

Libro De Consultas Chamalongos

Jesús Fuentes Guerra,Armin Schwegler

Irna Heriberto Feraudy Espino,2002

El Que Me La Hace Me La Paga Domingo B. Lage,2012-05 El sueño de un exiliado cubano, todo comienzo un 1 de Abril de 1980, tome la dedición de salir de mi país por medio de una embajada, con la intención de llegar a estados unidos, sabiendo que para lo que yo quería lograr, tenía que salir mi tierra adorada Cuba, tal vez en Miami sería mucho más fácil, siempre desde muy niño soñé y admire a los grandes escritores sabios, como ha mi ídolo José María Vargas Vila y mi guía espiritual literario, como varios espiritistas y tatas lo han nombrado como el escribano, & otros tantos mas. Y soñaba con que algún día podría ser como uno de ellos, siguiendo paso a paso cada uno de los consejos de mis maestros, mi padrino y abuelo. Que también fueron como mis padres siendo ellos unos grandes sabios en la religión, que lograría mis sueños. Pues siempre dedique con cariño y respeto todos lo que me decían así me forcé a estudiar sin olvidarme de la gran importancia que ellos eran para mí, no la ambición nunca de ser mejor que ellos, porque aquí es donde está el detalle, pero si le seguiría sus pasos. Que nunca nos podemos olvidar que cada maestro guarda en su marga una carta de triunfo, los maestros te enseñan de eso estoy seguro que el ultimo brinco no te lo enseñaran jamás. Como todos sabemos lo que pasa un extranjero al llegar a este país, más aun cuando uno es de la piel oscura, que el egoísmo el racismo y la envidia esta en primeras planas de esas personas ignorantes que no conocen la filosofía, recuerdo cuando era un adolescente, leí un escrito de mi gran maestro espiritual (el viejo Vila) que dijo solo aquellos ignorantes desconocen que solamente existe una raza y es la raza humana. Ignorantes y falta de ética humana. Ndula congo Monikiamboto. Entuala Kongo.

Secretos Intensos Del Palo Mayombe Entuala Kongo,Domingo B. Lage,2013-09-23 Los tiempos pasan, pero mis conocimientos siguen latentes. El sabio no presume de lo que sabe, sino de lo que demuestra con su sencillez de honorable y valenta, pero las moscas bizcas panteoneras siempre viene de la basura, que usted cree lector, el grito hiere, pero el silencio mata. Mientras los criticos se alimentan de la envidia, el sabio lo desespera y lo ponen el peor de los calificativos, el sabio lo ignora por eso se sienten inferior que el inteligente pero bueno ellos no saben usar el cerebro por eso son mal mirados por la intelectualidad.

Lengua y ritos del Palo Monte Mayombe Jesús Fuentes Guerra,Armin Schwegler,2024-08-07 Este libro introduce al lector en el sistema de creencias de la Regla de Palo Monte (o Regla Conga) y estudia las deidades paleras y su fuente

kikongo, lengua de los bakongo del Bajo Congo.

El Muerto Habla Raul Dominguez, Nuestros espiritus nos hablan a traves de las letras del chamalongo.Todos, en algun momento, estaremos bajo la influencia de una entidad que quiere expresarse. Entender e interpretar la voz de los muertos nos ayudara a dar pasos firmes y certeros. Invoca a ese espiritu y descubre que tiene que decir

ORÁCULOS EN EL PALO CONGO MAYOMBE Ralph Alpizar,2020-05-18 Aspectos diferenciales de la adivinación.Para los mayomberos, el universo o Nfinda es objeto de gran interés, tal como he afirmado en otras publicaciones, la Nfinda (trad. Monte) equivale a todo lo existente ya sea de naturaleza visible o invisible. No obstante, lo verdaderamente importante en este caso, es que los mayomberos no conciben la Nfinda como un mundo fijo, frío y mudo; sino que por el contrario, está concebida como un mundo en continuo movimiento vital cargado de significaciones, y portador de mensajes, es decir, habla, por lo cual la Regla de Palo Monte en su doctrina considera la "Nfinda" como una Entidad "dotada" de "Personalidad-Mágica" polifacética al poseer nombre, historia y función.En la "Nfinda" todo lo existente tiene una "historia" un "nombre" y una "utilidad o función" aunque desconozcamos una o varias de estas características son requisitos imprescindibles para poseer Personalidad-Mágica, rasgo que facilita que el mayombero pueda emprender mediante el rito adivinatorio una comunicación bidireccional con cualquier Ente que habite dentro de la "Nfinda" o con la "Nfinda" misma.Esta condición inherente de todo lo visible e invisible que habita en la "Nfinda" se vincula en una especie de "Vida Participada" que a mi modo de entender es un ciclo continuo e inagotable de relación entre los Seres visibles e invisibles, ambos impregnados de "espiritualidad", existencia dual, sinergia y vida que sostienen y resume la "Personalidad-Mágica" y el Principio de manipulación de la Fuerza que apuntalar el mayombe como religión. El mayombero, quien es el que en definitiva le otorga la "potestad" y es capaz de manipular con sus artes de hechicera la "Nfinda" puede entablar un dialogo con el Mundo-Invisible, mediante la utilización de elementos visibles "capacitados" para este fin, como pueden ser, caracoles, huesos, piedras y un sinfín de objetos rituales que abarcan un universo prácticamente incontable.En el Palo Monte Mayombe, la persona que ejerce la adivinación, esto es, el adivino, recibe indistintamente los siguientes nombres: Súdika-mámbi, kindamba-kuseka, kusambulero, nganga-ngombo o nganga-mpiata, términos todos que deben traducirse como el adivino. No obstante, en el caso de nganga-ngombo y de nganga-mpiata, pueden tener otra acepción: médium de trance; es decir, la persona que cae poseída por los espíritus.En este contexto, intérprete o adivino es aquel que posee el código que le permite descifrar las diversas y continuas informaciones o mensajes que la Nfinda dirige al ser humano, a la sociedad en que vive, y a todo cuanto se encuentra relacionado con su suerte; mientras que los diversos y muy diferentes sistemas de adivinación que serán aquí analizados, cumplen la función de pautas de decodificación. A través de las visitas efectuadas a los nsó-nganga, he podido apreciarse el hecho de que aquellos mayomberos que ejercen la adivinación son considerados como representantes, instrumentos o puentes entre los espíritus y los practicantes. Tengo que aclarar que antiguamente en los cultos afrocubanos

al igual que en sus originarios africanos, las funciones de adivino, curandero y hechicero se encontraban delimitadas y con finalidades muy concretas, se correspondían a tres tipos de sacerdicios distintos, mas sin embargo en la actualidad ni aun lado ni a otro del atlántico esto sucede así, y el nganga-nkisi africano como el mayombero, su homologo isleño, aúnán todas las funciones sin una clara división entre ellas y más bien se observa que es ya una práctica generalizada, sin detrimento de mayomberos en el caso de los cubanos que se especializan mas en lo que se denomina “hechicería” que en la parte curativa del sacerdocio que ha sido prácticamente desplazada de esta religión por la medicina moderna.

Conversacion con los muertos Tata Matamba,2023-02-26 A la edad de doce años fui iniciado en el palo mayombe una religión afrocubana que surgió de la trata de esclavos en Cuba, específicamente en la rama de Briyumba Kongo Mu Lemba. Trabajé junto a mi padrino durante muchos años. El se convirtió en algo más que un padrino. Era mi amigo, mentor, y maestro. Es un catalizador de lo que soy y de todo el conocimiento que obtengo. He escrito este libro para educar sobre los diferentes métodos de comunicación entre el sacerdote espiritual banganga y sus fuerzas ancestrales Nkisi. Este libro contiene los conocimientos sobre cómo lanzar y consultar con los Nkobos y Chamalongos.

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