

Voodoo Magic

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Voodoo Magic J.R.R.Abrahao S Rob Copyright © 2016
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book to you the reader for without you it would not be worthwhile. **CONTENTS**

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ACKNOWLEDGMENTS To all of those mages of the past and present both male and female who have been killed so that this knowledge exists. **"GNOSTIC CANDOMBLÃ%o" THE 21St. CENTURY OF BRAZILIAN-VÓODOO Â J.R.R. AbrahÃ£o** FOR MORE THAN 50 YEARS OF THEORETICAL AND PRACTICAL EXPERIENCE IN OCCULTISM, I HAVE MADE CONTACT WITH THE VARIOUS STREAMS OF ESOTERIC THOUGHT. As a researcher I am, not content to remain on the surface of the issue, As the vast majority of people interested in the subject, on the contrary, Because I try to delve deeply into the subject that interests me, acquiring as much information as possible, whether personal reports or writings of what nature, to then put into practice the teachings of said System. I have tried everything a little, in the case of Magic, suffering, so to speak, "in the flesh", the results of my experiences and, why not say, my daring. After some time of militancy in a particular Magic System, I put the results obtained on an imaginary scale, weighing the pros and cons, until I am satisfied with a clear and non-evasive answer, obtained between two single options: such a system FUNCTION, or DOES NOT WORK. So, finally concluding my research on such a System, I will include it in my personal practices (my own System, if you wish), if the conclusion of my studies is that such a System works; Or, therefore, discard such a System in the event that it does not work. Many of the Magic Systems held in high esteem by various specialists work well. Others, though, are much to be desired. Since this is not the time to address such a subject (which I do in detail in my book "CURSO DE MAGIA" in Portuguese-language), I will examine the Afro-Cults under a Gnostic and Esoteric perspective. Returning to the subject of Systems that work or not, let's talk about Candomblé and its congeners. I have observed, over the years, that many people, interested in Occultism, have a strong prejudice against Candomblé and the like. Nevertheless, when they are "in the grip", they seek, immediately, "Help" within the candomblecist magic practices. Relieved, however, and more, healed the problem that afflicted them, "turn their backs on" such a "macumba", something they do not understand but know that works, returning to their crystals and floral. Simplistic attitude, to say the least. The "macumba", generic name of everything that is of Afro origin, maintained the reputation of being infallible; Despite this, few scholars have studied the subject in light of

experimental science, to conclude how "macumba" works, and even more so when it works, and for what reason, as well as to understand its faults and deficiencies, which increase in the same step where the subject is widespread - but not explained. It is interesting to note that in recent years there has been a veritable explosion of "macumba" books, many of which are teaching works for a variety of purposes, such as cake recipes. Thus, without explaining or justifying, they pass on teachings that require, in order to be put into practice, a deep knowledge of the Afro-Cults, without which such practices would become dangerous for all involved. Moreover, they encourage the reader to carry out such work without warning the care that should surround such practices. In this way, unscrupulous individuals, who are not very knowledgeable about the subject, but who are aware of human needs, are "Saint-Fathers" or "Saint-Mothers", carrying out all kinds of work, throwing shells, interfering in the life of every citizen, without the slightest care or scruple. The result? Failure, disappointment, plus the feeling that "macumba does not work". This is the reason for this course - to explain everything, to remove all the veils, to bring magical-mystical-religious knowledge in the light of experimental science, so that all, admirers or not of the subject, can understand what these practices consist of, their own conclusions. Let us, therefore, to the course.

"INTRODUCTION TO THE SYSTEMS OF MAGIC OF AFRO

ORIGIN" Modern vision of the systems of Candomblé, Voodoo, Umbanda and Quimbanda. Often, when one speaks of magic, people immediately think of the practices performed in Afro-Brazilian, African-American, and Afro-Amerindian Cults. Many people have similar views of these Cults, but the widespread concepts are biased, mysterious, and dogmatic, which little by little causes the Magical Reality of these Cults to be lost forever. To begin with, Candomblé, Voodoo, Santería, Palo-Mayombe and Lucumí are very similar cults, of African origin, but tremendously developed in the Americas. Umbanda is a very distinguished cult, with very few similarities to the other two, while Quimbanda is something totally different. The Catimbó is a kind of midway between Umbanda and Quimbanda. The Hoodoo features Voodoo features, but it has several peculiarities, the most important of which is working with Elementals, Elementals, Shadows, Shells, Larvae and "Souls". Petro and Rada are two different roots of the Haitian Voodoo, the Rada cult being more focused on the Entities of the original Afro pantheon, while Petro is more geared to the worship of Loas similar to the Guides of our Umbanda and Quimbanda. The Gnostic Voudon, despite the name, and the clear influence of the Voodoo and the Hoodoo, is more a Hermetic Order (since it is connected to the OTOA - Ordo Templi Orientis Antiqua) than a cult or a religion, which is why it is outside of this text. All, however, have a striking resemblance to one another: they are all "Thelemic Religions," or "Thelemic Cults," as they wish. And what does a religion mean to be "Thelemic"? It means that every individual within him has his own religion, his own God, distinct from any other individual. And that's why African cults survived the shift to the new world, grew and multiplied. So, let's start defining Quimbanda. The Quimbanda is a magical cult to the evil Entities, denominated Exus, Pombas-Giras, Caboclos Quimbandeiros, Black-Old Quimbandeiros, and so on. In the Quimbanda there is no type of "Initiation", be it magic, mystical or religious. Basically, there are two ways to practice Quimbanda - the Summoning and Invocation of Entities. Whichever medium is chosen, the "Sigil" (called "Strikethrough" in Umbanda and Quimbanda) is usually drawn from the Entity on the floor, and then its intervention is requested. In the case of the Invocation, the person who "receives" the Entity (called "Horse" or "Donkey" in Umbanda or Quimbanda) has the powers of the same; Are then asked to the "corporate" person, who will then ask for some things for the execution of "magic work". In general, in Quimbanda only one works for the evil of someone, or else to submit one person to the will of another. When one evokes Entities in the Quimbanda, however, simple offerings are made, in order to obtain the intervention of the Entity to obtain what one desires, usually some malice. In Umbanda, what happens is the same thing, with an essential difference: one only "works" for good, because the Entities that "Fall" in the Umbanda are only beneficial. In some "terreiros" of Umbanda were implanted "Initiatory Rituals", inherited of diverse cultures. In Umbanda, one sees a clear influence of Kardecismo, as well as of the catholic-Christian mentality, besides the public and notorious religious syncretism between the Orixás of the Umbanda (that only comunas of the names with the Orixás of Candomblé) and the Catholic Saints. The Catimbó is

a complete mixture between Umbanda and Quimbanda, with some differences: Entities that "download" are called "Masters"; If they are benfazejos, they are said to "smoke the rights," and the malevolent are said to "smoke the left". It follows that in the Catimbó one "works" indistinctly for good and for evil. In addition, in the Catimbó not worship Gods or other Entities of great magnitude of power, only "low" Entities with special social identification in the group where the "table" of the Catimbó develops. In Santería there are practices similar to those of the cults described above, but there is also a cult of Orixás, in the style of Candomblé, but with all the imaginable Catholic-Christian influence. But there are subtle differences between these cults. In Umbanda, Entities are "spirits" of disembodied (dead) people; In the Quimbanda, "indiscriminately" "spirits" of dead people (usually of pernicious people or criminals), or Demons themselves. In the Catimbó only "lower" the "spirits" of dead. But is it that "low" in all these "sessions" is really a "soul"? And is it that all these "souls" are wise, sincere and magically capable? I do not believe. For me, what often happens is the following: A)The "medium", desirous of "receiving a guide", induced by the "head of the terreiro" that he / she "has mediumship, needs to develop it", ends up creating a Telematic Image corresponding to his idea of "guide", Which then creates "life", starting to act as desired ... B)Scene "A": someone dies; His physical body lies inert, his astral body separates from the physical corpse, and in a short time the mental body of the deceased also separates from the astral body, the latter being also destined to die, to decompose; Scene "B": an Artificial Elementary, an Incubus, a Succubus, a Vampire, an Astral Larva, some of these simple Entities, seeks to survive ... vampirizing someone! It is difficult, however, to "suck vitality into one's strength"; Scene "C": the larva of "scene B" encounters a corpse of astral body (Cascarão Astral), penetrates in it and "enlivens"; Scene "D": the "Cascarão Avivado" finds a receptive person, a "médium", and the attack begins; The "medium" ends up going to a "terreiro" or "center", where "his guide" took him, and where he will "develop his mediumship"; Scene "E": the "medium" already "developed", receiving his "guide", gives consultations, passes, does work, advises ... and the "guide" (the Revived Cascarão) vampiriza the "medium" and the people Who will consult them? Of course there are actual incorporations or possessions, but they are very rare in Umbanda and Kardecism. They occur very frequently in Candomblé and correlates, but are very rare in discarnate cults. No further comments on the subject. Now, Candomblé, Voodoo, Palo-Mayombe and Lucumí. What I say next is my personal experience and focus. Those who wish to delve into the subject should consult the works of the following authors, placed in order of importance: Pierre "Fatumbí" Verger, Fernandes Portugal, Caribé, Bernard Maupoil, William Bascon, Michael Bertiaux, Luis Manuel Nuñez, Jorge Alberto Varanda, Roger Bastide, Juana Elbein dos Santos, Courtney Willis, Ogã Jimbereuá, Babalorixá Ominarê, Lydia Cabrera, Migene Gonzalez-Wippler and João Sebastião das Chagas Varella. On the other hand, the lovers of Mythology in general, should know the work of Joseph Campbell, the most important author of the subject. Editora Pallas has good titles on Candomblé and Voodoo. This text deals with the real aspects of the Magical Practices of the Cults in question. Sorry for the rawness, but the truth is cruel, and it hurts. Many scholars of Magic, as well as numerous authors of the genre, place the Gods of the various pantheons as Archetypes. Considering them thus, some practitioners of Ritual Magic believe that one can work magically with the Inner Gods, as if working with the Universal Archetypes. Here there is a great misconception, for the Inner Gods encompass archetypal aspects, but are not limited to being Archetypes simply. In fact, there is a very good work on Planetary Magick (Llewellyn Publishing House), which, however, regards the Gods of several pantheons as the same thing as the Archetypes. I particularly disagree with this view because I consider that the Archetypes are accessible to anyone, whereas the Gods are only accessible to those who have some identification and familiarity with them. In fact, the experience called "Union with the Universal Archetypes", when the person enters "trance" and suffers the "possession" of the Deity, is the contact that occurs of the person with his Microcosm, that is, with his "Universe Interior", therefore, only with the Universal Archetypes, and not with the whole of the Egrégora of the Inner Gods of Man. The difference is therefore clear, as regards the "trance" of the subject "possessed" by the Orixá (where latent powers are awakened within the individual himself), and of the Evocation or Invocation of the Orixá energy as a whole, an Entity Of existence

independent of the Magician's psyche. What happens among the profane, the uninitiated, the "bolar" in the Saint, is only "Union with The Archetype"; What occurs in the Magus' Invocation in a conscious way is to "open your mind" to an external energy of autonomous life, external to the Magician's Microcosm. Therefore, we can conclude that the Universal Archetype exists on a sub-conscious level of each individual, but only manifests itself in the Microcosm; Already the Inner God exists on a Macrocosmic level and, after an initiation, on a Macro-Micro-Cosmic level, that is, it can manifest inside or outside the individual.

Learn about voodoo from the most skilled practitioners of occult magic in the world. This book wrote by two highly skilled practitioners has the best and most powerful voodoo magic you will find anywhere. Everything you could need and yet still true voodoo with real magical power.

Magicians magic game. Wizard voodoo doll. Prank - Apps on - Stevens Magic Emporium Voodoo Curses - Vestalicom - All in all, the book isn't too bad, it fairly regular and plain jane. Please look around at Mind Control Spell Voodoo magic meaning - Ð¥Ð¾¼Ñ•Ñ,Ð,Ð½Ð³. RU-CENTER - Randi's 1982 book "Flim-Flam", purchased with allowance money. Which leads me to "Voodoo Magic", a 1958 episode of Leave It To Beaver Voodoo Curses - Vestalicom - The most striking feature of this volume is its focus on Voodoo or Vodou as a belief system, replete with all the trappings one expects: rituals, ethical Voodoo Supplies - Spells Books, Black magic Books, Voodoo Books, Witchcraft Books, Witchcraft Occult Books, Charms Books, Talismans Books, Ritual Books, New Age Astrology Magic Wiccan Books - Magic words of dark magic Voodoo. Wand and dark spellbook of Hogwarts. Use doll Voodoo, dark spells and fire of the soul will help you win any enemy. Voodoo Magic Slot Game by RTG - Play it Free Online - Voodoo Book Pdf. google.com, pub-3794148232286913, DIRECT, I spend time contemplating the moon, and practising candle magic, mainly for healing. Voodoo history book - Voodoo of Louisiana. Mojo's African Magic, Book 5. By: Monique Joiner Siedlak. Narrated by: Adrienne White. Length: 2 hrs and 9 mins. Categories: Religion Voodoo Curse Psychology - Amory, a Sorcerer Spell Book For Voodoo Magic - APKSum.com - There are two main types voodoo: Rada (seen by practitioners as benign) and Retro (seen as dominated by black magic). Voodoo acknowledges a remote Haitian Voodoo - The magic is in the hole!

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