

Chapter 1 : Secrets of Voodoo: By Rigaud, Milo | eBay

*Secrets of Voodoo [Milo Rigaud, Robert B. Cross, Odette Mennesson-Rigaud] on www.nxgvision.com *FREE* shipping on qualifying offers. Secrets of Voodoo traces the development in Haiti and the Americas of this complex religion from its sources in the brilliant civilizations of ancient Africa.*

Our books are also available through library jobbers and regional distributors. For personal orders and catalogs. The Tree Repos;rs 31 2. Taking the Asaon 43 3. Gods and Goddesses of Voodoo Summoning the Gods The MagiC Center of Voodoo. The Roles of the Gods. Other Voodoo Gods 4. Symbols of Voodoo 79 The Veves. StCorcl of La Place. The Banana Tree 5. Use of Magic Lmnps Sacrificing II Bull for tile Simbi Ceremony of the Bark of Agolleh. A Calendar of Voodoo Ceremonies 1 Origins and Elements oj Voodoo To the uninitiated, Voodoo has kmg been thought of as a primitive form of magic and belief in ghosts. Most of what the. The heliever in Voodoo-and there are millions of blacks and some whites who practice it-tenters his hopes and fears as strongly on it as does a follower of Christi"lliity, Judaism, Buddhism, Of Islam. The origin of the Voodoo rites has necessarily two aspects; the rites proceed on the one hand from a supernatural origin, and on the other hand from a geographical origin. All aspects of the ritual must above all be considered secondary to the idea of the word Voodoo itself, which is sometimes spelled vo-dou or oo-du, since everything essential to tht! Those who indulge in this introspection into the mystere mystery will comprehend not only the Voodoo gods, but also the souls of those who are the adepts and the servants of these gods. The Voodoo rites, derived from the supernatural, proceed from the influence of the sun in the atmosphere. The roof is supported by a wooden centerpost, called the poteaumitan, which means to the initiates "solar support. Everything in Voodoo rites has reference ultimately to the center-post. The post is an architectural representation of the chief Voodoo god Legba. The wood of the post denotes Mercury, the offspring of the stln and the god of the vegetable kingdom and shows that Mercury is at the same time the staff of Legba. Furthermore, this sacred wood represents the structural material of the Temple of Jerusalem-the wood of Lebanon. Near this post is kept the symbol of the moon, the Voodoo goddess Erzulie. This lunar symbol-a model boat-is suspended in the air from the ceiling to complete the Significance of the planetary origin of the rites. Tradition has it that the tenn vo-du is drawn from the language of the Fons. To serve the Ibo gods, the Ibo rite is celebrated. And this rite too is fundamentally related to the other rites although it may appear different. And the rite par excellence is the Ra-Da or Rada-"the royal rite of the sun. The Voodoo rituals of the various tribes of Africa were commingled and modified as a result of the institution of slavery. Imagine, for example, a ,group of Aradas and of Ibos sold into slavery together. The result of such tribal fusion was that the two different religious groups more or less combined their beliefs, thereby creating 10 in the new slave community a Voodoo rite which to this day is not "pure. For this reason true descendants of the Mondongues can still be found extant throughout Haiti, in whose midst are also found Peulh or Bambara elements. They have preserved their rite intact, as well as its true interpretation, despite racial intermingling. The ritualism of Haitian Voodoo is, then, very diverse, and its distribution over regional zones of inBuence is a difficult and subtle matter. However, despite this diversity, all the rites are in complete agreement as to their chief gods and their practice of magic. Legba, Ilnmistakably, is their solar prototype, the magical archetype, to the scdence and control of whom all the rituals have reference. All the rituals include Legba as the god who "opens the gate. Indisputably the antique Ethiopian. Egyptian-Assyrian civilization should be credited to its account. For thousands of years before the advent of Christ, Negro theologians and philosophers working together had organized types of academies dedicated to the study of the problems of the physical world and human destiny. All the theocratic legislation of Moses, that is, the social and religious codes contained in the Bible,. Patient observations of celestial space and of the stars which throng the sky have given rise to that animism which holds that supernatural beings direct the movements of the stars, and from here primitive 11 intuition has lead to contemplations productive of myth and legend. From here also arose those sciences of observation at the head of which must be placed astronomy. The entire hieroglyphic system of Egypt is based upon the symbolic connection which exists between the various beings and the cosmic forces, between the beings and the lois

laws of creation. The lois, the "Jaws of creation" create the least animistic spirits in visible manifestations such as plants, animals. The Africans, believing that the manes souls of the dead reascend to the heavens, identified them with the stars. For this reason Her-Ra-Ma-El continues, "The beliefs about the soul and about death have naturally given rise to the Cult of the Dead, which in turn leads to the deification of human souls. Souls thus deified, or, as it were, canonized after death used to be called daimons by the Greeks. As far as the Voodoo rites themselves are concerned, the supernatural origin of the process is the same. It now remains to consider by what accident or by what extraordinary series of occurrences the Voodoo rites were carried over to Haitian soil. All the Antilles were deluged with blacks from the holds of the slave ships. They were scattered throughout the United States, but particularly in the Deep South. Brazil received a large number, as did the island of Hispaniola, which later became Haiti. The enforced immigration of black slaves from all the various African tribal populations-Anmines, Fons, Dahomeans, Yoroubas, Congos, Senegalese, and Sudanese-became inconceivably confused. They have preserved their rite intact. The ritualism of Haitian Voodoo is, then, very diverse, and its distribution over regional zones of influence is a difficult and subtle matter. Legba, unmistakably, is their solar prototype, the magical archetype, to the science and control of whom all the rituals have reference. Indisputably the antique Ethiopian-Egyptian-Assyrian civilization should be credited to its account. For thousands of years before the advent of Christ, Negro theologians and philosophers working together had organized types of academies dedicated to the study of the problems of the physical world and human destiny. All the theocratic legislation of Moses, that is, the social and religious codes contained in the Bible, bear the imprint of the sacred formulas of the Negro faith. The entire hieroglyphic system of Egypt is based upon the symbolic connection which exists between the various beings and the cosmic forces, between the beings and the lois laws of creation," The word lois, which means laws in French, is emphasized in the above context, inasmuch as it is more frequently spelled loa when used as a Voodoo term. The lois, the "laws of creation" create the least animistic spirits in visible manifestations such as plants, animals, and men, but chiefly as ancestors, because Voodoo is essentially a cult of ancestor worship. For this reason Her-Ra-Ma-El continues, "The beliefs about the soul and about death have naturally given rise to the Cult of the Dead, which in turn leads to the deification of human souls. The African ritual areas of Voodoo in Haiti extend north, south, east, and west, as also all the Dominican Republic, and from one end of Cuba to the other. All the islands of the West Indies have such areas: The Ibos tend to live in the southwest. The Dahomeans are found in the vicinity of Gonaives, in the same region as the Congo tribes. The Anmine or Mina tribes are in the Artibonite. The Mondongues prefer Leogane and its environs in the southwest. The African tribe most typical of the race, whose brilliant Rada ritual derives from the solar tradition, is established for the most part in the region northeast of Port-au-Prince, the Cul-de-Sac Plain. In the early days of black slavery in America the Voodoo priests carried on their profession without attracting much attention. But in time the "possessions," or mystical seizures that occurred in the slave huts, the veiled sounds of a few conical drums. They reacted with ferocity. However, none of the punishments could extinguish that faith which the transplanted blacks kept in their Voodoo gods. In the beginning, the black slaves could believe that the period of their enslavement was limited, but at length they lost this illusion and priests of Voodoo consulted the gods to learn through supernatural revelations how the religious and political battle would have to be waged in order to be won. The Voodoo gods superintended the occult government of the African clan that formed the work force of the slave system. Thus, despite the cruelty of the whites, the struggle of the blacks continued its obscure course in Haiti under the supernatural auspices of the Voodoo gods until eventually Haitian black independence was won in 1804. It consists of a large area, covered or uncovered, called a peristyle, in the middle of which is a center-post called a poteau-mitan. Gershom, whose name means I dwell in a foreign country. A colored hanging may be used to separate the holy of holies chamber into two parts: The Pe The altar or altar stone in a Voodoo temple is called the pe. Its name comes from the Dahomey word kpe, meaning stone. Upon the pe are a fantastic assortment of objects related to Voodoo and its rites. These include ritual rattles, bells, thunderstones with supernatural powers, flags, magic arms, chaplets, ritual necklaces, books on occultism, and even drums. In addition there are many covered jars and pots. At the heart of the Voodoo religion is the sacred serpent Danbhalali Wedo Ye-H-we, and in earlier times the altar was constructed with a hollow interior as a dwelling

place for a live snake whose body was inhabited by the god. Today when Danbhalah is called, he comes to dwell briefly in a govi on the altar. The floor is of beaten earth and is never paved or tiled. A low wall four to five feet tall borders the peristyle. Other objects hanging from the crossbeams include calabashes, baskets, oriflammes, and wiers, a kind of woven tray. This practice probably derives from the fact that African kings held their offices by divine right of the Voodoo gods, but it also serves to soften the enforcement of legal restrictions against Voodoo. These Rags bear the red and blue colors and the arms of the Haitian republic. This bonfire is called the forge of the Ogous and has considerable ritual significance. All important Voodoo ceremonies revolve around this post, the top of which is considered the center of the sky and the bottom of which is the center of hell. The post itself is usually square and it is set into a circular pedestal of masonry.

Chapter 2 : Book secrets of voodoo pdf free download

Secrets of Voodoo traces the development in Haiti and the Americas of this complex religion from its sources in the brilliant civilizations of ancient Africa. This book presents a straightforward account of the gods of loas and their function, the symbols and signs, rituals, and the ceremonial.

Chapter 3 : Secrets of voodoo milo rigaud pdf free download

Book secrets of voodoo pdf free download and read online pdf/epub by Milo Rigaud isbn: , download secrets of voodoo pdf free, secrets of voodoo free download, Secrets of Voodoo traces the development of this complex religion (in Haiti and the Americas) from its sources in the brilliant civilizations of ancient Africa.

Chapter 4 : Secrets of Voodoo by Milo Rigaud

Secrets of Voodoo by Milo Rigaud, Odette Mennesson-Rigaud Secrets of Voodoo traces the development in Haiti and the Americas of this complex religion from its sources in the brilliant civilizations of ancient Africa.

Chapter 5 : Mysteries of Voodoo Tour | New Orleans Secrets

Secrets of Voodoo traces the development of this complex religion (in Haiti and the Americas) from its sources in the brilliant civilizations of ancient Africa. This.

Chapter 6 : Secrets of Voodoo - PDF Free Download

"Voodoo Hoodoo" is the unique variety of Creole Voodoo found in New Orleans. The Voodoo Hoodoo Spellbook is a rich compendium of more than authentic Voodoo and Hoodoo recipes, rituals, and spells for love, justice, gambling luck, prosperity, health, and success.

Chapter 7 : Secrets of Voodoo - Milo Rigaud - Google Books

In Africa, La Place's sword has the name of "Father of Cutting Weapon," and it represents traditionally the best work of the ironsmith, since in the Voodoo tradition, it is the mystere who works iron (Ogou Fer) who reveals to men the secrets of Voodoo magic.

Chapter 8 : Voodoo, Santeria, Hoodoo - Free Metaphysical Books -The Free Esoteric Library

www.nxgvision.com SECRETS OF VODOO ORIGINS AND ELEMENTS OF VODOO 11 in the new slave community a Voodoo rite which to this day is not "pure. Yoroubas. animals.. and from here primitive intuition has lead to contemplations productive of myth and legend.

Chapter 9 : Marie Laveau Real secret

*Secrets of Voodoo Spells using Ritual Oils, Ritual Powders and Ritual Candles ~ How Do I Use Them for Best Results?
How to use ritual powders, ritual oils and rituals items for your Voodoo Spells, Love Spells, Magic Spells and Voodoo
Ritual Spells ~ An Easy "How-To" Perform Voodoo Spells & Magical Rituals Primer by Erzulie's Authentic Voodoo of
New Orleans!*