AN INTRODUCTION TO BRAZILIAN QUIMBANDA

The historical roots of the present day Quimbanda religious tradition are distinctly African. The great African slave trade that lasted from 1514 - 1866 brought a lasting African cultural presence to Brazil and to the Americas. **Quimbanda is an Afro-Brazilian religion** practiced primarily in the urban city centers of Brazil. Quimbanda practices are typically associated with prayers and rituals associated with a mixture of various forms of spirituality. Before and even after the African diaspora, the present day religious faith of Quimbanda merged with other religious traditions and it is a mixture of ancient **European Necromancy** and **Sorcery**, **Congo religious traditions**, **indigenous native Indian beliefs from the Amazon Rain Forest**, **European Spiritualism** and the **Jewish Kabbalistic magical religious tradition**.

Over the course of 500 years of shaping in the New World, the Quimbanda faith, through spiritual evolution has emerged and become a very distinct religious belief that is widely accepted as a legitimate religious tradition. Although distinctly different from its original religious practice which had its roots in the African Congo, the religious concept is identical in terms of religious structure and ritual practice.

The word Quimbanda (Kimbanda) actually comes from the African Bantu word meaning “healer” or “shaman.” Quimbanda also refers to "the one who communicates with the beyond".

“The Quimbanda magico-religious tradition is the most powerful Congo magical practice found in the New World and is also known and revered as perhaps being the most dynamic, complicated and the most powerful forms of African magico-religious practices found in Latin America”. Quimbanda was originally contained under the Afro-Brazilian religious tradition of Macumba. In the Mid-20th Century, Macumba split into two religions: Quimbanda and Umbanda. Umbanda represented the more popular with many Christian elements of Macumba, while Quimbanda retained the distinctively African traits. Quimbanda has continued to distinguish itself as a religion, while resisting many, but not all of the Catholic and French Spiritism influences that have penetrated Umbanda and other Afro-Brazilian religions. The Quimbanda religion was first brought to the United States in the 1920’s by the **De Bourbon-Montenegro Family** who have a long history and involvement with traditional Afro-Brazilian religions since the year 1864. The Quimbanda religion has been increasing in popularity in recent years with new converts and practitioners from all around the world and from every socio-economic and ethnic walk of life. The reason for its rise in popularity is that the religious philosophy and spiritual practice of the Quimbanda religion answers questions to the meaning of life and it also quickly resolves through spirituality the problems associated with our everyday life. The rituals of Quimbanda spiritualism gives individuals a sense of control over their lives through spiritual self-empowerment to believe in themselves and their spiritual birth destiny.

Religious practitioners of the Quimbanda religion become aware of the great power and mysteries found within nature and their spiritual surroundings. *Through a series of progressive*
initiation rites associated with the Quimbanda religious faith, individuals become responsible individuals and have a greater respect for the environment and the Universal Mysteries of God.

In the year 2003, Carlos Antonio De Bourbon-Galdiano-Montenegro founded the first legal church of Afro-Brazilian religious traditions in the United States, the American Candomble Church. The American Candomble Church was founded to establish a religious community and cultural center for the practice of the Afro-Brazilian religious faiths of Candomble De Congo and Quimbanda.

The Quimbanda religious tradition and its powerful spiritual philosophy are no longer confined to Brazil and religious practitioners can be found in just about every country of the World.
THE QUIMBANDA RELIGIOUS PHILOSOPHY

The Quimbanda religious tradition is monotheistic. Monotheism is the belief in the existence of one Supreme God. Religious initiates of the Quimbanda religion refer to him as Nzambi or Nzambi Mpungu, "Almighty God of the Great Celestial Mysteries and the Creator of the Heavens and the Earth". In the Quimbanda religious tradition, God is also referred to as Nzambi Ntoto. In the religious context of our theology, the word Nzambi Ntoto means "God Who touched and walked the Earth". The religious initiates of Quimbanda also refer to God as Ndala Karitanga (God who created Himself) and Sa Kalunga (Lord Endless, Infinite and Supreme God), after having created the world and everything in it. Although many religious practitioners of Quimbanda would consider its religious philosophy as monotheistic, there are many elements of pantheism which have been incorporated within the confines of the belief of one true God.

Pantheism is the view that the Universe (Nature) and God are identical and that the essence of God is found within the Cosmos as an all-encompassing unity and the sacredness of Nature.

There has been in recent years much debate and confusion about the Quimbanda religion as being polytheistic, but it is not. It is difficult to delineate from notions such as pantheism and monotheism. The confusion comes from the lack of understanding between the concepts of the term “worship” and the term “veneration.”

Worship is an act of religious devotion usually directed to one or more deities.

Veneration is a special act of honoring a saint: a dead person who has been identified as singular in the traditions of the religion.

In the world of Quimbanda, we worship God and venerate the deities or spirits (Nkisi). Catholics venerate the saints, (among them Mary), as human beings who had remarkable qualities, lived their faith in God to the extreme and are believed to be capable of interceding in the process of salvation for others; however, Catholics do not worship them as gods.

There are other examples of monotheistic religions such as Christianity which embrace the concepts of a plurality of the divine; for example, the Trinity, in which God is one being in three eternal persons (the Father, the Son and the Holy Spirit). Additionally, most Christian churches teach Jesus to be two natures (divine and human), each possessing the full attributes of that nature, without mixture or intermingling of those attributes.

Although there can be found in the African continent as well as many other places of the world the belief in polytheistic religious beliefs and practices, the concept of monotheism in the ancient African continent has existed for over 8500 years and its concept is not new. The practice of monotheism in Africa predates the birth of Christianity.

Most of the fear and misunderstanding about the Quimbanda and Candomble religious traditions come from individuals who have a lack of understanding about the religious philosophy of African cultures and their sacred traditions.
Although we often define those spiritual entities venerated and associated with the Quimbanda religious tradition as deities, they are not. The word deity for those practicing traditional Quimbanda at the American Candomble Church simply means and refers to an elevated spirit which can be petitioned to intercede on our behalf directly to God and assist us in the process of the spiritual elevation and the evolution of our soul. This concept is the same as the veneration of the Saints by Roman Catholics.

There is only one true God in the Quimbanda religious philosophy and we call him Nzambi, the "Father and Creator of the Heavens and the Earth", the "Creator of all that is “Seen” and “Unseen"."
THE DEITIES AND THE SPIRITS OF THE QUIMBANDA PANTHEON

If you are going to have success in using the spiritual principles of this book as well as many of my other books written about Quimbanda and Candomble De Congo religious traditions, it is important for you to understand the religious concept and spiritual function of the deities and the spirits of the powerful Quimbanda pantheon. By understanding the spiritual concept of the Quimbanda magico-religious system you will be able see very fast and spectacular results in your spiritual requests.

Although there are various forms of traditional Brazilian Quimbanda practiced throughout Brazil and the world, and each with its own religious views about how the religion should be practiced and how the Quimbanda deities and spirits should be organized, I will present to you in this book the magico-religious system and religious philosophy as practiced by the members of the American Candomble Church.

It has been estimated that there are over 65,000 Quimbanda religious temples in present day Brazil. Quimbanda temples are called Terreiro (backyard) or Tenda (tent). In Brazil each of the Quimbanda temples are autonomous religious organizations that focus around a central spiritual leader.

The spiritual leader of the traditional Quimbanda temple is called “Tata Nganga” or “Pai De Santo”. Both words meaning “Father of the Mysteries of the Spirits”.

The American Candomble Church is the first and only known legal religious organization in the United States that exists in the world that has been formally organized and structured with members from all around the world and from every walk of life.

This book will only explore the spiritual mysteries of The Seven Lesser Quimbanda Kingdoms of the deity more commonly known as Exu.

The Quimbanda religious philosophy believes that the Universe and Earth are divided into Seven Kingdoms or spiritual realms. Each of these spiritual realms has been appointed with spiritual guardians by Nzambi. These deities were placed there by Nzambi to govern over these realms where these spirits reside.

Each of the Seven Quimbanda kingdoms deals with various aspects of how mankind relates to the spirits as found in nature.

The Quimbanda concept is very complex, but I will try to explain it in a simple comprehensible manner for the purpose of this book the spiritual principles and sacred theology of the Quimbanda religious tradition of the American Candomble Church.
The Quimbanda pantheon of deities and spirits is composed of seven (7) outer Quimbanda Kingdoms and seven (7) inner Quimbanda Kingdoms. These sacred kingdoms are known as, The Greater Quimbanda Kingdoms and The Seven Lesser Kingdoms.

The realm of Heaven where Nzambi resides is not considered a category of one of the Quimbanda Kingdoms because he is the “Creator” and it is only through his “Divine Grace” that all of the outer and inner kingdoms exist.

In the Quimbanda religious system, Nzambi is considered masculine but can create duality in his work and in his sacred creations.

The first three (3) Kingdoms of the Quimbanda deities are more commonly known as the Quimbanda Trinity. The Quimbanda Trinity is composed of the three deities, Exu Maioral, Exu Rei and Maria Padilla Reina. Together these three powerful spiritual forces govern the great cosmos and the universal laws of the Earth for Nzambi. That is why the religious practitioners of the Quimbanda religion venerate these three deities. The veneration of the Quimbanda Trinity is a central spiritual belief of our faith. Religious practitioners of Quimbanda believe that the deities of the Quimbanda pantheon were placed there by Nzambi to watch over the Universe and over the actions of mankind.

Within the realm of the outer confines of the Kingdoms of the Quimbanda Trinity there are found the mysteries of the inner The Seven Greater Quimbanda Kingdoms and The Seven Lesser Quimbanda Kingdoms.

The Seven Lesser Quimbanda Kingdoms are governed by and ruled over by the Quimbanda deities of King, Exu Rei and the Queen, Maria Padilla Reina. The deity Queen, Maria Padilla Reina is also known as Pomba Gira by the religious practitioners of the Quimbanda religious faith.

The deities King, Exu Rei and the Queen, Maria Padilla Reina are believed to have seven different spiritual paths which are split among The Seven Lesser Quimbanda Kingdoms.

Each of The Seven Lesser Quimbanda Kingdoms is governed over by a distinct spiritual path of the deities, King Exu Rei and the Queen, Maria Padilla Reina.

Within each of The Seven Lesser Quimbanda Kingdoms, there are 9 Chief Guardian Spirits of Exu and Pombagiras. These Chief Guardian Spirits of Exu and Pombagiras are there to assist the king and the queen of each one of The Seven Lesser Quimbanda Kingdoms. Each one of these Chief Guardian Spirits of Exu and Pombagiras are associated with a specific spiritual task and assignment to spiritually assist mankind.
These *Exu* and *Pombagira* spirits operate under the direct command of the King (EXU) and Queen (REINA) that govern a particular *Quimbanda* Kingdom.

Although there are many different individual *Exus* and *Pombagira* spirits represented within the confines of the *The Seven Lesser Quimbanda Kingdoms*, it is believed that there exist 121 different distinct *Exus* and 121 different distinct *Pombagiras* also found within the confines of *The Seven Lesser Quimbanda Kingdoms*. This belief is not shared by all traditional *Quimbanda* temples, but this is the religious philosophy of the *American Candomble Church*.

In the following explanation of *The Seven Greater Quimbanda Kingdoms* and *The Seven Lesser Quimbanda Kingdoms*, the word deity refers to a highly evolved spiritual force that Nzambi placed in charge of a particular *Quimbanda* Kingdom and the word spirit (Nkisi) refers to a spiritual force that is submissive to the deity spirits. In both cases, both forces dominate and have a powerful control and influence over the destiny of human beings.

Although the *Quimbanda* religious tradition believes that these spiritual entities have a great impact and influence on the lives and destiny of all human beings, we also believe that Nzambi at the moment of the “*Divine Act of Creation*” gave human beings the ultimate divine gift which is “freedom of choice” and the freedom to decide what path we should take in this life. This important concept is one of the Seven Principles of the Quimbanda Universal Cosmic Laws.

In the *Quimbanda* religious tradition there is no “right” and there is no “wrong.” There are only consequences that result because of our choices and from our decisions.

The *Quimbanda* spirits and deities were placed here by *Nzambi* to assist mankind with whatever decisions that we may chose and to spiritually assist us in manifesting our desires. That is why the *Quimbanda* religious tradition is centered on the veneration of the spiritual deity known as Exu. Exu is the Divine Messenger of the Crossroads of life. When we decide to make a decision, Exu is always there present reminding us that there will be consequences to our actions because we have “freedom of choice”. The crossroads of life represent the many consequences or paths that may come our way because of our choices and because we have “freedom of choice”. The religious practitioners of the *Quimbanda* religious tradition believe that the spiritual concept of “freedom of choice” is a “Divine Privilege” bestowed upon mankind by *Nzambi*. “Freedom of choice” is not a right; it is a gift from God.
THE FIRST GREATER QUIMBANDA KINGDOM

Ruled over by the deity, **EXU MAIORAL** - Governs the Astral World, the Archangel Metatron, the Seven Archangels (Archangel Michael, Archangel Raphael, Archangel Gabriel, Archangel Uriel, Archangel Anael, Archangel Zerachiel, and Archangel Raziel) & the Astral Spirits of the Cosmos.

THE 72 ASTRAL SPIRITS OF EXU:


THE SECOND GREATER QUIMBANDA KINGDOM

Ruled over by the deity, **EXU REI** - Governs the Earth & the Underworld with Maria Padilla Reina. Exu manifests and encompasses male sexuality, fertility and strength. He is the deity of the Crossroads and the Emperor of the Constellations.

THE THIRD GREATER QUIMBANDA KINGDOM

Ruled over by the deity, **MARIA PADILLA REINA** (POMBA GIRA) - Governs over human emotions and desires with Exu Rei. Pomba Gira is viewed as the consort of Exu Rei. Pomba Gira represents female beauty, sexuality, and desire. Pomba Gira is viewed as a beautiful woman who is insatiable. She is venerated with great respect and care, as her worshippers concede that her wrath can be firm and strong. Pomba Gira is often invoked by those who seek aid in matters of the heart and love. The deity of the Crossroads, T-Roads and Empress of the Seven Planets. Within the Third Greater Quimbanda Kingdom there are also many paths of the female spirit known as Pomba Gira which can also manifest within the realms of the Seven Lesser Quimbanda Kingdoms.
THE FOURTH GREATER QUIMBANDA KINGDOM

Ruled over by the **AJE SPIRITS** - The four (4) Elements (Air, Fire, Earth, Water) & the fifth (5) Element of Void (Spirit). The Fourth Greater Quimbanda Kingdom is also ruled over by *Iyami Oxorongá*, a powerful witch and the Aje Spirits. The Aje spirits are the daughters of *Iyami Oxorongá*. The Aje Spirits are invisible spiritual entities that coexist with humans here on Earth. It is believed that the Aje Spirits are powerful "witches" that control all aspects of human destiny including such things as happiness, wealth, love, health and personal relationships. It is also believed that if an individual does not make a spiritual peace and truce with the powerful Aje Spirits that they can cause great harm and bring about great tragedy to all human beings. The Aje Spirits were here before the first man and first woman appeared on this Earth. Since the time that man and woman first appeared here on Earth, the Aje Spirits have been in spiritual competition with humans and historically have many of times tried to eliminate all life of mankind through such negative acts as causing famines, disease and even natural catastrophes and disasters such as floods, tornadoes and earthquakes.

THE FIFTH GREATER QUIMBANDA KINGDOM

Ruled over by the **EGGUN SPIRITS** - (Ancestors) & Spirit Guides (Preto Velhos)

The Eggun Spirits are our blood related ancestors. Practitioners of the Quimbanda religious tradition venerate the ancestors. The veneration of these ancestor spirits is not a religion in and of itself, but a facet of Quimbanda religious expression which recognizes an element beyond human control. This form of veneration is at the core of all of the religious practices in Afro-Brazilian spiritualism. The basis of ancestor veneration seems to stem from two principle spiritual ideas: (1) that "those who have gone before" have a continual and beneficent interest in the affairs of the living; and (2) more widespread, uneasiness, fear of the dead, with practices to placate them. The Eggun Spirits are a part of the Quimbanda pantheon of divinities. In the African Congo they are referred to as the Egungun. The Egungun represents the "collective spirit" of the ancestors. Through veneration of the ancestors, they assure a place for the dead among the living. It is their responsibility to compel the living to uphold the ethical standards of past generations.

The spirits of the “Preto Velhos” (Old Black Ones) are spirits that represent the elders of the first African slaves to work on the sugarcane and coffee plantations of Brazil. These spirits are believed to assist the followers of the Quimbanda religious tradition with such things as spiritual protection and healing. These powerful entities are also venerated as powerful spirit guides for practitioners from various religious traditions of Afro-Brazilian Spiritualism.
THE SIXTH GREATER QUIMBANDA KINGDOM

Ruled over by the CONGO SPIRITS (NKISI) - Govern the Physical World of Mankind & Spiritual World of the Dead. It must also be noted here that the nkisi spirits of the Afro-Caribbean Congo religious practices of Palo Mayombe, Palo Monte and Kimbisa would be found within the sixth Quimbanda Kingdom. This information is important to know as there are many initiates from these Afro-Caribbean religious traditions that are currently being initiated into the mysteries of Afro-Brazilian Quimbanda. These spirits as found in the Caribbean would be; Kobayende - King of the dead, god of diseases. Centella Ndoki - Gatekeeper between life and death. Gurunfinda - God of forest and herbs. Nkuyu - Deity of woods and roads, guidance and balance. Madre de Agua - Goddess of water and fertility. Mama Sholan Guengue - Goddess of richness and pleasures. Tiempo Viejo- God of divination and winds. Cabo Rondo - God of hunt and war. Siete Rayos - God of thunder and fire. Tiembla Tierra - Spirit of wisdom and justice. Zarabanda - Deity of work and strength. The American Candomble Church also houses the spiritual mysteries of the Afro-Caribbean religious tradition of Palo Mayombe. Members of the American Candomble Church are given the opportunity to also initiate into the Afro-Caribbean Congo mysteries as part of their religious educational experience and are able to receive the Nkisi spirit mysteries (Traditional Palo Mayombe Ngangas) of Palo Mayombe. Although the two religious beliefs are distinctly different, they both share the same Congo regional and historical roots. It should also be noted that each of the Nkisi spirits has been assigned with a specific spiritual path of the spirit Exu (Lucero). The Exu spirits (Luceros) found within both religious traditions are submissive to the Nkisi spirits which govern the Sixth Greater Quimbanda Kingdom. It should also be noted that the religious practitioners of Quimbanda only venerate the Nkisi spirits while many times the religious practitioners of Afro-Caribbean derived Congo religious traditions such as Palo Mayombe, Palo Monte and Kimbisa worship the Nkisi spirits as gods. This is just one example of the difference between the two Congo derived religious beliefs.

These are the primary Nkisis recognized at the American Candomble Church in the religious line of Quimbanda Congo spirits;

Aluvaia - Intermediary between humans and the other nkisis

Nkosi Mukumbe (Roxi Mukumbe)- Nkisi of war and roads.

Mutalambô (Kabila, Lambaranguange) - Hunter, lives in forests and mountains; deity of plentiful food.

Gongobira - Young hunter and fisherman.

Katendê - Knows the secrets of medicinal herbs.
Zaze (Loango) - Delivers justice to humans.

Kaviungo (Kavungo, Kafungê, Kingongo) - God of health and death.

Angorô (male form) and Angoroméa (female) - Assist the communication between humans and deities.

Kitembo (Tempo) - Deity of weather and seasons.

Matamba (Bamburussenda, Nunvurucemavula): Female warrior, commands the dead.

Kisimbi (Samba) - The great mother, deity of fertility, of lakes and rivers.

Kaitumbá (Mikaiá, Kokueto) - Goddess of the sea.

Karunga Njambi - Lives at the bottom of the ocean.

Zumbarandá - The eldest of the gods, connected to death.

Wunje - The youngest of the Nkisis, represents the happiness of youth.

Lembá Dilê (Lembarenganga, Jakatamba, Kassuté Lembá, Gangaiobanda) - Connected to the creation of the world.

The mysteries of the Orixas from the Candomble De Congo (Candomble De Angola) religious tradition are also found within the confines of the Sixth Quimbanda Kingdom. In the Candomble De Congo religious tradition, the Orixas are also considered Nkisi spirits. This is the primary difference between the Santeria religion and the Candomble De Congo religious tradition.

THE SEVENTH GREATER QUIMBANDA KINGDOM

Ruled over by the CABOCLOS - The Guardians of the Earth that govern over the actions of mankind.

The spirits of the “Caboclos” (Indian) are spirits that represent the native Indigenous peoples that the first African slaves encountered when they arrived in Brazil. These spirits are believed to assist the followers of the Quimbanda religious tradition with such things as spiritual protection and healing. These powerful entities are also venerated as powerful spirit guides for practitioners from various religious traditions of Afro-Brazilian Spiritualism. The American Candomble Church has expanded this religious regional meaning and now includes the spirits of Native Americans from North America.
THE SEVEN LESSER QUIMBANDA KINGDOMS

THE FIRST LESSER KINGDOM

KINGDOM THE CROSSROADS (REINO DAS ENCRUZILHADAS)

Ruling Diety: **KING, EXU REI DAS ENCRUZILHADAS**

Ruling Diety: **QUEEN, POMBA GIARA REINA DAS ENCRUZILHADAS**

**Exu Tranca Ruas** - Chief Guardian Spirit

**Exu Sete Encruzilhadas** - Chief Guardian Spirit

**Exu Das Almas** - Chief Guardian Spirit

**Exu Marabo** - Chief Guardian Spirit

**Exu Tiriri** - Chief Guardian Spirit

**Exu Veludo** - Chief Guardian Spirit

**Exu Morcego** - Chief Guardian Spirit

**Exu Sete Gargalhadas** - Chief Guardian Spirit

**Exu Mirim** - Chief Guardian Spirit
THE SECOND LESSER KINGDOM

KINGDOM OF THE CROSSINGS (REINO DOS CRUZEIROS)

Ruling Diety: **KING, EXU REI DOS 7 CRUZEIROS**

Ruling Diety: **QUEEN, POMBA GIRA REINA DOS 7 CRUZEIROS**

**Exu Tranca Tudo** - Chief Guardian Spirit

**Exu Kirombo** - Chief Guardian Spirit

**Exu Sete Cruzeiros** - Chief Guardian Spirit

**Exu Mangueira** - Chief Guardian Spirit

**Exu Kaminaloa** - Chief Guardian Spirit

**Exu Sete Cruzes** - Chief Guardian Spirit

**Exu 7 Portas** - Chief Guardian Spirit

**Exu Meia Noite** - Chief Guardian Spirit

**Exu Kalunga** - Chief Guardian Spirit
THE THIRD LESHER KINGDOM

KINGDOM OF THE MOUNTAINS & FOREST (REINO DAS MATAS)

Ruling Diety: KING, EXU REI DAS MATAS

Ruling Diety: QUEEN, POMBA GIRA REINA DAS MATAS

Exu Quebra Galho - Chief Guardian Spirit

Exu Das Sombras - Chief Guardian Spirit

Exu Das Matas - Chief Guardian Spirit

Exu Das Campinas - Chief Guardian Spirit

Exu Da Serra Negra - Chief Guardian Spirit

Exu Sete Pedras - Chief Guardian Spirit

Exu Sete Cobras - Chief Guardian Spirit

Exu Do Cheiro - Chief Guardian Spirit

Exu Arranca Toco - Chief Guardian Spirit
THE FOURTH LESSER KINGDOM

KINGDOM OF THE CEMETERY (REINO DA KALUNGA)

Ruling Diety: **KING, EXU REI KALUNGA**

Ruling Diety: **QUEEN, POMBA GIRA REINA KALUNGA**

*Exu Porteira* - Chief Guardian Spirit

*Exu Sete Tumbas* - Chief Guardian Spirit

*Exu Sete Catacumbas* - Chief Guardian Spirit

*Exu Da Brasa* - Chief Guardian Spirit

*Exu Caveira* - Chief Guardian Spirit

*Exu KalungaPequena* - Chief Guardian Spirit

*Exu Corcunda* - Chief Guardian Spirit

*Exu Sete Covas* - Chief Guardian Spirit

*Exu Capa Preta* - Chief Guardian Spirit
THE FIFTH LESSER KINGDOM

KINGDOM OF THE SOULS (REINO DAS ALMAS)

*Ruling Diety: KING, EXU REI DAS ALMAS*

*Ruling Diety: QUEEN, POMBA GIRA REINA DAS ALMAS*

*Exu Sete Lombas* - Chief Guardian Spirit

*Exu Pemba* - Chief Guardian Spirit

*Exu Maraba* - Chief Guardian Spirit

*Exu Curado* - Chief Guardian Spirit

*Exu Nove Luzes* - Chief Guardian Spirit

*Exu 7 Montanhas* - Chief Guardian Spirit

*Exu Tata Caveira* - Chief Guardian Spirit

*Exu Gira Mundo* - Chief Guardian Spirit

*Exu 7 Poeiras* - Chief Guardian Spirit
THE SIXTH LESSER KINGDOM

KINGDOM OF THE LYRE (REINO DA LIRA)

Ruling Diety: **KING, EXU REI DA LIRA**

Ruling Diety: **QUEEN, POMBA GIRA REINA DA LIRA**

**Exu Dos Infernos** - Chief Guardian Spirit

**Exu Dos Cabares** - Chief Guardian Spirit

**Exu Sete Liras** - Chief Guardian Spirit

**Exu Cigano** - Chief Guardian Spirit

**Exu Ze Pelintra** - Chief Guardian Spirit

**Exu Pagao** - Chief Guardian Spirit

**Exu Da Ganga** - Chief Guardian Spirit

**Exu Male** - Chief Guardian Spirit

**Exu Chama Dinheiro** - Chief Guardian Spirit
THE SEVENTH LESSER KINGDOM

KINGDOM OF THE BEACH (REINO DA PRAIA)

Ruling Diety: **KING, EXU REI DAS SETE PRAIAS**

Ruling Diety: **QUEEN, POMBA GIRA REINA DAS SETE PRAIAS**

**Exu Dos Rios** - Chief Guardian Spirit

**Exu Das Cachoeiras** - Chief Guardian Spirit

**Exu Da Pedra Preta** - Chief Guardian Spirit

**Exu Marinheiro** - Chief Guardian Spirit

**Exu Do Lodo** - Chief Guardian Spirit

**Exu Mare** - Chief Guardian Spirit

**Exu Bahiano** - Chief Guardian Spirit

**Exu Dos Ventos** - Chief Guardian Spirit

**Exu Do Coco** - Chief Guardian Spirit
The magical spiritual offerings and sacred rituals of the Brazilian Quimbanda religious tradition are known for their fast results. Spiritual offerings and rituals are collectively known in the Portuguese language as “trabalhos” or in the English language as “works”. Spiritual offerings are also known in the African language as "Ebo". Because of the historical richness of the Quimbanda religion, the religious practitioners of this magico-religious system draw on the energy found in nature as well as from the powers of the spirits and the deities of the Quimbanda pantheon. Rituals of Quimbanda are usually dedicated to one or more spirits. The rituals usually consist of drawing a symbolic spirit signature on the ground at a sacred location where the ritual offering will be left at. The location of the ritual offering will be determined by what type of Ebo is being cast and for what spirit is being invoked. It is believed that every location has a specific set of spiritual entities that govern that place. A typical Quimbanda ebo would be done at the crossroads when summoning the spirit *Exu Tranca Ruas* to close the roads of your enemies. The ebo usually consists of candles, cigars, cigarettes, a food offering, a liquor offering and other items that are sacred to the spirit that is being invoked to do the spiritual work. The majority of the ebo's of Quimbanda are performed during the late night hours because it is believed that the spirits manifest here on earth during those hours. After the ebo has been brought to the desired magical location, the religious practitioner will recite a prayer to the spirits making a spiritual petition to grant their requests. Rituals such as those for cleansing are usually also done at specific locations depending on the desired intent of the individual. Cleansing rituals usually involve the individual taking a series of herbal spiritual baths known as "amaci" and often times a ritual performed at the shrine of a particular spirit or deity at the Quimbanda Terreiro, Tenda or Munanzo. The word, *Terreiro* in the Portuguese language refers to a traditional Afro-Brazilian temple and the word, *Munanzo* is an African Congo word that refers to a house of worship. The priest or religious practitioner who performs these ebo's and rituals is called “Quimbandeiro”. The word Quimbandeiro is an African Congo word meaning “healer” or “shaman”. Because the Quimbanda religion believes in spiritual communication, often times an individual seeking spiritual advice will visit a Quimbandeiro to find out the answer of their questions. This is usually performed using a divination system known as "Buzios". The buzios are an Afro-Brazilian divination system which uses a set of 16 cowrie shells to consult with the Quimbanda spirits. This divination method is also known as the “chamalongo”. An individual may also seek advice from a spiritual medium that can incorporate a specific spirit guide or Quimbanda spirit to receive spiritual remedies and spiritual solutions to their problems. The spiritual process by which an individual medium becomes possessed by the spirits is referred to as “incorporating the spirit”. The spirits and deities of the Quimbanda religious pantheon are divided into seven categories. These seven categories are known as the **THE SEVEN GREATER QUIMBANDA KINGDOMS** and **THE SEVEN LESSER QUIMBANDA KINGDOMS**. Each one of the Seven Quimbanda Kingdoms is ruled over by a
specific set of deities and spirits. Each of the Seven Quimbanda Kingdoms is associated with a specific location, such as the crossroads, cemetery, oceans, forest, mountains and churches. Within the Seven Quimbanda, the first three (3) Kingdoms of Quimbanda deities are more commonly known as the QUIMBANDA TRINITY. The Quimbanda Trinity is composed of the three deities, Exu Maioral, Exu Rei and Maria Padilla Reina. Together these three powerful spiritual forces govern the cosmos and the Earth for Nzambi. That is why the religious practitioners of the Quimbanda religion venerate these three deities. The veneration of the Quimbanda Trinity is a central spiritual belief of our faith. Religious practitioners of Quimbanda believe that the deities of the Quimbanda pantheon were placed there by Nzambi to watch over the Universe and over the actions of mankind. Within the realm of the outer confines of the Kingdoms of the Quimbanda Trinity there are found the mysteries of the inner Seven Lesser Quimbanda Kingdoms of the spirit Exu Rei and the spirit Maria Padilla Reina. THE SEVEN LESSER QUIMBANDA KINGDOMS are collectively ruled over by the deity Exu Rei and the female deity, Maria Padilla Reina. The deity Maria Padilla Reina is also known as Pomba Gira by the religious practitioners of the Quimbanda religious faith. The deity Exu Rei and the deity Maria Padilla Reina are believed to have seven different spiritual paths which are split among THE SEVEN LESSER QUIMBANDA KINGDOMS. Each of THE SEVEN LESSER QUIMBANDA KINGDOMS is governed over by a distinct spiritual path of the deity Exu Rei and the deity Maria Padilla Reina. Within each of the THE SEVEN LESSER QUIMBANDA KINGDOMS, there are 9 specific Chief Guardian Spirits of Exu and Pombagiras that are associated with a specific spiritual task and assignment to spiritually assist mankind. These Exu and Pombagira spirits operate under the direct command of the King (EXU) and Queen (REINA) that govern a particular Quimbanda Kingdom. Although there are many different individual Exus and Pombagira spirits represented within the confines of THE SEVEN LESSER QUIMBANDA KINGDOMS, it is believed that there exist only 121 different distinct Exus and 121 different distinct Pombagiras. This belief is not shared by all traditional Quimbanda temples and in some temples there could be hundreds.
THE SEVEN LESSER QUIMBANDA KINGDOMS

The following are the characteristics and spirits associated with each of the **Seven Lesser Quimbanda Kingdoms of Exu**. In the Quimbanda religion, the Spirit Exu is represented by the masculine spiritual force and the Spirit Pomba Gira is represented by the feminine spiritual force. Together these two spiritual forces are inseparable and represent balance of mind, body, spirit and soul.

The **First Lesser Quimbanda Kingdom** of the Spirit Exu is known as **The Kingdom of the Crossroads** (Reino Das Encruzilhadas). This Kingdom is ruled over and governed by the Spirit, **Exu Rei Das Encruzilhadas** and the Spirit, **Pomba Gira Das Encruzilhadas**. The First Quimbanda Kingdom of the Spirit Exu represents the spiritual energies and forces found at the crossroads. The nine Chief Guardian Exu Spirits found in the First Quimbanda Kingdom are; **Exu Tranca Ruas**, **Exu Sete Encruzilhadas**, **Exu Das Almas**, **Exu Marabo**, **Exu Tiriri**, **Exu Veludo**, **Exu Morcego**, **Exu Sete Gargalhadas** and **Exu Mirim**.

The **Second Lesser Quimbanda Kingdom** of the Spirit Exu is known as **The Kingdom of the Crossings** (Reino Dos 7 Cruzeiros). This Kingdom is ruled over and governed by the Spirit, **Exu Rei Dos 7 Cruzeiros** and the Spirit, **Pomba Gira Dos 7 Cruzeiros**. The Second Quimbanda Kingdom of the Spirit Exu represents the spiritual energies and forces found at the crossings. The nine Chief Guardian Exu Spirits found in the second Quimbanda Kingdom are; **Exu Tranca Tudo**, **Exu Kirombo**, **Exu Sete Cruzeiros**, **Exu Mangueira**, **Exu Kaminaloa**, **Exu Sete Cruzes**, **Exu 7 Portas**, **Exu Meia Noite** and **Exu Kalunga**.

The **Third Lesser Quimbanda Kingdom** of the Spirit Exu is known as **The Kingdom of the Forests** (Reino Das Matas). This Kingdom is ruled over and governed by the Spirit, **Exu Rei Das Matas** and the Spirit, **Pomba Gira Das Matas**. The Third Quimbanda Kingdom of the Spirit Exu represents the spiritual energies and forces found within the forests and fields. The nine Chief Guardian Exu Spirits found in the Third Quimbanda Kingdom are; **Exu Quebra Galho**, **Exu Das Sombras**, **Exu Das Matas**, **Exu Das Campinas**, **Exu Da Serra Negra**, **Exu Sete Pedras**, **Exu Sete Cobras**, **Exu Do Cheiro** and **Exu Arranca Toco**.

The **Fourth Lesser Quimbanda Kingdom** of the Spirit Exu is known as **The Kingdom of the Cemetery** (Reino Da Kalunga). This Kingdom is ruled over and governed by the Spirit, **Exu Rei Kalunga** and the Spirit, **Pomba Gira Kalunga**. The fourth Quimbanda Kingdom of the Spirit Exu represents the spiritual energies and forces found within the mysteries of the cemetery. The nine Chief Guardian Exu Spirits found in the fourth Quimbanda Kingdom are; **Exu Porteira**, **Exu Sete Tumbas**, **Exu Sete Catacumbas**, **Exu Da Brasa**, **Exu Caveira**, **Exu Kalunga Pequena**, **Exu Corcunda**, **Exu Sete Cova** and **Exu Capa Preta**.

The **Fifth Lesser Quimbanda Kingdom** of the Spirit Exu is known as **The Kingdom of the Souls** (Reino Das Almas). This Kingdom is ruled over and governed by the Spirit, **Exu Rei Das Almas** and the Spirit, **Pomba Gira Das Almas**. The fifth Quimbanda Kingdom of the Spirit Exu represents the spiritual energies and forces found within the mysteries of the world of the dead.
The nine Chief Guardian Exu Spirits found in the fifth Quimbanda Kingdom are; **Exu Sete Lombas, Exu Pemba, Exu Maraba, Exu Curado, Exu Nove Luzes, Exu 7 Montanhas, Exu Tata Caveira, Exu Gira Mundo** and **Exu 7 Poeiras**.

The **Sixth Lesser Quimbanda Kingdom** of the Spirit Exu is known as The Kingdom of the Lyre (Reino Das Lira). This Kingdom is ruled over and governed by the Spirit, **Exu Rei Das Liras** and the Spirit, **Pomba Gira Das Liras**. The fifth Quimbanda Kingdom of the Spirit Exu represents the spiritual energies and forces found within human sexuality, earthly and physical pleasures. The nine Chief Guardian Exu Spirits found in the sixth Quimbanda Kingdom are; **Exu Dos Infernos, Exu Dos Cabares, Exu Sete Liras, Exu Cigano, Exu Ze Pelintra, Exu Pagao, Exu Da Ganga, Exu Male** and **Exu Chama Dinheiro**.

The **Seventh Lesser Quimbanda Kingdom** of the Spirit Exu is known as The Kingdom of the Beaches (Reino Das 7 Praias). This Kingdom is ruled over and governed by the Spirit, **Exu Rei Das 7 Praias** and the Spirit, **Pomba Gira Das 7 Praia**. The seventh Quimbanda Kingdom of the Spirit Exu represents the spiritual energies and forces found in and around the ocean or bodies of water. The nine Chief Guardian Exu Spirits found in the seventh Quimbanda Kingdom are; **Exu Dos Rios, Exu Das Cachoeiras, Exu Da Pedra Preta, Exu Marinheiro, Exu Do Lodo, Exu Mare, Exu Bahiano, Exu Dos Ventos** and **Exu Do Coco**.

**SPELLS & RITUALS OF THE SEVEN LESSER QUIMBANDA KINGDOMS**

Knowing the spiritual entities of the Seven Lesser Quimbanda Kingdoms and understanding the meaning of each of them and how they function are key elements in practicing Brazilian Quimbanda, if you want to see fast and successful results in your spells and rituals. The following is a simple explanation of the meaning of the Seven Lesser Quimbanda Kingdoms and how they work.

Spells and rituals of the First Lesser Quimbanda Kingdom represent the crossroads of life and everything associated with change. The spiritual requests of the First Lesser Quimbanda Kingdom and or petitions by individuals can be for either good or bad. An example of this would be an individual who has been bewitched or has had a long history of bad luck and misfortune. The spirits of the First Lesser Quimbanda Kingdom can be petitioned to open up the roads to change an individual’s luck from bad to good. Typically, spells and rituals of this kingdom are usually done and performed at the crossroads.

Spells and rituals of the Second Lesser Quimbanda Kingdom represent the crossings of life and everything associated with the exchange of knowledge and our opinions. The spiritual entities of this kingdom can cause and prevent accidents, bring conflict or calmness between people, can cause ruin and bring tragedy to individuals. The spiritual requests of the Second Lesser Quimbanda Kingdom and or petitions by individuals can be for either good or bad. An example
of this would be an individual who has been unjustly accused or spiritually attacked. The spirits of the Second Lesser Quimbanda Kingdom can be petitioned to reverse any and all types of black magic and send it back to an enemy. Typically, spells and rituals of this kingdom are usually done and performed at street crossings.

Spells and rituals of the Third Lesser Quimbanda Kingdom represent physical and spiritual growth, healing and all legal matters. The spiritual requests of the Third Lesser Quimbanda Kingdom and or petitions by individuals can be for either good or bad. An example of this would be an individual who is in a legal battle. The spirits of the Third Lesser Quimbanda Kingdom can be petitioned to give the individual a legal victory in a pending lawsuit or legal matter. Typically, spells and rituals of this kingdom are usually done and performed in the forests or mountains.

Spells and rituals of the Fourth Lesser Quimbanda Kingdom represent the emotional and spiritual wellbeing of individuals. The spiritual requests of the Fourth Lesser Quimbanda Kingdom and or petitions by individuals can be for either good or bad. An example of this would be an individual who has a constant depression, sickness or who has been bewitched to feel suicidal. The spirits of the Fourth Lesser Quimbanda Kingdom can be petitioned banish away sickness and negative vibrations. Typically, spells and rituals of this kingdom are usually done and performed in the cemetery.

Spells and rituals of the Fifth Lesser Quimbanda Kingdom represent the spiritual and physical emotions of the world of the living and the dead. The spiritual requests of the Fifth Lesser Quimbanda Kingdom and or petitions by individuals can be for either good or bad. An example of this would be an individual who has recently lost a loved one in death. The spirits of the Fifth Lesser Quimbanda Kingdom can be petitioned to ensure that their soul crosses over into the spirit world. The spirits of the Fifth Lesser Quimbanda Kingdom can be petitioned to heal an individual of all types of spiritual sickness. Typically, spells and rituals of this kingdom are usually done and performed at high places such as the mountains. Spells and rituals of this kingdom can also be petitioned at hospitals, churches and at funeral parlors.

Spells and rituals of the Sixth Lesser Quimbanda Kingdom represent the material and erotic pleasures of life. The spiritual requests of the Sixth Lesser Quimbanda Kingdom and or petitions by individuals can be for either good or bad. An example of this would be an individual who likes to gamble. The spirits of the Sixth Lesser Quimbanda Kingdom can be petitioned to bring success in all games of chance. The spirits of the Sixth Lesser Quimbanda Kingdom can also be petitioned in all matters of lust and seduction. Typically, spells and rituals of this kingdom are usually done and performed at the entrances of banks, casinos, bars and brothels.

Spells and rituals of the Seventh Lesser Quimbanda Kingdom represent the emotional moments, spiritual moments and the rise and fall of an individual’s life. The spiritual requests of
the Seventh Lesser Quimbanda Kingdom and or petitions by individuals can be for either good or bad. An example of this would be an individual who desires marriage. The spirits of the Seventh Lesser Quimbanda Kingdom can be petitioned to bring or to attract a suitable marriage partner. The spirits of the Seventh Quimbanda Kingdom can be petitioned to assist individuals during spiritual purification rituals. Typically, spells and rituals of this kingdom are usually done and performed at the beach or near a body of water.
SOLITARY & FORMAL QUIMBANDA RELIGIOUS PRACTITIONER

Traditionally, belonging to a formally organized temple was the only way to learn the Quimbanda religious tradition. Thankfully that is no longer the case. Thanks to a large number of people who have published books about various magical Congo religious traditions, it is now possible to learn the religious traditions of Afro-Brazilian spiritualism alone. The choice is up to you. The one thing that you should remember or keep in mind is that by practicing the Congo religion on your own you will not be able to learn as quickly as you would by participating in a formal Congo Munanzo. To assist you in deciding if you would like to practice the Quimbanda religious tradition by yourself or in a formal group, I have provided the following chart to better explain the differences between the two.

FORMAL QUIMBANDA RELIGIOUS PRACTITIONER = **FQP**

SOLITARY QUIMBANDA RELIGIOUS PRACTITIONER = **SQP**

**FQP** - With a formal Quimbanda temple group, the rituals are performed by a group of people.

**SQP** - As a solitary Quimbanda religious practitioner, you do everything yourself.

**FQP** - The group meets regularly.

**SQP** - The solitary Quimbanda religious practitioner can hold a ritual whenever you feel like it.

**FQP** - A formal Quimbanda temple group draws on all its members to build a cone of power.

**SQP** - A solitary Quimbanda religious practitioner has only their own power to draw on.

**FQP** - A formal Quimbanda temple group has a wide variety of knowledge and specialties.

**SQP** - A solitary Quimbanda religious practitioner has only their own knowledge and specialty.

**FQP** - A formal Quimbanda temple has a structured set of religious doctrines.

**SQP** - A solitary Quimbanda religious practitioner can change and be flexible with the religious doctrine.

**SQP** - A solitary Quimbanda religious ritual can be the barest minimum of words and actions.

**FQP** - A formal Quimbanda temple must attune itself as one.
SEVEN DAY QUIMBANDA PRAYER RITUAL

The following *Quimbanda Seven Day Prayer Ritual* can be used to spiritually invoke the powerful mysteries of the Quimbanda spirits. The prayer can be said once a day in the night hours. To successfully perform this magical *Quimbanda Seven Day Prayer Ritual* you will need to have the following religious supplies and then do the following.

ITEMS NEEDED:

- Seven Red Household Candles
- Seven Black Household Candles
- Seven White Household Candles
- One Brass Bell
- Church Incense
- Incense Charcoal
- Holy Water
- Florida Water
- Violet Water
- White Chalk
**QUIMBANDA SEVEN DAY PRAYER RITUAL**

1. Draw the spirit signature which represents the Quimbanda Cross on the floor using white chalk.

2. Place one Red Household Candle, one Black Household Candle and one White Household Candle into the center of the Quimbanda Cross spirit signature.

3. Place the lighted incense charcoal into a safe metal incense burner dish along with the Church Incense and allow it to burn in your ritual area.

4. Ring the Brass Bell during the entire ritual.

5. Light the three household candles.

6. Recite the ritual *Quimbanda Seven Day Prayer Ritual*.

7. After the *Quimbanda Seven Day Prayer Ritual* then prepare a spiritual bath using Holy Water, Florida Water Cologne and Violet Water Cologne. This spiritual bath should be done daily after reciting each ritual for seven consecutive days.

**ALL OF THE ABOVE INSTRUCTIONS SHOULD BE DONE DAILY EACH TIME YOU PERFORM THE SEVEN DAY QUIMNBANDA PRAYER RITUAL.**
DAY ONE - SEVEN DAY QUIMBANDA PRAYER RITUAL

Standing towards the East, do and say the following:

Using your right hand, make the sign of the Quimbanda Trinity Cross over your body. The Quimbanda Trinity sign of the Cross is made by touching the hand sequentially to the forehead, lower chest or navel area, and right shoulder, then left shoulder and then placing your hands together in a praying position and then kissing your hands three times. This is how to say and do this: at the forehead, \textit{IN THE NAME OF NZAMBI}; at the naval, \textit{IN THE NAME OF EXU MAIORAL}; across to the right shoulder, \textit{IN THE NAME OF EXU REI}; across to the right left shoulder, \textit{IN THE NAME OF MARIA PADILLA REINA}; and finally to the center of your heart while placing your hands together in a praying position, \textit{SARAVA}; afterwards kiss your hands three times.

\textbf{PRAYER:}

BEFORE ME STANDS THE ARCHANGEL RAPHAEL. BEHIND ME STANDS THE ARCHANGEL GABRIEL. ON MY RIGHT HAND, THE ARCHANGEL MICHAEL AND ON MY LEFT HAND THE ARCHANGEL URIEL.

\textbf{RITUAL:}

Standing towards the East, do and say the following:

FOR AROUND MY BODY PROTECTED BY THE DIVINE LIGHT OF THE FLAMES OF THE QUIMBANDA TRINITY - SARAVA


IN THE NAME OF EXU MAIORAL - SARAVA

IN THE NAME OF EXU REI - SARAVA

IN THE NAME OF MARIA PADILLA REINA - SARAVA

IN THE NAME OF THE QUIMBANDA TRINITY - SARAVA

I, \textit{say you’re your complete birth name}, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

I, \textit{say your complete birth name}, TODAY ON THIS MOST SACRED OF ALL DAYS COME NOW BEFORE NZAMBI AND THE QUIMBANDA TRINITY, WITH COMPLETE UNDERSTANDING OF THE QUIMBANDA RELIGIOUS TRADITION AND COMPLETELY ON MY OWN FREE WILL - SARAVA
The individual does and says the following:

Using your right hand, tap your center of your chest directly over your heart three times and then say the following;

I, say your complete birth name, INVOKE THE DIETIES AND SPIRITS OF THE QUIMBANDA RELIGIOUS TRADITION TO GRANT ME ACCESS INTO THE MYSTERIES OF EXU. IT IS IN THIS SACRED INITIATION CEREMONY THAT I KNOCK AT YOUR SACRED DOOR TO THE HEAVENLY REALM TO OPEN UP THE GATES OF THE SEVEN QUIMBANDA KINGDOMS. - SARAVA


WITH THE BLESSINGS OF MY ANCESTORS WHO ARE KNEELING AT THE FOOT OF NZAMBI IN LIGHT. WITH THE BLESSINGS OF THE PRETO VELHOS AND OF THE SPIRIT GUIDES - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE QUIMBANDA NKISI - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE MOST SACRED AND DIVINE SPIRITS OF THE CABOCLOS - SARAVA

I, say your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

BY THE DIVINE POWER OF KING EXU REI DAS ENCRUZILHADAS & QUEEN POMBA GIRA REINA DAS ENCRUZILHADAS OF THE KINGDOM OF THE CROSSROADS, I DO INVOKE AND DO SUMMON THE GUARDIAN SPIRITS WHICH PROTECT THIS REALM AND GIVE LIFE TO THIS SACRED RITUAL.

BY THE DIVINE SWORD OF KING EXU REI DAS ENCRUZILHADAS & QUEEN POMBA GIRA REINA DAS ENCRUZILHADAS, I DO SUMMON AND I DO COMMAND THE GUARDIAN SPIRITS OF THE
CROSSROADS IN THE NAME OF DIVINE JUSTICE TO DELIVER ME FROM MY ENEMIES KNOWN AND UNKNOWN. I INVOKE THE POWERS OF THE QUIMBANDA CROSS TO COVER MY BODY IN PROTECTIVE LIGHT SO THAT MY ENEMIES KNOWN AND UNKNOWN WILL NOT BE ABLE TO SEE NOR HEAR THIS SACRED RITUAL. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU TRANCA RUAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU TRANCA RUAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU TRANCA RUAS, GUARDIAN OF THE REINO DAS ENCRUZILHADAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU SETE ENCUZILHADAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE ENCUZILHADAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE ENCUZILHADAS, GUARDIAN OF THE REINO DAS ENCRUZILHADAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU DAS ALMAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU DAS ALMAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU DAS ALMAS, GUARDIAN OF THE REINO DAS ENCRUZILHADAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU MARABO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU MARABO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU MARABO, GUARDIAN OF THE REINO DAS ENCRUZILHADAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU TIRIRI, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU TIRIRI, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU TIRIRI, GUARDIAN OF THE REINO DAS ENCRUZILHADAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU VELUDO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU VELUDO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU VELUDO, GUARDIAN OF THE REINO DAS ENCRUZILHADAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU MORCEGO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU MORCEGO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU MORCEGO, GUARDIAN OF THE REINO DAS ENCRUZILHADAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU SETE GARGALHADAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE GARGALHADAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE GARGALHADAS, GUARDIAN OF THE REINO DAS ENCRUZILHADAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU MIRIM, TO TRIUMPH

STATE YOUR REQUEST HERE & MEDITATE ON YOUR DESIRES
DAY TWO - SEVEN DAY QUIMBANDA PRAYER RITUAL

Standing towards the East, do and say the following:

Using your right hand, make the sign of the Quimbanda Trinity Cross over your body. The Quimbanda Trinity sign of the Cross is made by touching the hand sequentially to the forehead, lower chest or navel area, and right shoulder, then left shoulder and then placing your hands together in a praying position and then kissing your hands three times. This is how to say and do this: at the forehead, IN THE NAME OF NZAMBI; at the naval, IN THE NAME OF EXU MAIORAL; across to the right shoulder, IN THE NAME OF EXU REI; across to the right left shoulder, IN THE NAME OF MARIA PADILLA REINA; and finally to the center of your heart while placing your hands together in a praying position, SARAVA; afterwards kiss your hands three times.

**PRAYER:**

BEFORE ME STANDS THE ARCHANGEL RAPHAEL. BEHIND ME STANDS THE ARCHANGEL GABRIEL. ON MY RIGHT HAND, THE ARCHANGEL MICHAEL AND ON MY LEFT HAND THE ARCHANGEL URIEL.

**RITUAL:**

Standing towards the East, do and say the following:

FOR AROUND MY BODY PROTECTED BY THE DIVINE LIGHT OF THE FLAMES OF THE QUIMBANDA TRINITY - SARAVA


IN THE NAME OF EXU MAIORAL - SARAVA

IN THE NAME OF EXU REI - SARAVA

IN THE NAME OF MARIA PADILLA REINA - SARAVA

IN THE NAME OF THE QUIMBANDA TRINITY - SARAVA

I, *say you’re your complete birth name*, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

I, *say your complete birth name*, TODAY ON THIS MOST SACRED OF ALL DAYS COME NOW BEFORE NZAMBI AND THE QUIMBANDA TRINITY, WITH COMPLETE UNDERSTANDING OF THE QUIMBANDA RELIGIOUS TRADITION AND COMPLETELY ON MY OWN FREE WILL - SARAVA
The individual does and says the following:

Using your right hand, tap your center of your chest directly over your heart three times and then the following:

I, say your complete birth name, INVOKE THE DIETIES AND SPIRITS OF THE QUIMBANDA RELIGIOUS TRADITION TO GRANT ME ACCESS INTO THE MYSTERIES OF EXU. IT IS IN THIS SACRED INITIATION CEREMONY THAT I KNOCK AT YOUR SACRED DOOR TO THE HEAVENLY REALM TO OPEN UP THE GATES OF THE SEVEN QUIMBANDA KINGDOMS. - SARAVA


WITH THE BLESSINGS OF MY ANCESTORS WHO ARE KNEELING AT THE FOOT OF NZAMBI IN LIGHT. WITH THE BLESSINGS OF THE PRETO VELHOS AND OF THE SPIRIT GUIDES - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE QUIMBANDA NKISI - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE MOST SACRED AND DIVINE SPIRITS OF THE CABOCLOS - SARAVA

I, say your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

BY THE DIVINE POWER OF KING EXU REI DOS 7 CRUZEIROS & QUEEN POMBA GIRA REINA DOS 7 CRUZEIROS OF THE KINGDOM OF THE CROSSINGS, I DO INVOKE AND DO SUMMON THE GUARDIAN SPIRITS WHICH PROTECT THIS REALM AND GIVE LIFE TO THIS SACRED RITUAL. BY THE DIVINE SWORD OF KING EXU REI DOS 7 CRUZEIROS & QUEEN POMBA GIRA REINA DOS 7 CRUZEIROS, I DO SUMMON AND I DO COMMAND THE GUARDIAN SPIRITS OF THE CROSSINGS IN
THE NAME OF DIVINE JUSTICE TO DELIVER ME FROM MY ENEMIES KNOWN AND UNKNOWN. I INVOKE THE POWERS OF THE QUIMBANDA CROSS TO COVER MY BODY IN PROTECTIVE LIGHT SO THAT MY ENEMIES KNOWN AND UNKNOWN WILL NOT BE ABLE TO SEE NOR HEAR THIS SACRED RITUAL. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU TRANCA TUDO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU TRANCA TUDO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU TRANCA TUDO, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU KIROMBO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU KIROMBO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU TRANCA TUDO, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU SETE CRUZEIROS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE CRUZEIROS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE CRUZEIROS, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU MANGUEIRA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU MANGUEIRA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU MANGUEIRA, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU KAMINALOA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU KAMINALOA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU KAMINALOA, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU SETE CRUZES, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE CRUZES, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE CRUZES, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU SETE PORTAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE PORTAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE PORTAS, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU MEIA NOITE, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU MEIA NOITE, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU MEIA NOITE, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU KALUNGA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU KALUNGA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU KALUNGA, GUARDIAN OF THE REINO DOS CRUZEIROS, I LAY MY ENEMIES AT YOUR FEET.

STATE YOUR REQUEST HERE & MEDITATE ON YOUR DESIRES
DAY THREE - SEVEN DAY QUIMBANDA PRAYER RITUAL

Standing towards the East, do and say the following:

Using your right hand, make the sign of the Quimbanda Trinity Cross over your body. The Quimbanda Trinity sign of the Cross is made by touching the hand sequentially to the forehead, lower chest or navel area, and right shoulder, then left shoulder and then placing your hands together in a praying position and then kissing your hands three times. This is how to say and do this: at the forehead, IN THE NAME OF NZAMBI; at the naval, IN THE NAME OF EXU MAIORAL; across to the right shoulder, IN THE NAME OF EXU REI; across to the right left shoulder, IN THE NAME OF MARIA PADILLA REINA; and finally to the center of your heart while placing your hands together in a praying position, SARAVA; afterwards kiss your hands three times.

PRAYER:

BEFORE ME STANDS THE ARCHANGEL RAPHAEL. BEHIND ME STANDS THE ARCHANGEL GABRIEL. ON MY RIGHT HAND, THE ARCHANGEL MICHAEL AND ON MY LEFT HAND THE ARCHANGEL URIEL.

RITUAL:

Standing towards the East, do and say the following:

FOR AROUND MY BODY PROTECTED BY THE DIVINE LIGHT OF THE FLAMES OF THE QUIMBANDA TRINITY - SARAVA


IN THE NAME OF EXU MAIORAL - SARAVA

IN THE NAME OF EXU REI - SARAVA

IN THE NAME OF MARIA PADILLA REINA - SARAVA

IN THE NAME OF THE QUIMBANDA TRINITY - SARAVA

I, say your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

I, say your complete birth name, TODAY ON THIS MOST SACRED OF ALL DAYS COME NOW BEFORE NZAMBI AND THE QUIMBANDA TRINITY, WITH COMPLETE UNDERSTANDING OF THE QUIMBANDA RELIGIOUS TRADITION AND COMPLETELY ON MY OWN FREE WILL - SARAVA
The individual does and says the following:

Using your right hand, tap your center of your chest directly over your heart three times and then the following;

I, say your complete birth name, INVOKE THE DIETIES AND SPIRITS OF THE QUIMBANDA RELIGIOUS TRADITION TO GRANT ME ACCESS INTO THE MYSTERIES OF EXU. IT IS IN THIS SACRED INITIATION CEREMONY THAT I KNOCK AT YOUR SACRED DOOR TO THE HEAVENLY REALM TO OPEN UP THE GATES OF THE SEVEN QUIMBANDA KINGDOMS. - SARAVA


WITH THE BLESSINGS OF MY ANCESTORS WHO ARE KNEELING AT THE FOOT OF NZAMBI IN LIGHT. WITH THE BLESSINGS OF THE PRETO VELHOS AND OF THE SPIRIT GUIDES - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE QUIMBANDA NKISI - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE MOST SACRED AND DIVINE SPIRITS OF THE CABOCLOS - SARAVA

I, say your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

DELIVER ME FROM MY ENEMIES KNOWN AND UNKNOWN. I INVOKE THE POWERS OF THE QUIMBANDA CROSS TO COVER MY BODY IN PROTECTIVE LIGHT SO THAT MY ENEMIES KNOWN AND UNKNOWN WILL NOT BE ABLE TO SEE NOR HEAR THIS SACRED RITUAL. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU QUEBRA GALHO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU QUEBRA GALHO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU QUEBRA GALHO, GUARDIAN OF THE REINO DAS MATAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU DAS SOMBRAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU DAS SOMBRAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU DAS SOMBRAS, GUARDIAN OF THE REINO DAS MATAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU DAS CAMPINAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU DAS CAMPINAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU DAS CAMPINAS, GUARDIAN OF THE REINO DAS MATAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT EXU SETE PEDRAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT EXU SETE PEDRAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT EXU SETE PEDRAS, GUARDIAN OF THE REINO DAS MATAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU SETE COBRAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE COBRAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE COBRAS, GUARDIAN OF THE REINO DAS MATAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT EXU DO CHEIRO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT EXU DO CHEIRO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU DO CHEIRO, GUARDIAN OF THE REINO DAS MATAS, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU ARRANCA TOCO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF

STATE YOUR REQUEST HERE & MEDITATE ON YOUR DESIRES
DAY FOUR - SEVEN DAY QUIMBANDA PRAYER RITUAL

Standing towards the East, do and say the following:

Using your right hand, make the sign of the Quimbanda Trinity Cross over your body. The Quimbanda Trinity sign of the Cross is made by touching the hand sequentially to the forehead, lower chest or navel area, and right shoulder, then left shoulder and then placing your hands together in a praying position and then kissing your hands three times. This is how to say and do this: at the forehead, **IN THE NAME OF NZAMBI**; at the naval, **IN THE NAME OF EXU MAIORAL**; across to the right shoulder, **IN THE NAME OF EXU REI**; across to the right left shoulder, **IN THE NAME OF MARIA PADILLA REINA**; and finally to the center of your heart while placing your hands together in a praying position, **SARAVA**; afterwards kiss your hands three times.

**NEW INITIATE:**

BEFORE ME STANDS THE ARCHANGEL RAPHAEL. BEHIND ME STANDS THE ARCHANGEL GABRIEL. ON MY RIGHT HAND, THE ARCHANGEL MICHAEL AND ON MY LEFT HAND THE ARCHANGEL URIEL.

**RITUAL:**

Standing towards the East, do and say the following:

FOR AROUND MY BODY PROTECTED BY THE DIVINE LIGHT OF THE FLAMES OF THE QUIMBANDA TRINITY - SARAVA

**IN THE NAME OF NZAMBI, THE GOD OF THE HEAVENS AND THE EARTH - SARAVA**

**IN THE NAME OF EXU MAIORAL - SARAVA**

**IN THE NAME OF EXU REI - SARAVA**

**IN THE NAME OF MARIA PADILLA REINA - SARAVA**

**IN THE NAME OF THE QUIMBANDA TRINITY - SARAVA**

I, **say you’re your complete birth name**, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

I, **say your complete birth name**, TODAY ON THIS MOST SACRED OF ALL DAYS COME NOW BEFORE NZAMBI AND THE QUIMBANDA TRINITY, WITH COMPLETE UNDERSTANDING OF THE QUIMBANDA RELIGIOUS TRADITION AND COMPLETELY ON MY OWN FREE WILL - SARAVA
The individual does and says the following:

Using your right hand, tap your center of your chest directly over your heart three times and then the following:

I, say your complete birth name, INVOKE THE DIETIES AND SPIRITS OF THE QUIMBANDA RELIGIOUS TRADITION TO GRANT ME ACCESS INTO THE MYSTERIES OF EXU. IT IS IN THIS SACRED INITIATION CEREMONY THAT I KNOCK AT YOUR SACRED DOOR TO THE HEAVENLY REALM TO OPEN UP THE GATES OF THE SEVEN QUIMBANDA KINGDOMS. - SARAVA


WITH THE BLESSINGS OF MY ANCESTORS WHO ARE KNEELING AT THE FOOT OF NZAMBI IN LIGHT. WITH THE BLESSINGS OF THE PRETO VELHOS AND OF THE SPIRIT GUIDES - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE QUIMBANDA NKISI - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE MOST SACRED AND DIVINE SPIRITS OF THE CABOCLOS - SARAVA

I, say your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

THE NAME OF DIVINE JUSTICE TO DELIVER ME FROM MY ENEMIES KNOWN AND UNKNOWN. I INVOKE THE POWERS OF THE QUIMBANDA CROSS TO COVER MY BODY IN PROTECTIVE LIGHT SO THAT MY ENEMIES KNOWN AND UNKNOWN WILL NOT BE ABLE TO SEE NOR HEAR THIS SACRED RITUAL. I INVOKE AND SUMMON THE SPIRIT EXU PORTEIRA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT EXU PORTEIRA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT, EXU PORTEIRA, GUARDIAN OF THE REINO DA KALUNGA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT, EXU SETE TUMBAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT, EXU SETE TUMBAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT, EXU SETE TUMBAS, GUARDIAN OF THE REINO DA KALUNGA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT, EXU SETE CATACUMBAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT, EXU SETE CATACUMBAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT EXU SETE CATACUMBAS, GUARDIAN OF THE REINO DA KALUNGA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT, EXU DA BRASA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT, EXU DA BRASA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT, EXU DA BRASA, GUARDIAN OF THE REINO DA KALUNGA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT, EXU CAVEIRA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT, EXU CAVEIRA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT, EXU CAVEIRA, GUARDIAN OF THE REINO DA KALUNGA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT, EXU KALUNGA PEQUENA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT, EXU KALUNGA PEQUENA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT, EXU KALUNGA PEQUENA, GUARDIAN OF THE REINO DA KALUNGA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT, EXU CORCUNDA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT, EXU CORCUNDA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT, EXU CORCUNDA, GUARDIAN OF THE REINO DA KALUNGA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT, EXU SETE COVAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT, EXU SETE COVAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT, EXU SETE COVAS, GUARDIAN OF THE REINO DA KALUNGA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE SPIRIT, EXU CAPA PRETA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS SPIRIT, EXU CAPA PRETA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS SPIRIT

STATE YOUR REQUEST HERE & MEDITATE ON YOUR DESIRES
DAY FIVE - SEVEN DAY QUIMBANDA PRAYER RITUAL

Standing towards the East, do and say the following:

Using your right hand, make the sign of the Quimbanda Trinity Cross over your body. The Quimbanda Trinity sign of the Cross is made by touching the hand sequentially to the forehead, lower chest or navel area, and right shoulder, then left shoulder and then placing your hands together in a praying position and then kissing your hands three times. This is how to say and do this: at the forehead, **IN THE NAME OF NZAMBI**; at the naval, **IN THE NAME OF EXU MAIORAL**; across to the right shoulder, **IN THE NAME OF EXU REI**; across to the right left shoulder, **IN THE NAME OF MARIA PADILLA REINA**; and finally to the center of your heart while placing your hands together in a praying position, **SARAVA**; afterwards kiss your hands three times.

**PRAYER:**

**BEFORE ME STANDS THE ARCHANGEL RAPHAEL. BEHIND ME STANDS THE ARCHANGEL GABRIEL. ON MY RIGHT HAND, THE ARCHANGEL MICHAEL AND ON MY LEFT HAND THE ARCHANGEL URIEL.**

**RITUAL:**

Standing towards the East, do and say the following:

**FOR AROUND MY BODY PROTECTED BY THE DIVINE LIGHT OF THE FLAMES OF THE QUIMBANDA TRINITY - SARAVA**

**IN THE NAME OF NZAMBI, THE GOD OF THE HEAVENS AND THE EARTH - SARAVA**

**IN THE NAME OF EXU MAIORAL - SARAVA**

**IN THE NAME OF EXU REI - SARAVA**

**IN THE NAME OF MARIA PADILLA REINA - SARAVA**

**IN THE NAME OF THE QUIMBANDA TRINITY - SARAVA**

I, **say your complete birth name**, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

I, **say your complete birth name**, TODAY ON THIS MOST SACRED OF ALL DAYS COME NOW BEFORE NZAMBI AND THE QUIMBANDA TRINITY, WITH COMPLETE UNDERSTANDING OF THE QUIMBANDA RELIGIOUS TRADITION AND COMPLETELY ON MY OWN FREE WILL - SARAVA
The individual does and says the following:

Using your right hand, tap your center of your chest directly over your heart three times and then the following;

I, say your complete birth name, INVOKE THE DIETIES AND SPIRITS OF THE QUIMBANDA RELIGIOUS TRADITION TO GRANT ME ACCESS INTO THE MYSTERIES OF EXU. IT IS IN THIS SACRED INITIATION CEREMONY THAT I KNOCK AT YOUR SACRED DOOR TO THE HEAVENLY REALM TO OPEN UP THE GATES OF THE SEVEN QUIMBANDA KINGDOMS. - SARAVA


WITH THE BLESSINGS OF MY ANCESTORS WHO ARE KNEELING AT THE FOOT OF NZAMBI IN LIGHT. WITH THE BLESSINGS OF THE PRETO VELHOS AND OF THE SPIRIT GUIDES - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE QUIMBANDA NKISI - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE MOST SACRED AND DIVINE SPIRITS OF THE CABOCLOS - SARAVA

I, say your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

JUSTICE TO DELIVER ME FROM MY ENEMIES KNOWN AND UNKNOWN. I INVOKE THE POWERS OF THE QUIMBANDA CROSS TO COVER MY BODY IN PROTECTIVE LIGHT SO THAT MY ENEMIES KNOWN AND UNKNOWN WILL NOT BE ABLE TO SEE NOR HEAR THIS SACRED RITUAL.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU SETE LOMBAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE LOMBAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE LOMBAS, GUARDIAN OF THE REINO DAS ALMAS, I LAY MY ENEMIES AT YOUR FEET.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU PEMBA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU PEMBA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU PEMBA, GUARDIAN OF THE REINO DAS ALMAS, I LAY MY ENEMIES AT YOUR FEET.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU MARABA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU MARABA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU MARABA, GUARDIAN OF THE REINO DAS ALMAS, I LAY MY ENEMIES AT YOUR FEET.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU CURADO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU CURADO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU CURADO, GUARDIAN OF THE REINO DAS ALMAS, I LAY MY ENEMIES AT YOUR FEET.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU NOVE LUZES, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU NOVE LUZES, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU NOVE LUZES, GUARDIAN OF THE REINO DAS ALMAS, I LAY MY ENEMIES AT YOUR FEET.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU 7 MONTANHAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU 7 MONTANHAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU 7 MONTANHAS, GUARDIAN OF THE REINO DAS ALMAS, I LAY MY ENEMIES AT YOUR FEET.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU TATA CAVEIRA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU TATA CAVEIRA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU TATA CAVEIRA, GUARDIAN OF THE REINO DAS ALMAS, I LAY MY ENEMIES AT YOUR FEET.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU GIRA MUNDO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS MUNDO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS MUNDO, GUARDIAN OF THE REINO DAS ALMAS, I LAY MY ENEMIES AT YOUR FEET.

I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU 7 POEIRAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU 7 POEIRAS, MY ENEMIES ARE

STATE YOUR REQUEST HERE & MEDITATE ON YOUR DESIRES
DAY SIX - SEVEN DAY QUIMBANDA PRAYER RITUAL

Standing towards the East, do and say the following:

Using your right hand, make the sign of the Quimbanda Trinity Cross over your body. The Quimbanda Trinity sign of the Cross is made by touching the hand sequentially to the forehead, lower chest or navel area, and right shoulder, then left shoulder and then placing your hands together in a praying position and then kissing your hands three times. This is how to say and do this: at the forehead, **IN THE NAME OF NZAMBI**; at the naval, **IN THE NAME OF EXU MAIORAL**; across to the right shoulder, **IN THE NAME OF EXU REI**; across to the right left shoulder, **IN THE NAME OF MARIA PADILLA REINA**; and finally to the center of your heart while placing your hands together in a praying position, **SARAVA**; afterwards kiss your hands three times.

**PRAYER:**

BEFORE ME STANDS THE ARCHANGEL RAPHAEL. BEHIND ME STANDS THE ARCHANGEL GABRIEL. ON MY RIGHT HAND, THE ARCHANGEL MICHAEL AND ON MY LEFT HAND THE ARCHANGEL URIEL.

**RITUAL:**

Standing towards the East, do and say the following:

FOR AROUND MY BODY PROTECTED BY THE DIVINE LIGHT OF THE FLAMES OF THE QUIMBANDA TRINITY - SARAVA


IN THE NAME OF EXU MAIORAL - SARAVA

IN THE NAME OF EXU REI - SARAVA

IN THE NAME OF MARIA PADILLA REINA - SARAVA

IN THE NAME OF THE QUIMBANDA TRINITY - SARAVA

I, **say you’re your complete birth name**, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

I, **say your complete birth name**, TODAY ON THIS MOST SACRED OF ALL DAYS COME NOW BEFORE NZAMBI AND THE QUIMBANDA TRINITY, WITH COMPLETE UNDERSTANDING OF THE QUIMBANDA RELIGIOUS TRADITION AND COMPLETELY ON MY OWN FREE WILL - SARAVA
The individual does and says the following:

Using your right hand, tap your center of your chest directly over your heart three times and then the following;

I, say your complete birth name, INVOKE THE DIETIES AND SPIRITS OF THE QUIMBANDA RELIGIOUS TRADITION TO GRANT ME ACCESS INTO THE MYSTERIES OF EXU. IT IS IN THIS SACRED INITIATION CEREMONY THAT I KNOCK AT YOUR SACRED DOOR TO THE HEAVENLY REALM TO OPEN UP THE GATES OF THE SEVEN QUIMBANDA KINGDOMS. - SARAVA


WITH THE BLESSINGS OF MY ANCESTORS WHO ARE KNEELING AT THE FOOT OF NZAMBI IN LIGHT. WITH THE BLESSINGS OF THE PRETO VELHOS AND OF THE SPIRIT GUIDES - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE QUIMBANDA NKISI - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE MOST SACRED AND DIVINE SPIRITS OF THE CABOCLOS - SARAVA

I, say your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

JUSTICE TO DELIVER ME FROM MY ENEMIES KNOWN AND UNKNOWN. I INVOKE THE POWERS OF THE QUIMBANDA CROSS TO COVER MY BODY IN PROTECTIVE LIGHT SO THAT MY ENEMIES KNOWN AND UNKNOWN WILL NOT BE ABLE TO SEE OR HEAR THIS SACRED RITUAL. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU DOS INFERNOS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU DOS INFERNOS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU DOS INFERNOS, GUARDIAN OF THE REINO DA LIRA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU DOS CABARES, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU DOS CABARES, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU DOS CABARES, GUARDIAN OF THE REINO DA LIRA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU SETE LIRAS, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE LIRAS, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU SETE LIRAS, GUARDIAN OF THE REINO DA LIRA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU CIGANO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU CIGANO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU CIGANO, GUARDIAN OF THE REINO DA LIRA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU ZE PELINTRA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU ZE PELINTRA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU ZE PELINTRA, GUARDIAN OF THE REINO DA LIRA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU PAGAO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU PAGAO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU PAGAO, GUARDIAN OF THE REINO DA LIRA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU DA GANGA, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU DA GANGA, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU DA GANGA, GUARDIAN OF THE REINO DA LIRA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF, EXU MALE, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU MALE, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY ENEMIES. O MOST GLORIOUS CHIEF SPIRIT, EXU MALE, GUARDIAN OF THE REINO DA LIRA, I LAY MY ENEMIES AT YOUR FEET. I INVOKE AND SUMMON THE CHIEF SPIRIT, EXU CHAMA DINHEIRO, TO TRIUMPH OVER MY ENEMIES AND OVER ALL OBSTACLES IN MY LIFE. O MOST GLORIOUS CHIEF SPIRIT, EXU CHAMA DINHEIRO, MY ENEMIES ARE YOUR ENEMIES AND YOUR ENEMIES ARE MY

STATE YOUR REQUEST HERE & MEDITATE ON YOUR DESIRES
DAY SEVEN - SEVEN DAY QUIMBANDA PRAYER RITUAL

Standing towards the East, do and say the following:

Using your right hand, make the sign of the Quimbanda Trinity Cross over your body. The Quimbanda Trinity sign of the Cross is made by touching the hand sequentially to the forehead, lower chest or navel area, and right shoulder, then left shoulder and then placing your hands together in a praying position and then kissing your hands three times. This is how to say and do this: at the forehead, IN THE NAME OF NZAMBI; at the naval, IN THE NAME OF EXU MAIORAL; across to the right shoulder, IN THE NAME OF EXU REI; across to the right left shoulder, IN THE NAME OF MARIA PADILLA REINA; and finally to the center of your heart while placing your hands together in a praying position, SARAVA; afterwards kiss your hands three times.

PRAYER:

BEFORE ME STANDS THE ARCHANGEL RAPHAEL. BEHIND ME STANDS THE ARCHANGEL GABRIEL. ON MY RIGHT HAND, THE ARCHANGEL MICHAEL AND ON MY LEFT HAND THE ARCHANGEL URIEL.

RITUAL:

Standing towards the East, do and say the following:

FOR AROUND MY BODY PROTECTED BY THE DIVINE LIGHT OF THE FLAMES OF THE QUIMBANDA TRINITY - SARAVA


IN THE NAME OF EXU MAIORAL - SARAVA

IN THE NAME OF EXU REI - SARAVA

IN THE NAME OF MARIA PADILLA REINA - SARAVA

IN THE NAME OF THE QUIMBANDA TRINITY - SARAVA

I, say you’re your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

I, say your complete birth name, TODAY ON THIS MOST SACRED OF ALL DAYS COME NOW BEFORE NZAMBI AND THE QUIMBANDA TRINITY, WITH COMPLETE UNDERSTANDING OF THE QUIMBANDA RELIGIOUS TRADITION AND COMPLETELY ON MY OWN FREE WILL - SARAVA
The individual does and says the following:

Using your right hand, tap your center of your chest directly over your heart three times and then the following;

I, say your complete birth name, INVOKE THE DIETIES AND SPIRITS OF THE QUIMBANDA RELIGIOUS TRADITION TO GRANT ME ACCESS INTO THE MYSTERIES OF EXU. IT IS IN THIS SACRED INITIATION CEREMONY THAT I KNOCK AT YOUR SACRED DOOR TO THE HEAVENLY REALM TO OPEN UP THE GATES OF THE SEVEN QUIMBANDA KINGDOMS. - SARAVA


WITH THE BLESSINGS OF MY ANCESTORS WHO ARE KNEELING AT THE FOOT OF NZAMBI IN LIGHT. WITH THE BLESSINGS OF THE PRETO VELHOS AND OF THE SPIRIT GUIDES - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE QUIMBANDA NKISI - SARAVA

WITH THE BLESSINGS OF THE KINGDOM OF THE MOST SACRED AND DIVINE SPIRITS OF THE CABOCLOS - SARAVA

I, say your complete birth name, INVOKE THE SACRED AND DIVINE POWERS OF THE QUIMBANDA TRINITY IN THE NAME NZAMBI - SARAVA

BEACHES IN THE NAME OF DIVINE JUSTICE TO DELIVER ME FROM MY ENEMIES KNOWN AND UNKNOWN. I Invoke the powers of the Quimbanda Cross to cover my body in protective light so that my enemies known and unknown will not be able to see nor hear this sacred ritual. I invoke and summon the chief spirit, Exu dos Rios, to triumph over my enemies and over all obstacles in my life. O Most glorious chief spirit, Exu dos Rios, my enemies are your enemies and your enemies are my enemies. O Most glorious chief spirit, Exu dos Rios, guardian of the Reino das 7 Praias, I lay my enemies at your feet. I invoke and summon the chief spirit, Exu das Cachoeiras, to triumph over my enemies and over all obstacles in my life. O Most glorious chief spirit, Exu das Cachoeiras, my enemies are your enemies and your enemies are my enemies. O Most glorious chief spirit, Exu das Cachoeiras, guardian of the Reino das 7 Praias, I lay my enemies at your feet. I invoke and summon the chief spirit, Exu da Pedra Preta, to triumph over my enemies and over all obstacles in my life. O Most glorious chief spirit, Exu da Pedra Preta, my enemies are your enemies and your enemies are my enemies. O Most glorious chief spirit, Exu da Pedra Preta, guardian of the Reino das 7 Praias, I lay my enemies at your feet. I invoke and summon the chief spirit, Exu Marinheiro, to triumph over my enemies and over all obstacles in my life. O Most glorious chief spirit, Exu Marinheiro, my enemies are your enemies and your enemies are my enemies. O Most glorious chief spirit, Exu Marinheiro, guardian of the Reino das 7 Praias, I lay my enemies at your feet. I invoke and summon the chief spirit, Exu Do Lodo, to triumph over my enemies and over all obstacles in my life. O Most glorious chief spirit, Exu Do Lodo, my enemies are your enemies and your enemies are my enemies. O Most glorious chief spirit, Exu Do Lodo, guardian of the Reino das 7 Praias, I lay my enemies at your feet. I invoke and summon the chief spirit, Exu Mare, to triumph over my enemies and over all obstacles in my life. O Most glorious chief spirit, Exu Mare, my enemies are your enemies and your enemies are my enemies. O Most glorious chief spirit, Exu Mare, guardian of the Reino das 7 Praias, I lay my enemies at your feet. I invoke and summon the chief spirit, Exu Bahiano, to triumph over my enemies and over all obstacles in my life. O Most glorious chief spirit, Exu Bahiano, my enemies are your enemies and your enemies are my enemies. O Most glorious chief spirit, Exu Bahiano, guardian of the Reino das 7 Praias, I lay my enemies at your feet. I invoke and summon the chief spirit, Exu Dos Ventos, to triumph over my enemies and over all obstacles in my life. O Most glorious chief spirit, Exu Dos Ventos, my enemies are your enemies and your enemies are my enemies. O Most glorious chief spirit, Exu Dos Ventos, guardian of the Reino das 7 Praias, I lay my enemies at your feet. I invoke and summon the chief spirit, Exu Do Coco, to triumph over my enemies and over all obstacles in my life. O Most

IN THE NAME OF NZAMBI, THE LORD OF HEAVEN - SARAVA

THE QUIMBANDA GOETIA SPIRITS

When doing any Quimbanda Goetia spiritual experiments invoking the magical power, use the below chart to determine the magical attributes duration of days that you should recite the prayers in this book. Repetition of ritual prayers for the Astral Exus Goetia Spirits will cause great movement in your prayer requests.

EXU BAEIL

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of invisibility, secrecy, disguises.

EXU AGARES

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to reunite, bring about a truce, and clear communication.

EXU VASSAGE

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to gain knowledge of the past and future, recovers lost articles, protection.

EXU SAMIGINA

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to discover secret knowledge of sciences, contact the dead, discovery of secrets, correcting mistakes.

EXU MARBAS

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring logic, shamanism, shape shifting.
EXU VALEFOR

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to discover lost objects, obtain magical familiars.

EXU AMON

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of luck, prosperity, wealth, influence, love, friendship, familiars.

EXU BARBATOS

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to communicate with animals, wealth, disenchantment.

EXU PAIMON

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to enhance personal magnetism, charisma, honors, arts, bondage.

EXU BUER

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of healing and with herbs.

EXU GUSION

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to uncover information from the past, present and future. Honor, dignity.
**EXU SITRI**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to bring about sexual attraction and desire.*

**EXU BELETH**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to bring about sexual passion.*

**EXU LERAJE**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to triumph over obstacles, physical strength, winning, corruption.*

**EXU ELIGOS**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to bring strategy in life and love.*

**EXU ZEPAR**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of infertility and barrenness.*

**EXU BOTIS**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to bring about a truce and reconciliation.*
**EXU BATHIN**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of transformation, astral travel, physical travel.*

**EXU SALLOS**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of love.*

**EXU PURSON**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations seeking assistance and special favors.*

**EXU MARAX**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to give wisdom of method.*

**EXU IPOS**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of loquacity, presence, courage.*

**EXU AIM**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of victory and stimulation.*
**EXU NABERIUS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to invoke one’s spirit guide and spirit communication.

**EXU GLASYA-LABOLAS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of commanding and endings.

**EXU BUNE**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of wealth, spiritual protection, wisdom, knowledge, helps make decisions, necromancy.

**EXU RONOVE**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bestow the gift of charm and gain through charisma.

**EXU BERTH**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring an individual honor, power, status.

**EXU ASTAROTH**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring about practicality, clarity.
**EXU FORNEUS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring an individual fortune, fame, recognition.

**EXU FORAS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to understanding wisdom and longevity.

**EXU ASMODAY**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of bestowing the gift of intelligence and skill.

**EXU GAAP**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of astral travel and ignorance.

**EXU FURFUR**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of transformation, attraction, violence.

**EXU MARC HOSIAS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring about prosperity and strength.
**EXU STOLAS**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to bring about success, psychic protection.*

**EXU PHENEX**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to bestow artistry and promote harmony.*

**EXU HALPHAS**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to assist in the rise to power and ambition.*

**EXU MALPHAS**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of aspiration, strength.*

**EXU RAUM**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to bring justice, luck, loss.*

**EXU FOCALOR**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of uncrossing and failure.*
**EXU VEPAR**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to bring karmic balance and destruction.*

**EXU SABNOCK**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations to triumph and construction.*

**EXU SHAX**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of confusion and immobility.*

**EXU VINE**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of psychic protection, exposure, excellent for helping magicians.*

**EXU BIFRONS**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations in uncovering past lives, spirit channeling, memory.*

**EXU VUAL**

Traditional Quimbanda Goetia Ritual Description:

*Used in spells, rituals and invocations of sensuality, luxury, antiquity.*
**EXU HAAGENTI**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring about transformation, alchemy, change.

**EXU CROCELL**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring individuals intuition, pleasure.

**EXU FURCAS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of divination, psychic power.

**EXU BALAM**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring individuals revelation, invisibility, wit.

**EXU ALLOCES**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of psychic and astrological understanding, wisdom, brings familiars.

**EXU CAMIO**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of intuition, diplomacy, interspecies and alien communication.
**EXU MURMUR**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of restraint, information, philosophy, spirit communication.

**EXU ORBAS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring about fame, recognition, dignities, honors, influence, friends, foes.

**EXU GREMORY**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to find treasure, gain, reward, love.

**EXU OSE**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of transformation, answers, secrets.

**EXU AMY**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to reveal treasures, knowledge, astrology, gives familiars.

**EXU ORIAS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of prediction, transformation, treasures, honors, astrology.
**EXU VAPULA**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to give an individual expertise, knowledge, philosophy, science.

**EXU ZAGAN**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of transformation, wealth, wisdom, wit.

**EXU VALAC**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of discovery of treasure, discovery of hidden enemies.

**EXU ANDRAS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to overthrow, create discord.

**EXU HAURES**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring about balance, beginning, justice to enemies.

**EXU ANDREALPHIS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of measurement, cunning, mathematics, transformation.
**EXU CIMEIES**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring strength, structure, communication, charm, finds lost objects.

**EXU AMDUSIAS**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations of manipulation, music, gives familiars.

**EXU BEIJAL**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to give individuals mastery, dignities, political power, favors, gives familiars.

**EXU DECARABIA**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring about apparitions, mystic visions, illusions.

**EXU SEERE**

Traditional Quimbanda Goetia Ritual Description:

Used in spells, rituals and invocations to bring about swiftness, motion, translocation, discover thieves.
The author, Carlos Antonio De Bourbon-Galdiano-Montenegro has been writing books for more than 25 years about the occult, supernatural and the paranormal. The author’s books are read and enjoyed by millions of readers worldwide. Carlos Antonio De Bourbon-Galdiano-Montenegro is an initiated member of several occult magical religious traditions. He is a practicing spiritualist and resides in the United States of America.

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