu 7 Crânios
Even being an entity that is present in cemeteries, the Exu 7 Crânios is one that is not attached to a single Reino/Linha. Since this is an entity rarely called upon, it usually performs tasks requested by other Exus, often providing services to the Reino das Almas and Reino dos Cemitérios.

The Exu 7 Crânios is one of the few entities which performs works only with destructive purposes. This Exu does not usually meet any call or request made by adepts or priests. The only way to request its services is through other Exus. Most of the time the Exus responsible for requesting his services are: Exus 7 Cruzes, Exu do Cemitério, Exu Caveira, Exu Tatá Caveira and Exu Calunga. His works and offerings must be delivered exclusively within the cemeteries in ossuaries,

preferably in a drawer. In addition to cigars and drinks, the offerings to this entity often consist of purple and black candles, sacrifices, meats, coffin nails, bone powder and pieces.

Exu Mau-olhado



This is another entity that does not have a fixed kingdom/line. His works are often intended for destructive practices, causing all kinds of paralysis. It is important to know that this Exu does not usually work with people who are far away.

Exu Mau-olhado usually provides services to medium priests who tend to him with weekly or monthly offerings. This entity prefers his works to be performed on a Monday, and his offerings follow the same standards as other Exus, with candles, cigars, drinks, meat, blood, etc. and can be delivered at crossroads, cemeteries and woods.

Exu Maré

He forms part of the Reino da Calunga Grande, covering the seas and beaches. It is an Exu who has its jobs performed for various purposes. His works and offerings are usually carried out on the beach front, or placed in small boats that are sent to the sea.

It is important to know that Exu Maré is a temperamental entity, his temperament varying depending on the tide (maré). If the sea is calm, the Exu presents himself calm, but if tide is

stirred the Exu presents itself angry. Because of this temperamental nature, the adept should know which is the best day to deliver the offerings or to perform works. It is advised that the offerings that are not intended for destructive works are delivered on nights with a calm tide. To carry out work for destructive purposes choose nights with an agitated tide. His offerings are usually held on Fridays, being candles, cigars, cigarettes, flowers, meat and all types of drinks.

Exu 7 Sombras
This Exu works in the Linha Mista and he is at its strongest at the crossroads. He belongs to the phalanx of Exu Sete Trevas, where he acts as a group leader. His work has only one goal; when asked, he can make a person suffer from psychiatric problems like depression, followed by suicide. His favorite places are in the corners of crossroads, in the shadows of catacombs, next to trees, behind waterfalls... that is, everywhere where there is a shade, no matter from the light of the sun or the moon.

Exu 7 Sombras does not have the custom of participating in many giras, and there are few mediums who accept to work with this Exu since he even eats ants. During the few appearances he has at giras though, he has the custom of turning around himself, and then going to one of the four corners of the temple, where he sits on the floor and remains there eating ants until his withdrawal. Unlike other Exus, he has a preference to participate in giras that do not have music or singing.

He prefers quiet environments, and his works are usually performed during Fridays. This is one of the few Exus that prefers his offerings to be delivered during daylight, but in a shady

place. If the work is done at night, make sure it is in a full moon night, with shadows being cast. His offerings should be left on top of an anthill, and consist of smoking pipes, chewing tobacco, black candles, sweet drinks, corn, sweet pumpkin, farofa, fine meats, etc.

Exu Cobra



This is a little known entity who works in the Reino das Matas. When requested, he can also work in cemeteries, deserts, valleys, mountains, abandoned sites, rivers, seas, lakes, fields, quarries... His offerings are typically designed to achieve many different purposes, but he is often requested to cause body paralysis, or to cure it.

His offerings are generally cigars, candles in red, black, or white color, beverages, blood, herbs, smoke, straw and snakes, preferably viper and coral snake.

Since Exu Cobra presents itself with the characteristics of a snake and crawls on the ground, this is an entity that rarely participates in giras. It is rare to find mediums working with Exu Cobra. The few that do so complain that after the end of the giras they are unable to feel parts of their arms and legs. According to the mediums that feeling lasts one or two hours.

Exu 7 Infernos



This Exu is part of the Reino das Almas. It is an entity that has an extremely heavy energy. He always manifests accompanied by other seven Exus who serve him, and prefers to stay hidden.

Even though it is an "anti-social" entity, this Exu is usually extremely loyal to its adepts. His offerings and rituals are performed in terreiros and dead-end streets, and they are usually made of flammable things such as alcohol, gasoline and gunpowder, as well as strong drinks: cachaça, vodka, fogo paulista and stanheguer, accompanied by cigars, cigarettes, candles, lamps, etc.

Exu Chama Negra

This Exu forms part of the Reino das Almas, and his works are intended only for destructive purposes. The Exu Chama Negra is a little known entity, and one of the seven Exus that work with Exu 7 Infernos. It is an entity that should never be invoked directly by the adept or priest; most often the one performing the work itself is the Exu 7 Infernos that manifested through the medium present at the ceremony. It is important to know that the person who will benefit from this work must be present at the ritual to convey what he or she wants through their feelings of hatred and rancor, which will be picked up by Exu Chama Negra. There are reports of cases involving adepts and priests who tried to invoke or carry out work on their own and had serious problems that cannot be reversed, including insanity.

His works and offerings are made with black candles, cigars, strong drinks, fuel, fire, gunpowder, solvents, meats and animals. The offerings are usually carried out within the temples and deposited at crossroads or dead-end streets.

Pomba Gira da Figueira
She belongs to the Linha dos Caboclos Quimbandeiros. It presents itself with an extremely wild, aggressive manifestation of few words and tribal characteristics. She mastered the manipulation of herbs and spells related to the casting of plants (and a whole range of natural elements), and possesses extremely valid knowledge of totems and black magic systems related to the green kingdom.

Despite being in Linha dos Caboclos Quimbandeiros, she does not appear with black or indigenous features.

She should receive offerings on Fridays, under trees, especially figs. Her offerings are viscera, bird hearts, wine, blood, herbs, apples, pears, red roses, orchids, lilies, incense, perfumes, and black, red and green candles.



Exu Matança
This is an entity that manifests itself where there were sacrifices/slaughters performed in honor of Quimbanda entities/deities, and also in those places with morbid feelings caused by suicide and murder, since this Exu is linked to feelings contrary to life.

Exu Matança can manifest itself in any Reino and Linha, but few people receive this Exu. It manifests itself sometimes as an angry and raw shape that prefers isolated and deserted places.

His offerings are held on Fridays in places where there are sacrifices, or where there was a murder. We can offer sacrifices, raw meat, black, red, and purple candles, red carnations and marafo.

Pomba Gira Dama do Sangue

This is a little known entity, since it rarely manifests. It is linked to the Reino das Almas and is connected to morgues, hospitals, cemeteries and crematoriums. Since she is being governed by mortuary, bloody and acausal energies, she is known as "the lady of bloodshed". Her altar should have a chalice containing blood, human bones, an iron boiler and candles smeared with blood. The altar should be prepared in the days when the moon rises "red" (the so-called blood moon).

Exu Vampiro



This is an entity that if requested works in the Linha Mista, Reino das Almas and Reinos dos Cemitérios. Many of his works are made in conjunction with Exu Morcego, Exu Asa Negra, Exu 7 Calungas and Exu da Meia Noite. His offerings are typically designed for a number of purposes and may be held within caves, forests, crossroads, abandoned houses or cemeteries,

especially at the cemetery gates or at the cross at the center of the cemetery.

Since Exu Vampiro is a vampire, this is an entity that has blood as a priority; for this reason his works are often performed during the Great Hour, with lots of fresh blood. Unlike some Exus that prioritize strong drinks such as pinga, Cognac, etc., The Exu Vampiro often prioritizes sweet and fine drinks such as liqueurs, Champagne, Contini and red wine, accompanied by fine cigars and cigarettes.

Vampires of Quimbanda

Myths and legends about vampires probably existed long before the invention of writing; they have been present in ancient oral traditions in various cultures of the world, usually related to the great fear of the dead and the belief in the magical properties of blood .

The Ashanti in West Africa described a vampire named Obayifo, who was later quoted in neighboring tribes. Asasabonsan was another name found in the legends of the Ashanti people of Ghana, on West Africa. The Dahomeanos called him Asiman; in Haiti vampires were called Loogaroo, Asema in Suriname, and Sukuyan in Trinidad. The Yara-ma-yha-who of the Aboriginal Australians, and the Bhutas from India are well similar to the vampires of African myths.

It is difficult to say when the myth of vampires was born. For example, in Greece there are several legends about the Lamia (a vampire who is often described as a witch devouring children). In one of the legends her body below the waist was replaced by a serpent's tail. It is known that the vampire myth originated in the East and came to the West. The Slavs are the ones who influenced the world's idea on the myth of vampires the most. Since Romanians are surrounded by Slavic people, they received a huge influence in relation to vampire myths. In Transylvania, vampires are described as the spirit of a dead person who in most cases was a witch, a magician, or com-

mitted suicide (just as the Exu Catiços). Within Quimbanda there are a number of Exus and Pomba Giras who act like vampires, transforming vitality into chaotic energy, training the mind of the adept to think like a devouring spirit would. Some of these Exus are **Exu Vampiro, Exu Morcego, Exu Lobo, Exu do Sangue** and **Dama do Sangue**. These Exus absorb and channel vital energies, draining energy from other living beings. This vampiric aspect can turn their adepts into new beings, being true predators of the human cattle.

Obviously there are many other aspects in relation to these entities; their rites may be related to many other things such as healing abilities, developing subtle perceptions and also cause psychological problems in some people.



Spells and Offerings

In Quimbanda there is a tradition of delivering regular offerings as a way to show devotion, thus increasing the energy link between the adept and the divinity/entity. Furthermore, when we perform ceremonial invocations, or during the practice of rituals, it is necessary to make an offering to the entity that we want to work with; that is why it is important to know which is the most adequate offering for each entity, and where should we leave it.

Offerings and rituals are usually made on Mondays and Fridays, and are deposited on an altar or on the ground, around statues representing the entities in question. As we have mentioned before, they usually consist of candles, cigars, cigarettes, drinks (alcoholic and non-alcoholic), sacrifices, etc.

Offerings that are directed to a specific ritual must be made according to the entity that will be invoked and the purpose of the ritual itself. For example, for Exus we usually offer cigars and alcoholic beverages such as Cognac or whiskey in a glass cup that has never been used for any other purpose, while for Pomba Giras we usually offer cigars, wine, Champagne and sweet drinks, often in a red chalice. Other items are commonly used, such as knives, daggers, tridents, capes, bowls, gunpowder, coffin nails, graveyard soil, blood, bones...

Rituals and offerings are usually carried out in graveyards, ca-

tacombs, crossroads, crosses, woods, beaches and rivers. When the ritual is performed in an enclosure, it is necessary that after its completion the offerings are "dispatched" to some of the places mentioned above.

Any offering made to an Exu must be done in an odd number; for example 7 candles, 3 cigars, 1 bottle of alcohol, 7 nails, etc.

One way to make offerings both to Exu and Pomba Gira is to light a cigar and take seven puffs, then put the cigar on the edge of a cup containing drink for the Exu. Then a cigarillo should be lighten, and again taking seven puffs, we place the



cigar over the rim of the cup containing the beverage for the Pomba Gira. The adept can also offer seven cigars and seven cigarillos, lighting them in the same manner described above and placing them lying on top of seven matchboxes. Each matchbox must have seven matches out. Finally, we should light the candles, which can be black, red or red and black. The offerings are left for seven days, and after this period the adept must collect the ashes and candle leftovers and dispatch them to the crossroads or cemetery. The drinks that remain must be poured on the ground in the shape of an "X".
In truth, no entity makes use of the physical offerings. The of-

ferings are energy vehicles, and therefore it is us who need to make this offerings, in order to create a link between the adept and the entity. It is a tool that facilitates the connection between the adept and the entity/divinity.

What follows is a description of some offerings made in honor of specific entities:

Joint offering for Exu Rei, Exu Maioral Lúcifer and Pomba Gira Rainha
Materials needed to perform the ritual:

- 13 black candles
- 7 red candles
- 1 candle in the shape of a trident
- 1 red piece of cloth
- 1 black piece of cloth
- 7 red roses
- 3 carnations
- 1 large bowl of clay, never used before
- 1 package of farofa
- 1 living goatling
- 1 bottle of Champagne
- 1 bottle of Cognac
- 1 bottle of whiskey
- 1 bottle of pinga
- 1 chalice that has never been used
- 3 cups that have never been used
- 1 cigarillo
- 3 cigars
- 1 cigarette pack
- 1 female trident, big size
- 1 male trident, big size

- Woman's perfume
- 1 pemba or chalk to scratch the ground
- 1 matchbox
- 1 dagger or unused knife

This offering should be done on a Friday at a cemetery, the woods or a cave. To accomplish this offering the participation of three or more people is required.

Upon arriving at the chosen location trace the point of Exu Maioral Lúcifer on the floor to initiate the work. Then light all the candles around the point forming a circle. Place the red and black cloths on the floor, crossed, one over the other, and the clay bowl on the cloth, along with the tridents and perfume. Do not forget to open the perfume and pour three drops on the ground, next to the cloth. Place the roses and carnations near the cloth, one on top of another, forming an X. Open the drinks and pour a little of each on the ground in the form of an X, then pour each one in one cup. Do not forget that each drink must be placed separately within each of the cups and that the Champagne should be placed inside the chalice. Light the cigars and cigarillos, taking seven puffs and exhaling the smoke towards the work. Then put the cigars on top of a glass, and the cigarillo on the chalice. Open the pack of cigarettes and light thirteen of them. After lighting the cigarettes put them on the floor, lined up, forming a straight line.

Do not forget to take seven matchsticks out of the box, and then pour the farofa in the clay bowl. Place the animal next to the bowl, and cut its neck making sure that its blood is being poured in the basin, on top of the the farofa, and that the animal has a quick death. At the end of the sacrifice leave

the animal's body next to the bowl.

Upon completion of the offering, clean your hands and the knife with what was left from the drinks, and be sure to leave all materials that were used on site. After finishing the ritual, salute Exu Maioral Lúcifer, Exu Rei and Pomba Gira Rainha. When withdrawing from the work space, take thirteen steps back, then turn around and walk away.

Offering for Exu 7 Catacumbas
Materials needed to perform the ritual:

- 7 black candles
- 1 Cognac bottle
- 1 unused glass cup
- 7 cigars
- 7 matchboxes
- 1 red cloth
- 1 unused bowl of clay
- 1 heart or beef liver
- Farofa, red pepper, olive oil or dendê oil

Light the seven black candles on top of seven tombs placed in a row. Each candle should be placed on top of each tomb. After lighting the candles, open a bottle of Cognac and pour over each of the seven tombs, making the shape of a circle around each of the seven candles. Pour the remaining beverage into the glass and place it next to the bottle, on top of the last tomb.

Light the seven cigars and take seven puffs from each, place each cigar on top of each of the seven tombs. The cigars must

be accompanied by seven boxes of matches, and each matchbox should have seven matches out.

Cover the last tomb with a red cloth and place on top of it a dish or bowl of clay (unused), accompanied by beef heart or liver. The heart or liver may be covered with farofa, red pepper, olive oil or dendê oil. Upon completion of the offering, salute Exu 7 Catacumbas, take seven steps back, looking at the offering. After taking the seven steps, turn around and walk away without looking back.

Offering for Exu Pinga Fogo
Materials needed to perform the ritual:

- Gunpowder
- 7 red candles
- 1 pack of cigarettes
- 1 bottle of pinga

This offering should be held in a dead-end street. Open a gunpowder package and spill seven handfuls on the ground within a distance of 30 centimeters from each other. Put seven red candles on each of the seven handfuls of gunpowder. Make sure that the candles are placed so that, before coming to its end, it burns the gunpowder that it is around it.

After lighting the candles, open the pack of cigarettes and put a lit cigarette next to each of the seven candles. The remainder of the packet must be placed next to the last candle, accompanied by a bottle of pinga that once opened should have its half spilled on the floor in the shape of an X. The remainder of alcohol should be left in the bottle, and the bottle should

be placed next to the last candle near the pack of cigarettes. At the end of the offering, close your eyes and only open them again once you have turned your back to the offering. Then, leave without looking back.

Offering for Exu Veludo
Materials needed to perform the ritual:

- 7 black candles
- 3 pieces of fresh meat
- 1 unused clay dish
- Oil
- Farofa
- 1 bottle of whiskey
- 1 unused cup of glass
- 1 box of matches
- 1 cigar

Light the seven black candles at a crossroads and put the three pieces of fresh meat in the clay dish. Pour over the meat a little olive oil and farofa, and open a bottle of fine drink, preferably whiskey. Pour on the ground or around the offering to close a circle. The remainder of the drink should be poured into the glass cup. Open the box of matches and put seven matches lined up with their heads out of the box (make sure that the box is closed with the heads of the matches sticking out of the box). Light a cigar and take seven puffs looking upwards. Then, put the cigar on top of the matchbox or on top of the cup, where the beverage is. To finalize, turn your back, and walk away without looking back.

Offering for Exu do Lodo
Materials needed to perform the ritual:

- 3 black candles
- 3 cigars
- 1 unused clay dish
- 1 unused cup
- 1 bottle of Cognac
- 1 piece of unused red cloth
- 1 piece of beef heart or liver
- 1 box of matches

First, we should place the cloth over the spot where the offering will be made, then light the three candles next to the cloth, and then light the cigar. Pour a little drink on the floor and then fill the glass.
After using the matchbox, take seven new matches out. Finally, place the liver or the heart in the clay dish. Upon completion of the offering, take three steps back, turn around, and walk away without looking back.

Channeling destructive powers with the help of the cemetery entities in order to harm one's enemies
Materials needed to perform the ritual:

- 1 small black wooden coffin
- 1 rag-doll
- 7 black candles
- 1 cigar
- 1 box of matches
- 1 bottle of rum
- 1 glass cup

- 1 small dagger
- Graveyard soil
- 1 black spool of thread
- Some of the victim's belongings (a picture, a personal object, hair, toenail, piece of cloth)

Go to a cemetery on a Friday night, near midnight. Upon arriving at the gates, salute the entities of the Reino dos Cemitérios before entering. Then look for a black grave and take a handful of soil that is at the foot of this tomb. Take the rag doll that will represent the victim and write the victim's name. Pierce the doll with the dagger and put it inside the small black coffin. Then place the target's belongings inside the coffin along with the soil that was collected. Wrap the coffin with the black thread until it is well sealed. Then bury the coffin at the foot of the black tomb and count seven tombs to the left side from the black tomb. Place a black candle on each of them and light each candle so that the last candle to be lit is the one on top of the black tomb. While the candles are lit, visualize the suffering and destruction of your enemy, focusing the power of the entities of the Reino dos Cemitérios.

When the last candle is lit, place the cup on top of the black tomb and fill it with the rum. Put the bottle with the rest of the drink at the left side of the cup. Light the cigar and place the box of matches on top of the tomb, with the cigar on top of it.

Invoke the entities of the Cemitérios out loud, requesting that they bring pain, suffering, destruction and death to your enemies. Then take seven steps back, moving away from the black tomb, and turn around and walk away without looking back.

Work for Maria das 7 Catacumbas
Materials needed to perform the ritual:

- 7 black or red candles
- 7 red roses
- 7 cigarillos
- 7 matchboxes
- 1 chalice
- 1 bottle of Champagne
- 1 piece of red cloth
- 1 flask of women's perfume
- 1 wax head, a man's head if the victim is a man, or woman's if the victim is a woman
- 1 kg of ground beef

You may start this work at home by writing the name of the victim on seven papers. If you have a picture, write the name of the person behind the photo, only once. Then put the papers or picture in the middle of the ground beef. After mixing everything well, put it all inside the wax head.

Soon after you must take the head to a cemetery, find a corridor where there are seven tombs in a row, with the last one of them being black. Light a candle on top of each of the seven tombs, with each candle being accompanied by a rose. After lighting all the candles, light the seven cigarillos and put a cigarillo accompanied by a box of matches on each of the seven tombs. Do not forget to put seven matchsticks sticking out of every matchbox, and take three puffs of each of the cigarillos, placing each them on top of the matchboxes.

Roll out the red cloth on top of the last black tomb, and the head on top of it.

Open the drink and pour a little on each of the seven tombs. Do the same with the perfume. Pour into the chalice whatever it is left of the drink, which shall remain on the last tomb next to the cloth, perfume and head.

Finally, ask for Maria das 7 Catacumbas to take possession of the mind of the victim, causing psychiatric disorders to it, followed by despair and dementia.

To withdraw from the ritual area, be sure to take twenty-one steps walking backwards, straight towards the first tomb. Upon arrival to the first tomb turn around and leave, and do not return to the place for seven months.

Work for Exu Omulu
Materials needed to perform the ritual:

- 13 black or purple candles
- 7 carnations
- 1 purple cloth (approximate size of 1 meter)
- 1 small coffin, preferably in the color purple
- 1 piece of fresh meat
- 1 honey pot
- 1 black or purple thread
- 1 unused cup
- 1 bottle of dark beer
- 1 cigarette pack
- 1 cigar
- Name or picture of the victim

Go to a cemetery on a Monday and head to the main cross. Start the ritual by stretching the cloth on the ground and put

the carnations on top of it, then light the candles lined up in a cross shape. Open the bottle of beer and spill some on the ground in a circle around the workplace; pour what is left into the cup. Open the pack of cigarettes and light 13 of them, and put them lined up on the ground next to each other, along with the candles. Light the cigar and take 13 puffs toward the work, then put the cigar on top of the beer cup.

To finish the job, take the piece of meat and wrap the name or picture of the victim with it. Then tie together the piece of meat with the thread forming a kind of cocoon. Open the coffin and place the meat inside, pouring honey over the meat. Finally, close the lid and ask Omulu to take control of the victim's soul.

Do not return to the place where the work was carried out for seven months.

Work for Exu 7 Sombras
Materials needed to perform the ritual:

- Name, picture or piece of clothing belonging to the victim
- 1 honey pot
- 1 sweet pumpkin
- 1 bottle of fine alcohol
- 1 unopened box of matches
- 7 black candles
- 1 pipe with tobacco
- 1 unused cup
- 1 small, never used before bowl or dish

Start this work by going to a crossroads or cemetery on a Friday during the day and looking for a spot that has shade and an anthill. It is important to know that if the work must be done during the night it will have to be on a full moon night, in a place under the shadow of the moon. Start the job by lighting the candles around the anthill, then open the bottle of alcohol and fill the glass to the brim, spilling the remainder on the ground next to the anthill. Place the tobacco in the pipe and light it, taking seven puffs and blowing the smoke into the anthill. The matchsticks that were used to light the candles and the pipe should be placed within the matchbox, which is not to be open again.

To finish this work place the name, photo or piece of clothing in the bowl or dish and then put the sweet pumpkin followed by the honey over it. After this, place the bowl or dish on top of the anthill.

Before leaving the site, be sure to mention the name of the victim seven times, asking the Exu 7 Sombras to possess the mind of your enemy. Leave the site by taking seven steps back, always looking towards the ritual area. After the last step, turn your back and walk away without looking back.

Work for Exu Tatá Caveira

Place in a Tronqueira an open, dry coconut on the lap of a consecrated image of Exu Tatá Caveira. Let it stand for 3 full moons, and during this period put all the information you have on the victim(s) in the coconut. You should also add cheap liquor, pepper and blood. In the light of the third full moon, take the coconut and bury it in a cemetery, preferably at a cross, pit or abandoned grave.

Work for Exu Marabô
Materials needed to perform the ritual:

- 3 red and black half candles
- 3 cigars
- 1 bottle of alcohol (Cognac, whiskey or vodka)
- 1 chalice
- 1 piece of thin wood, two meters long
- 1 black pen
- 1 unused dish of clay or ceramic
- Dendê oil
- 1 farofa package
- Red pepper
- 7 pieces of meat cut into steaks
- 3 matchboxes
- 1 trident of average size

Start this work at home on the last Friday of the month, writing the name of the victim on the wood with the black pen, seven times. Go that same day during the night to the train tracks. Make sure that the place where the ritual will take place is a remote one, with no people around passing.

Start the work by stepping on the train tracks, walking sideways and counting twenty-one steps. The steps must be taken in a direction opposite to the train tracks, they cannot be along the train tracks. Start lighting the candles right at the spot where the steps took you to. After lighting the candles, light the cigars, taking seven puffs of each one of them, and place them on top of the matchboxes. Do not forget to take seven matches out, in all of the three boxes. Open the bottle of alcohol and pour a little on the ground in a circle around the workplace, pouring what is left into the chalice.

Place the farofa on the dish, then put the seven pieces of meat and pour the olive oil and the pepper over it.

After performing this part of the ritual, take the wood with the victim's name and walk back to the train tracks. Take the same path you took when you counted twenty-one steps. Stick the trident in the wood and place it on the rails so it is broken when the train passes.

Come back again treading the same path to the place where the offering is placed, and ask Exu Marabô to take care of the person who crossed your path. Then leave the site taking seven steps back. After the seven steps, turn your back and walk away.

Work for Exu 7 Facadas
Materials needed to perform the ritual:

- 7 black candles
- 1 bottle of Cognac, pinga or any other alcoholic drink
- 3 cigars
- 3 matchboxes
- 1unused cup
- 1 piece of red or black cloth, unused
- 1 dagger or knife, unused
- 1 whole bull liver
- 1 dish, unused
- 1 honey pot
- 1 black spool of thread, unused
- 1 needle, unused
- 1 paper with the victim's name written on it

This work can be carried out in the woods, cemetery, crossroads or in a forested park. Start the ritual by extending the cloth at the chosen spot. Then place the dish on top of the cloth. Light the candles beside the cloth in a straight line, one after the other. Light the cigars and take three puffs of each one them, then place them on top of the matchboxes. Make sure that each of the matchboxes has three matches sticking out, which would make a total of nine matches sticking out, three from each box. Then take the liver and place it on top of the dish, making a cut on the top of it big enough to fit the folded paper with the victim's name. After putting the name in the liver, take the thread and the needle and sew the hole. There must always be an odd number of stitches (3, 5, 7, etc). Then open the drink and pour it into the cup, and pour what is left on the ground around the work. Then grab the knife and focus, thinking about the victim. Then stab the liver seven times. The stabs must be spread throughout the liver. Finally pour the honey on the liver and turn your back to the ritual, walking away without looking back.

Work for Exu 7 Buracos
Materials needed to perform the ritual:

- 7 unused cups
- 7 rubber-bands
- Name, picture or piece of clothing belonging to the victim
- 7 pieces of paper cut wheel-shaped to serve as lids for the cups
- 1 pot of powder-of-despair, which can be replaced by cemetery soil
- 1 handful of ground beef. Make sure that there is enough to fill at least half of one of the seven cups

- 1 cigar
- 1 bottle of liquor or Cognac
- 1 matchbox, unused
- 7 black candles

Go to the cemetery and look for a place that has soil where you can dig and bury the cups. Beforehand it is important to make sure that the spot will remain intact for at least seven weeks, after the ritual has been performed.

Start the job by putting a piece of the victim's name, photo or piece of garment within each of the seven cups. Then pour a little of the powder-of-despair or cemetery soil in the cups, followed by a handful of meat. Make sure that the amount of meat is distributed evenly inside the cups. Close your cups with the seven pieces of paper that were cut earlier, using the rubber-bands to seal them.

We must then dig seven holes, all next to each other, and place one cup inside of each. After burying the cups, light the candles and stick them each at the spot where a cup was buried. Light the cigar and take seven puffs, blowing the smoke in the direction of the work. Then put the cigar in the matchbox and make sure the box stays with seven matches out.

To close the ritual pour the drink in a circle around the work, leaving only two fingers of the beverage inside the bottle. Before leaving, call the name of Exu 7 Buracos seven times, and then say the victim's name also seven times. Withdraw from the place by taking seven steps back, always looking towards the ritual area. After the last of the seven steps, turn your back and walk away without looking back.

Work for Exu do Lodo
Materials needed to perform the ritual:

- 7 black candles
- 1 empty bottle of alcohol that has only been used in a Tronqueira as an offering to the Exu.
- 1 bottle of Cognac or liquor
- 1 package of powder-of-despair
- 1 cork
- 1 cigar
- 1 matchbox
- 1 cup
- Name, picture or piece of clothing belonging to the victim

Light the black candles and the cigar, then put the drink in the glass and pour around the ritual area, in a circle.

Place the matches that were used to light the candles and the cigar into the bottle, along with the name, picture or piece of cloth belonging to the victim. Spill all of the powder-of-despair into the bottle. Finally, close the bottle with the cork, open a hole in the mud, and bury the bottle. After burying the bottle we ask Exu do Lodo to punish that person.

Remember that after the Exu performs your request, you need to make an offering to thank him.

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Within Quimbanda there are endless types of rituals, such as works for protection, revenge, death, spiritual evolution, prosperity, to open paths, to show devotion to the Exus, and the list goes on and on. There are many other ways to perform a job, and many other offerings, but we believe we have already established a pattern with these examples, and the adept should be able to develop his own rituals and offerings. The rest, we prefer not to describe.

Purpose of Pontos Cantados and Pontos Riscados

Pontos Cantados (Sung points) are "ceremonial invocations" that are used to call the entity in question, to become permeated with new energies, and for various other reasons. These are "sacred songs", mystical formulas used to achieve the level of concentration necessary for the invocation that also serve as an entity/deity identifier, and at the same time a calling. They are sung repeatedly by adepts, assisting them in keeping concentrated, while creating and maintaining an atmosphere through the rhythm and frequency of the songs, usually accompanied by the beat of conga drums, which is the instrument traditionally used in these "sacred prayers". These conga drums are made from wood, scrap iron and billy-goat leather.

Pontos Riscados (Scratched Points) aim to bring forwards the energy of a given entity/guide. The Point should be inscribed into the offerings of the entity in question to mark who the offering is for. They are also used to invoke it or to facilitate works done in their presence.

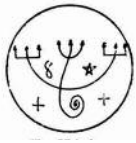
There are Scratched Points with different purposes: Points of Introduction, Calling Point, Attack Points (for vengeance), Protection Points, etc.

We use Sung and Scratched Points as keys to open the doors of the unconscious and the essence of the dark emanations.

Commonly used Scratched Points:


Maioral Lucifer


Pomba Gira Rainha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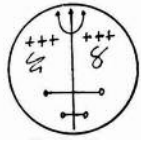
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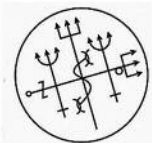
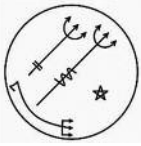

Exu da Meia-Noite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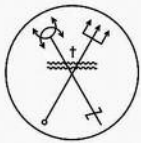
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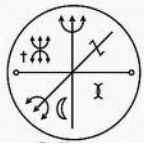
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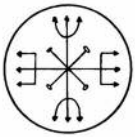
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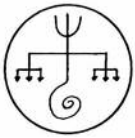
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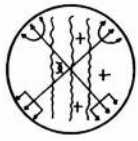
Exu Pedra Negra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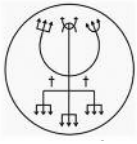
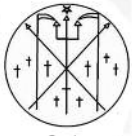

Exu Mangueira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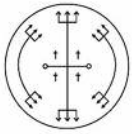
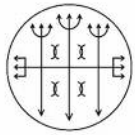

Exu Sete Porteiras


Exu Pimenta


Exu de Fogo

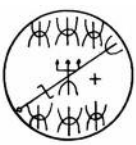

Exu de Lodo

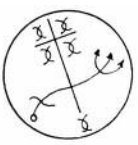

Exu Sete Campas


Exu do Cemitério


Exu Caveira

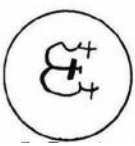

Exu Capa Preta


Exu Calunga


Exu Gira das Almas


Exu dos Rios

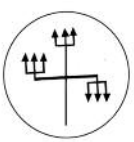

Exu Maioral

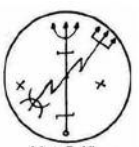

Exu Tronqueira


Exu das Sete Encruzilhadas


Exu Tranca Ruas


Exu Tranca Ruas das Almas


Exu Matança


Maria Padilha

Some examples of Sung Points:

Exu do Lodo
Sete facas espetadas
Na boca de uma garrafa
Sete facas espetadas
Na boca de uma garrafa
Eu vou chamar Exu do Lodo
Pra acabar com a sua raça!
Eu vou chamar Exu do Lodo
Pra acabar com a sua raça!

Exu Morcego
Voando em duas asas negras
Voando pelo mundo inteiro!
Voando em duas asas negras
Voando pelo mundo inteiro!
Na lei de Exu,
Exu Morcego,
É o Diabo que eu chamei primeiro!
Na lei de Exu,
Exu Morcego,
É o Diabo que eu chamei primeiro!

Exu Lúcifer
Satanás, Satanás
Lúcifer é Satanás
Satanás, Satanás
É um Exu, É Satanás
Lúcifer é Satanás,
Satanás, Satanás.

Deu meia noite.
Deu meia noite já!
Sete facas cruzadas em cima de uma mesa
Quem atirou foi Lúcifer
Para mostrar quem ele é.

Exu ganhou um gado
Mas não quis comer sozinho (x2)
Ele chamou seus camaradas
Pedaço por pedacinho
Ai chegou seu Lúcifer
A Pomba Gira não é homem, ela é mulher

Exu Rei das 7 Encruzilhadas
O meu senhor das almas disse que eu não valho nada (x2)
Olha lá que ele é Exu, Rei das 7 Encruzilhadas

Tranca Ruas das 7 Encruzilhadas
Oh! Ele é o dono das ruas, avenidas e estradas.
Oh! Ele é o seu Tranca ruas das 7 encruzilhadas.
Oh! Ele vê tudo, se quiser não deixa passar nada.
Oh! Ele é o seu Tranca ruas das 7 encruzilhadas.
Abre a porteira Tranca Ruas, abre a porteira, deixa o seu cavalo passar.
Hoje ele não está para brincadeiras, ele veio foi para trabalhar.

Exu Capa Preta
Lá na encruza
Existe um homem valente

Com sua capa e cartola
Com seu punhal e tridente.
É madrugada !É madrugada!
E ele está do meu lado
Por isso eu lhe digo Capa PretaVocê é o meu advogado.
.....

Ao ver Exu na encruzilhada
Com ele não se meta
É ali que ele trabalha
O reino é de Capa Preta!

Exu Matança
Exu matança falou que as flores dependem da sorte (x2)
Umas enfeitam a vida,
Outras enfeitam a morte (x2)

Ponto de Exu
Exu fez uma casa sem porteira e sem janela (x2)
Ainda não achou morador para botar nela (2x)

Maria Quitéria
Existe um Exu mulher,
Que não passeia à toa.
Quando passa pela encruzilhada
Maria Quitéria não vacila
Ela não faz coisa boa.

Exu 7 Sombras
Eu vi um formigueiro,
Fui ver se estava lá.
Encontrei Exu 7 Sombras
E pedi para me ajudar.

Rainha Figueira do Inferno
A Pomba Gira debaixo de uma Figueira
Ela dançava em volta de uma fogueira!
A Pomba Gira debaixo de uma Figueira
Ela dançava em volta de uma fogueira!
A Pomba Gira deu uma forte gargalhada
Ela venceu os inimigos no meio da encruzilhada!
A Pomba Gira deu uma forte gargalhada
Ela venceu os inimigos no meio da encruzilhada!

Maria Padilha
Cemitério é praça linda
Mas ninguém quer passear
Lá tem sete Catacumbas
Maria Padilha mora lá.
Mora lá, mora lá.
Maria Padilha mora lá.

Tatá Caveira
Portão de ferro
Cadeado de madeira
Na porta do cemitério eu vou chamar Tatá Caveira.

Soltaram um Bode Preto
Meia noite na calunga
Ele correu os quatro cantos
Foi parar lá na porteira
Bebeu marafo com Tatá Caveira

Eu fico no portão do meu cemitério
Presto conta e tomo conta
Na porteira do inferno

Um pombo preto voou da mata
Voou e pousou lá na pedreira
Onde os Exus se reúnem
Mas o reino é de Tatá Caveira

Tatá Caveira chegou no Reino
Ele chegou para demandar
Eu vim buscar quem não presta
É para calunga que eu vou levar

E lá vai seu Tatá Caveira
Na porta do cemitério
Ele vai para bem longe!
Para as catacumbas do inferno

Exu Omulu e Tatá Caveira
Quando eu chego ao cemitério
Peço licença para entrar
Bato o meu pé esquerdo
Pra depois eu saravá
Mais eu saravo Omulu Omulu !

Tatá caveira também
Assim faço a "obrigação"
Para o povo do além

Exu Omulu
Eu fui na lomba falar com Exu
Lá encontrei o Senhor Omulu.
Eu disse a ele :"me leve na ladeira, preciso falar com Senhor Exú Caveira"
Ele me disse "entra, pode entrar, aqui é minha
casa a cidade é de satanás.
Tem uma coisa que eu preciso lhe
falar: "Quem entra nessa cidade nunca mais pode voltar.
Não vai mais voltar
Não vai mais ver o sol nascer!
Seja bem vindo você acaba de morrer
Todo defunto pertence a escuridão
Virou egum na terra da solidão..."
.....

Galinha Preta, 7 Facas, 7 Velas e 7 penas de Urubú!
Galinha Preta, 7 Facas, 7 Velas e 7 penas de Urubú!
É lá na calunga que vou saudar seu Exu Omulu!
É lá na calunga que ou saudar seu Exu Omulu!

Exu Omulu
Galinha Preta 7 Facas, 7 Velas e 7 penas de Urubú!
Galinha Preta 7 Facas, 7 Velas e 7 penas de Urubú!
É lá na calunga que vou saudar seu Exu Omulu!
É lá na calunga que ou saudar seu Exu Omulu!

Exu João Caveira
Mas ele mora naquela morada
Onde não passa água
Onde não brilha o sol
Mas ele é João Caveira
Exu das almas,da calunga é!
Mas ele é João caveira
Exu das almas, da calunga é!

Exu Pinga Fogo
Exu é de lei, sua palavra não volta atrás
Exu é de lei, sua palavra não volta atrás!
Ele é Pinga Fogo, o melhor do Satanás

Exu Caveira
A porta do inferno estremeceu
O povo corre para ver quem é.
Ouvi uma gargalhada na encruzilhada
Era seu Caveira com a mulher de Lúcifer
.....

Se matar o boi
Mata na porteira
Se matar o boi
Mata na porteira
Come a carne toda
E deixa o osso pro Caveira
Come a Carne toda
E deixa o osso pro Caveira
A porteira é larga

Deixa o boi passar
Se ele não morrer aqui
Morre em qualquer lugar
Ê, Caveira, firma seu ponto na folha da bananeira, Exú Caveira! (x2)
Quando o galo canta é madrugada,
Foi Exú na encruzilhada, batizado com dendê.
Rezo uma oração de traz pra frente,
Eu queimo fogo e a chama ardente aquece Exú , Ô Laroiê.
Eu ouço a gargalhada do Diabo, É Caveira, o enviado do Príncipe Lúcifer.
É ele quem comanda o cemitério, Catacumba tem mistério, seu feitiço tem axé. Ê Caveira!
Ê, Caveira, firma ponto na folha da bananeira, Exú Caveira! (x2)
Exu Caveira, comedor de carne crua
Espera o seu lá no meio da rua (X2)
Portão de ferro cadeado de madeira
O dono da calunga ainda é Exu Caveira (x2)

Exu Mirim
Passei lá no cemitério
E ví um moleque lá
Pulava de cova em cova
A procura do seu lugar
Que moleque era aquele
Era o Diabo!

Exu Caveirinha (Exu Mirim)
Exu Caveirinha venha trabalhar
levanta dessa tumba faz pedra rolar

na mão esquerda a foice
na cinta o Punhal
vê se não sai da linha pra não se dar mal!

Exu Foguinho do Inferno (Exu Mirim)
Eu era um menino muito lindo e formoso,
Hoje sou um capeta muito feio e tenebroso. E no fogo a-ê
E no fogo a-á
No fogo eu nasci, no fogo me criei,
No fogo eu vivi e sobre o fogo do inferno onde eu reinarei!

Pomba Gira Rainha
Rainha sua coroa brilhou (2x)
Rainha que vem lá do cemitério
Seu feitiço vem das almas
Sua coroa tem mistério

Exu Tiriri
Matei um homem e fiz um buraco no chão
Mas o defunto no buraco não cabia
Eu vou chamar seu Tiriri para me ajudar
Quanto mais ele cavava mais defunto aparecia
Cava aqui, cava lá!

Pomba Gira Maria Mulambo
Quem é essa moça
Que vem estalando osso por osso
É Maria Mulambo
Que mora no fundo do poço!

Exu 7 Cruzes
Exu é Sete Cruzes
Sete Cruzes ele é.
Carrega as Sete Cruzes pro compadre Lúcifer.

Pomba Gira Maria Quitéria
Quando eu bato palmas na encruzilhada
Saúdo Exu Mulher
Saúdo Maria Quitéria
A Rainha da madrugada. (x2)
Existe um Exu Mulher
Que não passeia atoa
Quando passa pela encruza, Maria Quitéria não vacila, ela não faz coisas boas (x2)

Exu Brasa
Exu brasa tem duas cabeças
Ele olha sua banda com fé
Uma cabeça é Satanás do inferno
Outra é seu Lúcifer!

Exus and herbs

In Quimbanda there are many different types of herbs commonly used, each one of them serving a different purpose. They are used in the form of incense to perform smoke baths for purification, protection and healing. They can be easily planted in the house/temple and may have their leaves and seeds prepared according to tradition to be used in different ways depending on our specific goals.

Plants that are classified as "warm herbs" or aggressive, are the herbs most commonly used by Exus; these herbs have the power to attack the energy structures, dissolve, dilute, consume, discharge, sterilize, swallow, and drain the life energy. Warm herbs are generally those that have thorns, or those that cause a reaction when touching the skin, causing burning or itching sensation. Some examples of warm herbs are: Rue (Ruta graveolens), Comigo-Ninguém-Pode "with me-nobody-can" (Dieffenbachia picta), Cacti (Cactaceae), Nettle (Urticaceae), Mastic (Anacardiaceae), Pinion-purple (Jatropha), Bamboo (Bambua Bambusa spp), etc.

It is important to know that if one is to take a bath using warm herbs, one should not bathe the head.

Apart from warm herbs there are two more categories of herbs: "tepid" or balancers, and "cold", or specific. Tepid herbs make the place or individual magnetically receptive and can help restore anything damaged by warm herbs. Some examples of tepid herbs are Lavender (Lavandula angustifolia

Mill.), Mint (Mentha Sativa L.), Rosemary (Rosmarinus officinalis L.), Salvia (Salvia officinalis), Basil (Ocium Basilicum Varo Crispum), etc.

Cold herbs are used to aid in mediumship and attract prosperity. Some examples are: Ipe-Purple (Handroanthus impetiginosus), Wormwood (Artemisia absinthiun), Laurel (Laurus nobilis), Rose (Rosaceae family, Rosa L.), Jasmine (Oleaceae family, Jasminum L.), Nutmeg (Myristica fragrans), Cotton (genre Gossypium L.), etc.

It is important to know that an herb may be warm, tepid and cold at the same time, and they can be mixed to complement each other during work.

We will now list the most commonly used herbs in Quimbanda:

Rue (ruta graveolens): Used for cleaning, discharging negative energies and protection. It can be used on the body as an amulet, fighting envy and the evil-eye. This herb has been widely used by women to cause abortions, and it can provoke strong uterine contractions that can lead to death by hemorrhage.

Mulberry: The mulberry, especially morus nigra (blackberry) is a plant widely used in Quimbanda worship. According to tradition, this plant is a carrier of negative fluids, it stores negative fluids and releases them at dusk.

Castor bean (ricinus communis): This plant is widely used during ceremonies. Its leaves are often used to line the place where the offerings will be placed. Castor bean is potentially

very allergenic, with highly toxic seeds that can cause death when ingested. In Quimbanda, its seeds are ground and can be used to purify the altar of an Exu.

Tobacco: Tobacco is used in many rituals, with many different purposes. It can be used to thank the spirits, and they can manifest through its smoke. Its smoke can also increase psychic ability, causing visions and helping to perform astral cleansing.

Myrrh (chenopodium sp): In Quimbanda it is very common to spread the smoke of myrrh for cleaning, discharging negative energies, protection and to cast out unwanted spirits. Myrrh also stimulates intuition, and is ideal for using while meditating.

Hose (Mangifera indica): Mango leaves have the function of discharging harmful energies out of both the adept's body and the work area, so it is usual to spread Hose leaves on the floor of the temple so they can absorb harmful energies. The leaves used must be whole and spotless, though!

Wormwood (artemisia absinthiun): Used in baths to discharge bad energies, and for cleansing and healing.

Almond (prunus dulcis): The branches of the almond tree are used for cleaning the environment.

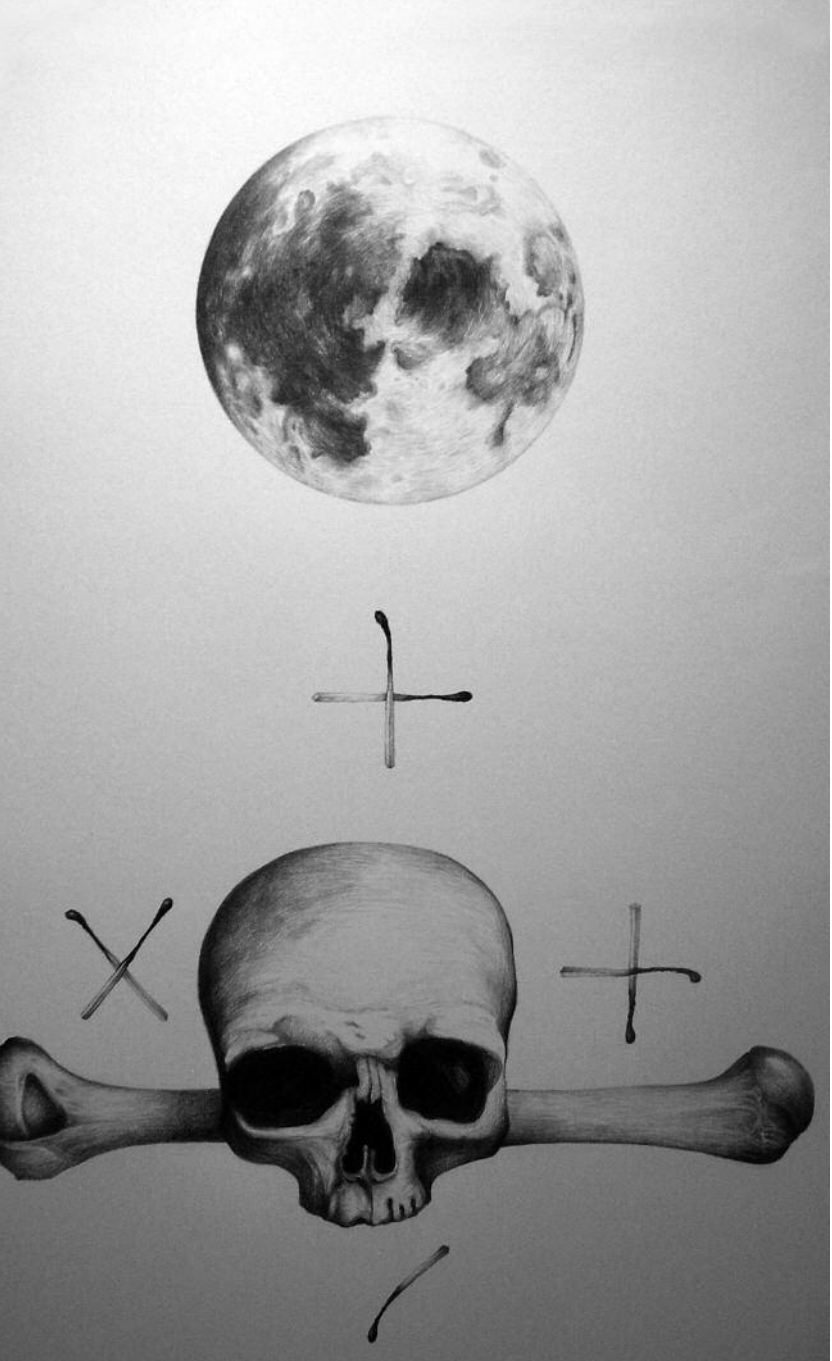
Rosemary (Rosmarinus officinalis): Spraying its oil in the air, rosemary stimulates memory, clears the mind and revitalizes brain cells, strengthening the mind.

Mint (Mentha spicata): Mint helps increase the blood

flow in the brain and thus improves concentration and memorization.

Part II
The Book of Gnostic Spirits

In this second part we will explore some esoteric aspects of Quimbanda and its connections with Gnosticism, according to the esoteric practice of the O.V.S. Throughout these texts we will describe our particular view on these subjects within our cult, and how we link Quimbanda to Gnosticism.



Quimbanda and Gnosis

The fact that Quimbanda is an eclectic magical system is the reason why there are many other hidden aspects in addition to the already traditional ones previously mentioned. We will now attempt to describe all these aspects in more detail.

In order to understand how we connect Gnosticism to Quimbanda we need to discus a broader subject, so that we can explain everything in detail, and that is the matter of what Gnosticism is. Defining Gnosticism is an extremely difficult task due the broad vision that encompasses all Gnostic concepts, and this is why we will deal only with the aspects that relate to our work. We will compile those aspects that are most relevant to explain our Gnostic view on Quimbanda.

From the very beginning, Gnosticism has been associated with opposite and incompatible ideas to those of the ruling trends. In our experience, we can affirm that most of those who have an aversion towards society and the world, anyone who ever felt ontologically different from it, ended up approaching Gnostic ideas. Gnostics represent the counterculture and the heresies of every age, and with that as a basis they used various traditions and myths to explain their way of seeing this world, because Gnosticism is a mythological expression of an inner experience and every man who receives gnosis has a better understanding of the human being and the

world. This is generally opposed to the hegemonic way of thinking, which with time turns into common sense.

The supreme God of the Gnostics is not the creator of this world, not even the ruler; it is in fact ontologically strange to this world, and its complete antithesis. Gnostics believe that this world is the work of lower powers, and that it would have been better if it never existed. Those of us who share these Gnostic ideas do not understand how humans rejoice and applaud the creator of this world and still call it a perfect and kind creator. Our lucidity leads us to disbelief in this world; those who cannot see reality take refuge in the view that this creation is a perfect work, created by a perfect being. Gnostic is one who knows the reality of this world, the traces of this monotonous existence, the miseries that spread, the true human nature, and knows that we cannot expect anything much better from this world.

One of the most important points that we can find both in Quimbanda and Gnosticism is the rejection of ethics and morals. If the words "ethics" or "moral" are understood as a system of rules, then both Gnosticism and Quimbanda oppose both. We, like other Gnostic groups, believe that laws are obstacles to discover our own inner divinity, and so we believe that both Gnosticism and Quimbanda are a journey into a forbidden and unlawful kingdom. Spirits belonging to Quimbanda have these amoral and unethical characteristics too, showing aversion to the laws and representing the opposition to those values that the dominant society tries to impose. These entities not only have these unethical and amoral characteristics that are close to some aspects of Gnosticism, but are also linked to many other features such as rebellion, irreverence, and the desire of braking any dogmas.

We understand that both in Gnosticism and Quimbanda many principles of rejection towards the laws of man and the laws of God (the God of Abraham/architect of the universe called the Demiurge by Gnostics) manifest. The entities from Quimbanda share their teachings with those that work with them about diluting the rules, orders and laws, and to surrender totally to the desires that sprout in the heart in a mysterious and intuitive way. These teachings are in our eyes purely Gnostic. The fact that Quimbanda entities assume this amoral and lawless posture and stand in favor of chaos does not mean that we should plunge into excesses and perversions, following irrational attitudes. In fact, a non-prepared individual who dares to travel into the world of "lawlessness, prohibition, and illegality" is doomed to sink into the “dark side” of addictions and lack of control, and may not possess the ability to understand and transcend all this. Self-awareness, self-discipline and self-control are the basics to achieve gnosis, and are acquired through personal experiences. Through personal experience, we must make an intimate and reflective analysis of ourselves, and through this insight we can evolve and know where we are increasingly stepping towards what we want to be and what attitude we should take, hence rationally go through above all laws that are preventing us in some way to achieve our goals, and evolve.

Another Gnostic aspect of Quimbanda is that we can say that there is only Gnosticism where there insolence, rebelliousness, impatience, imagination, sarcasm, or a bad mood; these are all typical behaviors found in entities from Quimbanda. Both these entities and Gnostic teachings state that obedience to moral laws, the practice of virtue, or "goodness" in general are not requirements to reach the fullness of being.

We also believe that the existence of Exus Catiços as deified spirits reinforces the conviction of the divine identity of man described in Gnosticism. This identity is achieved through a strictly personal process, an evolutionary, alchemical process.

Lastly, both Gnosticism and Quimbanda have esoterical initiation practices because only a few beings are able to receive this knowledge and absorb it in order to challenge the standards and laws, without accepting any limitation but the ones created by ourselves.

Exus and Gnostic Alchemy

Within Quimbanda it is common to find entities linked to alchemical knowledge. Some examples would be Exu Capa Preta, Exu Morcego, Exu da Morte, Tatá Caveira, and others. They are responsible for the development of alchemical processes through black magic practices and witchcraft.

Within our tradition we believe that alchemy is a compendium of enlightenment techniques achieved through wisdom that involves a form of gnosis. If we can understand the meaning of analogies, we can understand the true meaning of alchemy. When it comes to Alchemy, we are not referring to pseudo-alchemy stuff, where practitioners cannot see anything that is beyond the material; we are referring to spiritual alchemy.

Alchemical texts often describe the transmutation of lead (or base metals) into gold. If we take this in a spiritual sense, we understand that it suggests the passage from ignorance to wisdom. Lead (and other base metals) represents ignorance and unawareness of sacred things, it is the profane and ignorant man, while gold represents perfection, knowledge, the deified spirit.

There is a principle on Alchemy which is described in Latin as "solve et coagula", meaning "dissolve and coagulate" or "di-

sassemble/destroy and join/unite". This principle represents not only the transformation of metals in chemistry, but the very transmutation of the individual through knowledge/wisdom that we call gnosis. What we should "dissolve/destroy" is our ignorance, all superficial and illusory things or anything that leaves us stagnant and with closed eyes in front of reality, and what we must "coagulate/join/unite" is the knowledge/wisdom that we acquire in all situations, thus experiencing ourselves a transmutation, becoming a superior individual.

The purpose of Alchemy is the great inner transformation, self-knowledge, the pursuit of perfection. One who achieves wisdom (gnosis) and goes through a transmutation will find the "Philosopher's Stone".

V.I.T.R.I.O.L: "Visita Interiorem Terrae, Rectificando, Invenies Occultum Lapidem".



The Trinity

In Quimbanda, the trinity consists of Exu Lúcifer, Exu Belzebuth and Exu Rei as 7 Encruzilhadas. These are the three manifestations (triarquia) of the Maioral. We understand that all these manifestations are what our esoteric tradition calls 'the acausal'; all the deities which we label as "primordial Exus" are acausal deities. The images we use to represent such entities are only symbolic, as these deities do not have physical forms and are not limited by our physical and temporal dimensions.

Exu Lúcifer

In Quimbanda, Exu Lúcifer is also called on many occasions "Satan". Within our tradition we understand that these two names/titles describe the two most important aspects of this Divinity: Lucifer (The bearer of the light of wisdom) and Satan (the Adversary), since the essence of Divinity is manifested by wrath opposed to the structure of the world, but also through wisdom. This wisdom (gnosis) carried by Lucifer can only be achieved through direct personal experience; that is, no one but yourself is responsible for finding answers to your questions.

We understand that the broader the knowledge/wisdom of a being is, the more this being feels tormented and opposed to this world; the more knowledge/wisdom an individual possess, the more he sees the reality of this world and liberates himself from it, denying and rejecting existence, which leads to misanthropy and aversion towards this illusion. People who lack knowledge consider life and this world nice because

ignorance makes these people worship creation and God its creator. But only an ignorant person can love this world and still thank God for having created it. This leads us to conclude that all those who had contact with the Light of wisdom become also opponents of this world.

Lucifer (from the Latin lux, lucis, "light" and ferre, "carrier", "bringer", meaning "Bringer of Light") is a name used to describe a being of antimatter light, pure and immensely spiritual. He is the one who is responsible for showing man the light of wisdom, the reality of this world and himself, the deepest levels of his very being, distinguishing thus the true and eternal from the passing and changeable.

Consequently Lucifer is Satan because Satan in Hebrew means "opposer/adversary". Essentially, in his aspect of Satan he is the one who goes against the norms, rules, the laws of man and the laws of God (the God of Abraham/Architect of the Universe/Demiurge). He represents heresy, he is the opposer/adversary of this world and its creator; this is why all Quimbanda entities have the essence of Exu Lúcifer/Satanás. The Catiços represent those who came in contact with the light of Lucifer and acquired the wisdom (gnosis) based on the personal experiences they went through while still in this world. The more knowledge and wisdom an individual has, the more it turns into an opponent/adversary, which esoterically means to "become like the devil".

The Eye of Lucifer, the sacred eye of Knowledge and Destruction

The sacred eye of knowledge and destruction is also called "The all-seeing eye" and is connected to intuitive capacities



and subtle perception. It is the eye that looks inside and the more developed it is, the more revelations the individual will receive, becoming aware of his own state of mind which leads to a higher perception of self-enlightenment, opening portals to the more subtle dimensions of consciousness and the unconscious and thus generating knowledge through introspection (self knowledge). When the eye opens inwards, towards the unconscious mind, all shapes, names and the "light of the mind" become extinct, with only the consciousness of the "non-ego" remaining. This means that it opens to the Self, seeing beyond the world of appearances.

When this eye is closed, the individual becomes unable to see the deeper levels of its very being and the reality that surrounds it, not knowing how to go beyond appearances to distinguish the true and eternal from the passing and changeable, which sinks it deeper into its inner ignorance. We believe that things go far beyond what we experience through the five senses, and that somehow the opening of the third eye (the eye of Lucifer) is responsible for perceiving information in the electromagnetic field. This information allows us to understand what is happening and to connect to acausal energies.

Offerings:
Exu Lúcifer manifests itself in all Reinos and Linhas of Quim-

banda. His offerings are made on Mondays and Fridays in temples/houses, cemeteries, forests, caves, etc. and consist of good quality cigars, whiskey, cachaça, wine, Cognac, black, red or purple candles, a pork rib with seven bones, ox horns and sacrifices.

Some of the objects used when working with Exu Lúcifer are: the dagger, an inverted pentacle, a trident, chains, old keys and locks, and sulfur, which is used when working with him.

Exu Belzebuth



Exu Belzebuth (also caller Exu Mor) is usually represented as Eliphas Levi's Baphomet. He is the "lord of the flies" and devourer of corpses. He is known as the "lord of the flies" because flies are attracted to the smell of blood and corpses, thus playing the role of decomposers. Exu Belzebuth is associated with mental elevation that opens doors towards the acausal unconscious in order to decompose all the ethical and moral values installed in our mind, and all that the dominant society tries to impose on us since we are born, all that is preventing us from evolving.

Exu Belzebuth's works can serve several purposes, such as protection, healing, request for wealth, and revenge, destroying the mind and body of our enemies.

Offerings:
Its offerings are made on Mondays, usually in temples/houses,

caves, cemeteries, crossroads, or at the river shore or the edge of the woods. The offerings should be placed on top of a black or red towel, and consist of whiskey, wine, cachaça, vodka, cigars, black candles, red candles, black and red candles, and raw meat which must be served in black or red porcelain. A black goat should also be offered.

Exu Rei das 7 Encruzilhadas

This Exu is the head of the Reino das Encruzilhadas (kingdom of the crossroads) and therefore he governs all crossroad Exus. This realm opens the way towards Quimbanda's kingdom.

Exu Rei das 7 Encruzilhadas has the power to open all roads, hidden or not, and the doors to success, victory and spiritual evolution, but can also close all of them in every way. It is also connected to misanthropy, wisdom, philosophy and war.

Offerings:

His offerings are made on Mondays and at the turn of Thursday to Friday. The offerings are made at crossroads, cemeteries and forests, or in the temple. They consist of: a red rooster, seven cigars, seven red candles, seven black candles, whiskey, cachaça, and ox steak. An herb widely used in the worship of this is Exu is Guinae (Petivea alliacea).

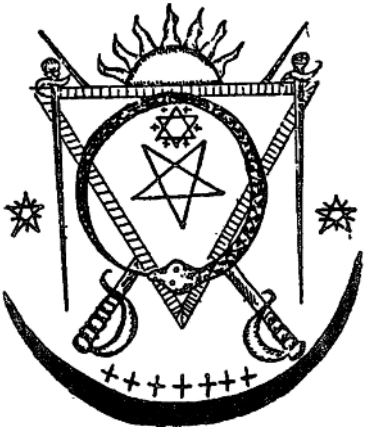
Maioral

Maioral is for us humans something unknowable, the "Unknown God" cited by the Gnostics. He is the god who does not manifest itself in this limited, impure and imperfect universe; this unseen god reaches and penetrates these dimensions through his envoys. Quimbanda's Trinity are some of those

envoys, as they possess some of the most important aspects that can help the adepts to transcend and break entirely free from this world, to have a quick intuition about this god.

This god is outside creation, it does not belong to the material plane because it is anti-matter. This hidden and transcendent god opposes the creator of the world and its rulers, and abhors this created universe.

Maioral is above every thing that can be named; anything that has a name is not quite ineffable, and since this god has no name the word "Maioral" (meaning "foreman" in Portuguese) is used, so we can cite the one that is on top of all that exists.



Final Thoughts

As a final conclusion we can say that Quimbanda is therefore considered by us, the Ordo Volucer Serpentis, a vehicle through which to interpret reality. It is a genuinely Brazilian phenomenon and as such it is often a reflection of Brazilian society. As we have said previously, the ancestors revered in Quimbanda were originally individuals who opposed the society of their time, a society trapped in rules, laws and dogmas, and formed by individuals trapped in a herd mentality. Quimbanda describes the learning and life experiences of these ancestors, because it is through them that we acquire the capacity to evolve and to self-develop, and to find the divine identity present in us. Quimbanda is therefore a way of learning more about the reality of this life, and glorify death, for it is through knowing and glorifying death that we acquire the knowledge that leads us to the relinquishment of any kind of attachment to life, which is something irrational. This new-found knowledge leads us to the worship of death, because it allows us to have a perception of what is finite in this world. Therefore, it is knowledge what makes us move in opposition to the trappings of this world and the one who created it. It is knowledge that pushes us towards the path that will lead us to meet our father Exu Maioral Lúcifer. Our ancestors knew it, and so do us now: knowledge is the key to escape this mortal coil, this prison the Demiurge created to enslave our immortal essence.

Through knowledge we are liberated.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