

THE WORLD OF ESHÚ AND POMBA GIRA



Maga Beth

Мага Бет

18+

Maribel Maga Beth

The World of Eshú and Pomba Gira

«ЛитРес: Самиздат»

2020

Maga Beth M. P.

The World of Eshú and Pomba Gira / M. P. Maga Beth — «ЛитРес: Самиздат», 2020

ISBN 978-5-532-06472-0

Данный труд является продолжением книги “Эшу и Помба Жира. За пределами добра и зла», который развеет все твои сомнения. В данной книге использованы цветные иллюстрации как с изображением алтарей, так и образов Эшу и Помба Жир. Также предлагается руководство по самостоятельному изготовлению материалов и ингредиентов, необходимых для ритуалов, если приобретение таковых не представляется возможным.

ISBN 978-5-532-06472-0

© Maga Beth M. P., 2020
© ЛитРес: Самиздат, 2020

Содержание

Biography	5
Chapter 1 – what is eshu? Where does eshu come from?	6
Chapter 2 – do we know eshu?	21
Chapter 3 – pomba gira	28
Chapter 4 – quimbanda	38
Конец ознакомительного фрагмента.	46

Biography

María Isabel Pedrera Pérez, better known as MAGA BETH, was born in Barcelona on February 9, 1970.

With an inherited profession, her grandmother and great grandmother introduced her in the world of High Magic; she showed, at an early age, a preference towards esotericism.

María Isabel attended basic and high school education and completed higher education with a diploma in Infant Education and Childcare, specialising her studies with the following courses:

- Educator for people with learning difficulties – Autism.
- Special needs – Dyslexia.
- Stimulation and development in education with disabilities.
- Psychopathic disorders in childhood.
- Speech Therapy.
- The teacher in school failure.
- Music therapy.
- Movement and play in the teaching practice.

She combined both studies and also specialised in parapsychology, hypnosis, occultism and astrology; and completed a Master in Quality Control and Environment.

As a good Aquarius, her restless soul led her to continue gaining experience but this time in the natural world, and earned a diploma in Naturopathy, Bach Flowers Remedies, Schüssler Salts, Dietetics and Nutrition, Lymphatic Drainage, Reflexology and Chiromassage.

María Isabel is the author of several books:

- El mágico mundo de las pirámides- Piramidología práctica y esotérica.
- Runas, símbolos mágicos.
- Diccionario de santería.
- Eshú y Pomba Gira, más allá del bien y del mal.
- The Great Secret of Holy Death

Throughout these years, María Isabel has collaborated in several radio programmes and esoteric fairs, has given lectures and conferences, and many Tarot, Runes and High Magic courses; and also participated in the First Congress of Mediums held in Spain.

Currently, she continues working in different fields spreading her knowledge.

Contact:

Web

Instagram

Linkedin

Facebook

Twitter

Chapter 1 – what is eshu? Where does eshu come from?



There are so many definitions of Eshu that it is difficult to say which one is the most accurate. I personally believe they all are since every definition gives us a different point of view, but the information remains the same.

For some people Eshu is a naughty mischief-maker who creates confusion, has fun making people get stuck in nonsense, and enjoys scattering ideas and things. Eshu can really make you lose your nerve in a short period of time. For others, Eshu is a Machiavellian entity whose actions are only used for evil. Years and years of lack of information and a narrow-minded religious point of view, together with an absurd syncretism have disfigured the figure of Eshu.

Eshu is part of the tradition of the Afro-Brazilian cults, an ancient religion transmitted by mouth of word. These cults finally divided into:

- Umbanda
 - Quimbanda
- Eshu is in both.

I will explain the differences between Quimbanda and Umbanda in another chapter.

The origin of Quimbanda dates back to the 19th century with ancient Macumba, a mixture of cults from Angola, Congo and Candomblé-de-caboclo. Years later, Macumba included Kardecist Spiritism and Occultism and became sorcery: this was then called Umbanda, while ancient Macumba was called Quimbanda.

These African cults underwent many changes and to make a review of all of them would be too long. Therefore, I will only explain the most relevant and strongest cults.

I will summarise these in 7 periods:

1- There were two main cults: the indigenous cults before the discovery of Brazil (indigenous religions and those of the Amazonian tribes) and the Portuguese European cults that arrived to Brazil, i.e., popular Catholicism and Kardecism. The mixture of both lead to Pajelanza.

2- The Afro-Brazilian cults from the North were called Candomblé and those from the South Batuques.

The Portuguese used these words to describe black people's reunions. The government allowed these meetings to keep them busy and so that they would cause no problems. During the 19th century they divided into Sudanese and Bantu. The Sudanese integrated by the Angolan gave origin to the Menina.

3- Nagôs prevailed over the others: their Orishas, language and rituals reached very far. Together with Pajelanza they originated Candomblé-de-Caboclo in Bahia.

The combination of Angola Congo and Pajelanza gave rise to the Catimbó in the Northwest and in the North.

4- Nagôs are Muzurumlin, the Angola Congo and the Candomblé-de-Caboclo gave rise to the ancient Macumba, which later became sorcery.

5- Ancient Macumba together with Catholicism, Occultism and the Kardecist Spirit gave rise to a new religion: Umbanda.

Ancient Macumba transformed into a cult to Eshu and Quimbanda arose in Rio de Janeiro.



6- The cult to Eshu evolved and adapted different ceremonies and rituals from Candomblé, Batuque and Quimbanda.

7- In Brazil there are currently two types of Umbanda, the one from Angola combined with Candomblé: Omolocô, and the one from the South that approaches Batuque and is the crossed Umbanda.

On 16th November 1908 a new religion was born which was adopted by nearly everybody: Umbanda.

Quimbanda welcomed the influence that the Batu from Angola, Congo and Mozambique left in America. Quimbanda was based on Eshu, the element of nature that is part of a whole.

For them, Eshus are emaciated spirits: some are evolving spirits and others are quiumbas.

The temples of religion follow more or less the same guidelines as those of Umbanda.

There is an altar dedicated to one or several Eshus, depending on the owners of the place.

In Umbanda, Eshu is the communicator of the Orishas whereas in Quimbanda Eshu is a doctor, a fortune-teller, a healer, a shaman, an exorcists and a sorcerer, he has the power over all things.

Eshu's powers may fix matrimonial disagreements, heal illnesses, provide success in love, reverse any request, or even cause death.

Eshu is the owner of the Earth, he has several names depending on the place where he manifests and the type of work, but there is always a head Eshu.

I have made a chart with the kingdoms of Eshu and Pomba Gira so as to classify them and know how to use them, also describing their tasks and their power level.

In Quimbanda, both Eshus and Pomba Giras are spirits of light. They are severe, authoritarian, fair, cheerful and responsible. They will never judge your actions, they will never decide if what you are doing is right or wrong, you ask them for help and in return you must thank them. If not, they will turn against you.

There are two types of Eshus in Quimbanda: eguns and those from the astral.



Eguns are the spirits of the followers of this religion, people who have evolved and after death continue to be with us working in this field, while those of the astral are the Quimbanderos. Quimbanderos rule, direct and administer the kingdom. Each Quimbandero has its own position and specific tasks.

Eguns are led by Eshus.

Eshu is on earth, on fire, in air, in water, and in cemeteries.

Eshu uses black because black is the hidden power and red energises the hidden.

Eshus are painted in red because red is the colour of strength, vitality and life.

Eshu is the lord of limit.

Always bear in mind that good and evil are not in Eshu but in the human being.

Reino Das Encruzilhadas (Kingdom of the Crossroads)

They dwell in the corners of crossroads. They are used when someone must choose a path in their life, to beat the enemies, and to put peace and justice in paper work issues. They break chains. They usually help the poor.

Reino Dos Cruzeiros (Kingdom of the Crossings)

They dwell in crossings and behind doors. They are called to do evil actions, they incite disturbance and hate. They make accidents happen.

Reino Das Matas (Kingdom of the Forests)

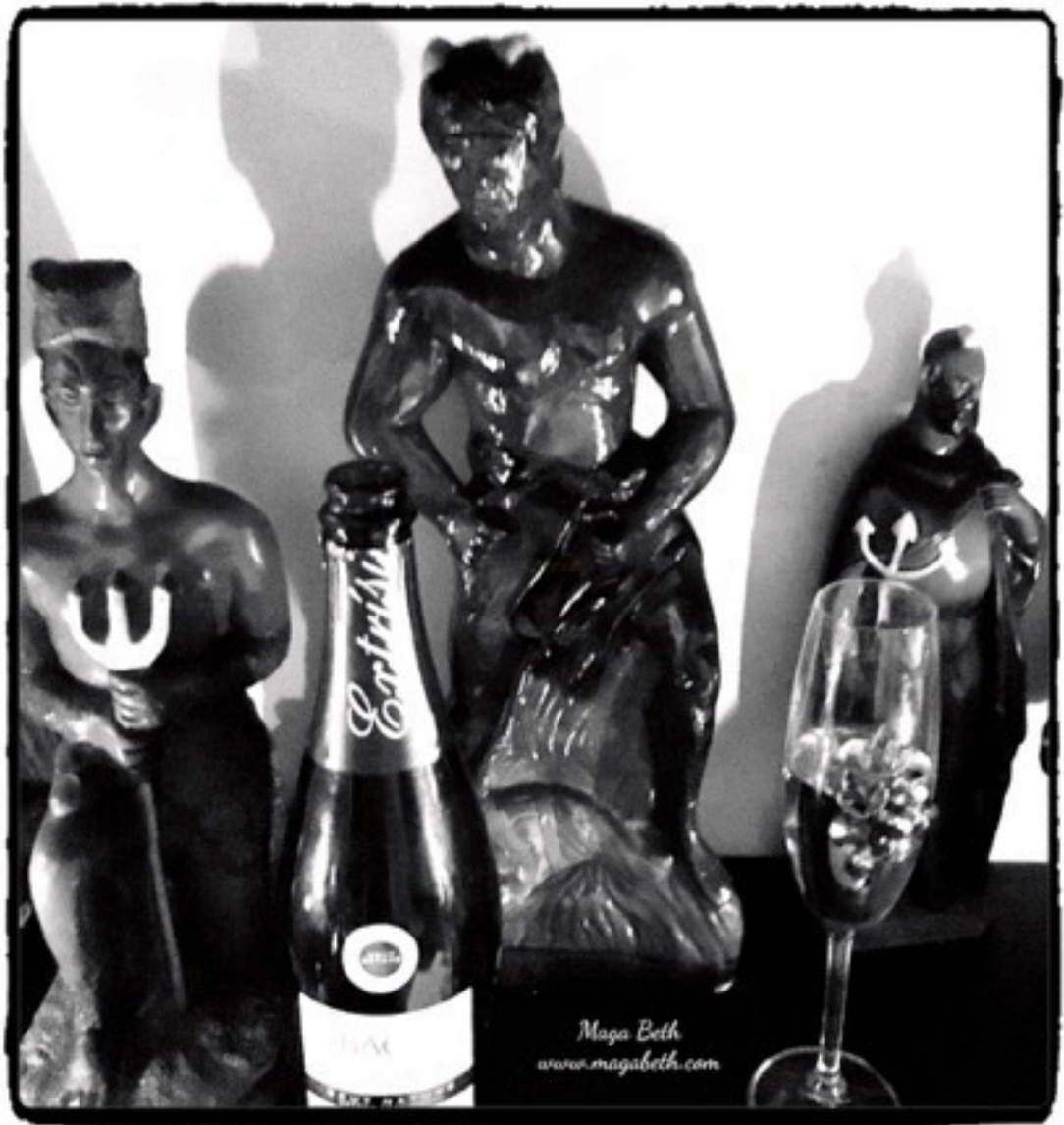
They dwell in mountains, fields, and in anything that is green. They carry a torch that protects against evil spirits. They know every herb and their use in rituals or works. They provide wisdom, peace and protection, and they cure diseases.

Reino Da Kalunga (Kingdom of the Cemetery)

They are emaciated spirits in a state on evolution. They take care of the other souls and they overcome the enemies. They dwell in cemeteries. They bring all types of death, prevent diseases, heal illnesses and undo works done in the cemetery.

Reino Das Almas (Kingdom of the Souls)

They dwell in all the high places such as hospitals, morgues, wakes and church doors. They guide the souls of the cemeteries to their final location so that they do not get lost, especially those recently deceased. They work with the souls of mediums. They cleanse chakras. They defend people that are attacked by spirits without light.



Reino Da Lira (Kingdom of the Lyre)

They dwell in places of vice, fun and sex, such as nightclubs, casinos, brothels, etc. They are good for business and for strokes of luck. They also help people to get job opportunities. They join couples and strengthen friendships.

Reino Da Praia (Kingdom of the Beaches)

They dwell in the sand of beaches and in the sea, where the Mass for the Dead takes place or where we give our last goodbye to the religious belongings of those who were in life a son or daughter of religion. They send works back and regenerate and calm the place.

Organisational chart

The organisation chart of the Eshu law consists of a main Eshu, or supreme commander, that is composed of three entities. These three entities have the same power and are the following:



- Eshu Maioral
 - Eshu Rei
 - His Royal Highness Eshu Rei Das 7 Encruzilhadas
- Three Princes and two Kingdoms depend on them.
- The Princes are:
- Eshu 7 Encruzilhadas
 - Eshu 7 Cruzeiros
 - Eshu Rei Das 7 Encruzilhadas
- The Kingdoms are:
- Kingdom of Eshu Kalunga
 - Kingdom of Omulú
- Each Prince has two Dukes:
- Eshu 7 Encruzilhadas: Eshu Marabo and Eshu Mangueira.
 - Eshu 7 Cruzeiros: Eshu Tranca Ruas and Eshu Tiriri.
 - Eshu Rei Das 7 Encruzilhadas: Eshu Veludo and Eshu Dos Rios.
- The Kingdoms are divided into the following subdivisions:
- The Kingdom of Eshu Kalunga includes:
- Eshu Dos Ventos
 - Eshu Quebra Galho
 - Pomba Gira
 - Eshu 7 Cachoeiras

- Eshu 7 Poeiras
- Eshu Gira Mundo
- Eshu Das Matas
- Eshu 7 Pedras



-Eshu Morcego

- Eshu Dos Cemitérios
- Eshu 7 Portas
- Eshu 7 Sombras
- Eshu Tranca Todo
- Eshu Pedra Preta
- Eshu Capa Preta
- Eshu Maraba

The Kingdom of Eshu Omulú has two Secretaries:

- Eshu Caveira
- Eshu Meia Note

The following Eshus command a smaller group.

Eshu Caveira commands:

- Eshu Tata Caveira
- Eshu Brasa
- Eshu Bemba
- Eshu Mare o Lodo
- Eshu Carangola
- Eshu Arranca Toco
- Eshu Pagao

Eshu Meia Note commands:

- Eshu Mirim
- Eshu Pimenta
- Eshu Male
- Eshu 7 Montanhas
- Eshu Ganga
- Eshu Kaminaloa
- Eshu Quirombó

and an independent Eshu, Eshu Curado.



Pomba Gira is a feminine Eshu that belongs to the Kingdom of Eshu Kalunga. It has its own organisation chart that I will describe in detail in another chapter dedicated to Pomba Gira.

Next you will find an organisation chart to locate the different Eshus.

Each Eshu has a different name and therefore a different task or work. Each Eshu serves for a specific task: they are independent but compatible.

The use of the elements of the organisation chart of the Eshu law is as follows:

–Eshu Maioral, Eshu Rei, and Royal Highness Rei Das 7 Encruzilhadas represent the energy, the balance of nature, the greatest, and the source of absolute power.



- Eshu 7 Encruzilhadas opens locks and breaks doors.
- Eshu 7 Cruzeiros prevents accidents and monitors everything.
- Eshu King 7 Encruzilhadas represents the victory over our enemies.
- Eshu Marabo monitors the physical plane.

- Eshu Mangueira recharges energies.
- Eshu Tranca Rua is the shock guard.
- Eshu Tiriri keeps your health and facilitates the path for attraction.
- Eshu Veludo is the guardian for the correct functioning of spiritual works.
- Eshu Dos Rios receives the offerings in rivers.



- Eshu Kalunga breaks the works done in cemeteries.
- Eshu Dos Ventos makes everything disappear quickly.
- Eshu Quebra Galho makes you move forward without fearing the obstacles.

–Pomba Gira makes you achieve your happiness in love and a strong attraction of the opposite sex.

–Eshu 7 Cachoeiras attains firmness on Earth.

–Eshu 7 Cruzes watches over the spirits of murderers and suicidal persons.

–Eshu Tronqueiras protects the corners of a Quimbanda temple.

–Eshu 7 Poeiras is the guardian of the mountain paths.

–Eshu Gira Mundo changes your luck.

–Eshu Das Matas is invoked for works, rituals and ceremonies.

–Eshu 7 Pedras helps you in everything related to high magic.

–Eshu Morcego cures illnesses.

–Eshu Dos Cemitérios can achieve almost everything.

–Eshu 7 Portas opens all doors.

–Eshu 7 Sombras for any spiritual work in any place.

–Eshu Tranca Todo is the Eshu you invite to feasts and banquets so that everything goes alright.



–Eshu Pedra Preta is the owner of finances and economic success.

–Eshu Capa Preta coordinates the spiritual works of any temple.

- Eshu Maraba has the power over all nature phenomena.
- Eshu Tata Caveira gets the vices out of people.
- Eshu Brasa dominates fires.
- Eshu Bemba gives lovers.
- Eshu Mare o Lodo cleans the place of disturbing spirits.
- Eshu Carangola for Cabalistic works.
- Eshu Arranca Toco makes wealth arrive to your hands soon.
- Eshu Pagao takes care of marriage separations and new couples.
- Eshu Mirim is whimsical and playful. You can ask for any nonsense to this Eshu.
- Eshu Pimenta is a magician who gives power.
- Eshu Male does witchcraft or evil spells.
- Eshu 7 Montanhas grants anything that is for the earth and the forests.
- Eshu Ganga guards and protects corpses and breaks hexes.
- Eshu Kaminaloa takes care of the bodies.
- Eshu Quirombo helps to achieve all your goals.
- Eshu Curado solves illnesses.

Chapter 2 – do we know eshu?



I have a great deal of respect when talking about Eshu and I sometimes think I need to know more every day. Therefore, I devour any information that comes to my hands in just a few seconds and then I compare everything I have read. I have learnt that everything related to Eshu is a mystery because it is the bearer of the force that surrounds our very existence.

Red and black are the colours that represent Eshu.

Red represents strength, vitality, energy, efficiency, impulse, courage, power, nerve, and impetus. Black represents what is hidden, the furtive, the veiled, the clandestine and the arcane.

All these characteristics depict Eshu perfectly, and red and black are the best colours to physically represent Eshu.

Actually, the word Eshu means messenger. Eshu is the astral messenger of the Orishas: only Eshu can cross dimensions and go to the other side, see the future and the past. Eshu's power is uncontrollable and its strength infinite.

It is said that Eshu is a messenger, an astral police. To talk about Eshu also means to talk about Quimbanda, Umbanda, or Candomblé (the different Afro-Brazilian cultures in which Eshu is present).

Eshu is the balance of all these cultures, the link that makes them all work, although Eshu has specific characteristics in each culture.

Eshu protects and takes care of humans but does not assume their mistakes. Eshu gives women and men the possibility of doing good and evil. Eshu only asks for a reward for his work, which must be always given and never forgotten since his anger can be terrible.

Eshu is a very playful, boisterous, tireless, and naughty entity. Eshu likes to make jokes to people and loves to have fun. This entity knows everyone's weak points and if someone offends him, he will use all the information so that her/his life is much more complicated, and he will not appear when his help is needed.

Eshu puts temptations in people's way to allow them the freedom to choose the path they want to follow and assume their own responsibilities never held Eshu accountable.



Eshu is an entity that regulates karma: he puts difficulties and temptations on the way, but also gives people the possibility of rejecting or accepting the spiritual path, the place of carnal, earthly and material temptations. People decide and Eshu acts.

Eshu carries out the work entrusted to the Orishas and the works that are entrusted to him.

Every Eshu works for a specific Orisha and every Eshu has its own assistants, thus forming a perfect hierarchical organisation.

Eshu is spiritual with an individual mission and with his own work (see Eshu law chart).

We all follow God's commands and we always try to do good. The bad guy is not Eshu, but each one of us with our attitudes and behaviour, grudges, hatreds and resentments gathered in our hearts that make us act in one way or another.

No Orisha will listen to you unless you have entrusted your request to an Eshu first.

Eshu does neither good nor evil: he fulfils the orders we give him. He is seen as a playful and irresponsible child who enjoys creating confusion between us and the Orishas. What he does is our own responsibility because he does not distinguish between good and evil.

There are no religions or negative entities, but people with bad intentions who will do evil and people with good intentions who try to solve evil. The existence of both is necessary to balance the functioning of the universe.

Eshu is the universal magical agent, the envoy, the Orishas' messenger: hence, he is the first to receive all offerings.



Before giving an offering to an Orisha you must first pay tribute and sacrifice to Eshu. If Eshu is relaxed and eating, he will be happy and then, he will allow you to perform the ceremony for the Orisha peacefully.

Eshu is the lord of the roads, the owner of the land production and everything related to fertilisation and productivity. Eshu spoke to the Orishas and told them that he would continue being their messenger but that he would treat humans differently: he would make them live with their fears and would scare them. He would become the devil for white people so that his own people would stop suffering slavery. He would strive with their emotions, suspicions, apprehensions, mistrust, turbulence and doubts so that his people could have a better existence. The Orishas reflected on those words and sent their Eshus to the Earth. According to the legend, Eshus became the devil for white people's dark souls from then on.

Eshu is identified as the devil for Christians because the missionary priests found many difficulties, conflicts and problems when trying to impose their religion by force on slaves: too many gods and divinities for a people they were trying to subjugate.



Missionaries were forced to adapt to the whole Menina Pantheon. However, we must not forget that at the time Christians lacked a demon and thus, who better than Eshu to become their devil? Christians did not know Eshu and their own ignorance made them fear him; they did not even bother to find out that Eshu was the one who had more similarities with people and that all the requests made by slaves were related to their own life issues.

Humans fear what they do not know, and the dominant white feared the submissive black who worshiped the devil, since he protected them from injustice, infamy, and the absolutism of white people.

Fear along with ignorance works miracles: panic took over the whites at crossroads, near their houses, etc. Offerings made by ebos to Eshu for whatever request, were just seen as the demon thrown against them.

Another asset of identifying Eshu with a demon was his representation in red and black, the symbolism of masculinity that he represented and his physical appearance with a large phallus in his hand. Such image could only represent a demon.

Offerings must always be given to Eshu first: this is the basis that everybody knows, but what is the origin of this tradition?

There are several legends:

–Eshu was the owner of divination which was given to him by Orunmila. However, Eshu was tired because humans used to bother him day and night, so he made a pact with Ifá. Eshu wanted prominence and primacy in every ceremony and Ifá promised this to him if he gave him the gift of divination that he had. Eshu agreed and so he became the first to receive offerings.



-Eshu found out that Obbatalá was sick and that no one could solve his problem. He went to see him with some herbs and he cured him. As a reward for this, Obbatalá said that Eshu would have to be served first in every ceremony.

-The king of Congo had three children: Shango, Ogun and Eshu, who was a troubled and problem child. One day, the king died and thereafter every time they made a sacrifice to the spirits or made a religious party nothing went right, the prayers to the gods were not heard, flocks died of epidemics, crops were lost, men, women and children became ill. People then asked a babalawo who talked to the obis. The obis said that Eshu was jealous and wanted part of the sacrifices. No one remembered Eshu, the small black boy who was always annoying everyone. Therefore, from then on, nothing could be done without Eshu being served in the first place so as not to upset him.

Ifá is Eshu's companion and messenger. Ifá carries the destiny of the universe dictated by the Orishas: he is their spokesman and messenger.

Eshu opens and closes the roads, he has the key to all the doors, he is the son of Oya, the messenger of Obbatalá, the brother of Ogun and the comrade of Shango.

He only pays homage to the greater Orisha. One of its symbols is a snake because he is always sleeping on the roads and Eshu is the owner of roads.

Eshu is a Menina word that means sphere, the cosmic energy in movement, the enterprising agent, the ferment and the manufacturer of reactions.

He likes doing good by healing, removing personal black magic works, undoing works or stopping spells. When a negative entity is removed from someone, quiumbas are in charge of taking it to the right place in the astral.

He is a vigilant light entity for all emaciated souls to evolve.

Everyone calls him the astral watchman, a policeman who controls every soul in its right location according to its purification or spiritual elevation.

He controls the Earth's incarnations, he keeps the incarnations of the spirits of low evolution at bay so that they do not contact us.

As well as attending our calls and requests, he takes the souls of dead people to the place where they belong, he must maintain the order that God has created.

He puts all the temptations within your reach for you to decide what to do with them: you can choose the path for your spiritual ascent. He does not make you be bad, but if you decide to be bad, he can help you. Be careful, he claims for everything and the price for things that are not fair is very high.

We make offerings and we give him light with the candles we use when we ask him for help to solve the problems that bother us. If a person sends us something with bad intentions, he will undo it provided he is well cared for.

He has all the power over doors, crossroads, roads, etc., and with anything that is related with an advance or a step.

Chapter 3 – pomba gira

To talk about Pomba Gira is to continue talking about Eshu, she is a female Eshu. The origin of her name is Bantu de bombogiro. The current name in Quimbanda is Pomba, which means pigeon, and Gira, something that spins. This is a very accurate definition since she is never in the same place, but always returns to the same places, she is restless as a dove and moves very fast. She is Eshu's perfect companion, she is always represented as a very sensual, attractive woman who gives and provides pleasure. Pomba Gira knows all the secrets of love and enjoys using this knowledge.

She is the protector of free women. Women have the full right to choose and seduce the male they choose and Pomba Gira shows this by choosing the Eshu they prefer: they have full freedom to move through all fields.

Pomba Gira is another energy that works to provide happiness for those who ask for it, but from a feminine point of view. She will listen to you sooner than Eshu will, but she will also take revenge sooner if you make her angry, since she will behave like a true woman.

Her favourite drink is champagne, but she will accept any sweet drink you find, especially, strawberry-flavoured drinks since it is an aroma Pomba Gira loves.

Cigarettes must be fine and better if they are blond and menthol flavoured tobacco.



Her favourite foods are always expensive foods. She is very capricious but she can afford it, because what people ask her well deserves this sacrifice in offerings.

You can also offer her the same food as Eshu, but she will never drink in china like him but in glass.

She is usually found at crossroads.

She eats raw eggs without breaking them with some dendé over them.

Dendé and honey flour is what she likes the most.

Pomba Gira's purpose is love, pleasure and sexual freedom. She will make possible impossible connections.

She is mainly invoked for night business and this is where she is most worshipped. With just one red rose and a glass of the best champagne your business will prosper and you will earn much more money.

Men who want to have a good lover who pleases them do not hesitate to ask her for help. She knows all the secrets of sex and how to attract men to women like flies to manure.

You only have to ask her for help and she will help you. Do not forget, she always asks for something more in return. Not only you should take care of her and thank her with offerings, but you should also be eternally grateful.

Pomba Gira is part of Eshu's organisation chart. She is in one of the two kingdoms of Eshu, in Eshu Kalunga, but she also has her own organisation chart which I will describe next.

The main head is Her Highness Rainha Pomba Gira. You may ask her anything, her power is infinite and she gives everything, but she is too capricious to always give you what you want: if she feels like it, she will listen to you, if not, you will go completely unnoticed.



Rainha Das Encruzilhadas, Rainha Da Lomba, Rainha Da Praia and Rainha Das Ciganos depend on her. Each of these queens is in charge of different phalanxes that obey and follow their orders.

Rainha Das Encruzilhadas is the owner of roads and crossings, of everything that moves and advances. Everything that is born and grows is part of her. She will make you go forward or will paralyse you forever: you will be a puppet in her hands. Her different phalanxes act in the same way, i.e. opening and closing roads. Her phalanxes are:

- Pomba Gira 7 Encruzilhadas
- Pomba Gira 7 Saias
- Pomba Gira 7 Cuores

- Pomba Gira Rozinha
- Pomba Gira Menina
- Pomba Gira Roza

Pomba Gira Rainha Da Lomba is above Pomba Gira Das Encruzilhadas. She sees and observes everything. She is bold, warlike, and fast and protects women above all. She does not like sick or dependent relationships. She likes self-confident but honest women. She also helps women of the streets, who deserve enormous respect. Her phalanxes are:

- María Padilla
- María Farrapo
- María Mulambo
- María Quitería
- María Mirongueira
- Pomba Gira 7 Cobras
- Pomba Gira 7 Catacumbas
- Pomba Gira Dos Fornos
- Pomba Gira Da Kalunga
- Pomba Gira Das Almas



Pomba Gira Rainha Da Praia is the owner of water and true, clean and pure loves. She removes moorings done to you and she makes people of the opposite sex closer to you, but only those that are worthwhile. Her phalanxes are:

- Pomba Gira Beira d'agua
- Pomba Gira Da Praia
- Pomba Gira Menina Da Praia
- Pomba Gira Das Almas Da Praia.



Pomba Gira Rainha Das Ciganos is the owner of fun, everything that is esoteric, easy money, beauty and attraction. She helps you to obtain things fast but you also lose them fast. Things are not to be kept but to keep changing. She always gives you what you need at the time. Her phalanxes are:

- Pomba Gira Cigana Da Praza
- Pomba Gira
- Cigana Do Pandeiro
- Pomba Gira Cigana Da Rúa
- Pomba Gira Cigana Menina
- Pomba Gira Cigana Do Povo
- Pomba Gira Cigana Do Oriente
- Pomba Gira Cigana Do Amor
- Pomba Gira Cigana Da Fe
- Pomba Gira Zoraida
- Pomba Gira Zonoroida

The use of flowers has a different meaning for Pomba Giras:

– White roses are used for peace and health, especially for children. You may offer them to Pomba Gira Menina, among others.

– Red roses are used for unbridled passion and active sex and you may offer them to any Pomba Gira you like.

– Yellow roses should be offered especially to the Ciganas since they attract lovers and extramarital relationships.

– Jasmine flowers are offered to Praia because they are the most self-sacrificing.

– Daisies are used to hide feelings and can also be offered to any of them.

– Violets can be offered to any Pomba Gira from Kalunga since they represent solitude.

– Gladioli are for Pomba Gira das Encruzilhadas, they represent burning desires and fidelity in love.

– Don't forget that carnations are always for Eshu since they represent impulsivity, attraction and hidden loves.



Everyone knows more or less who Pomba Gira is: a female Eshu who has the strength and power of seduction in all her weapons. She is charming, suggestive, striking, attractive, and interesting and a sorceress.

As in the case of Eshu, Pomba Gira also gets paid for all the works. However, she is different in the sense that you must not make her angry because then, she becomes very fierce and there has never been an angry woman worse than her.

Her anger has no limits and she will do whatever she can to dismantle your life, she will never get tired of hurting you for nothing. She enjoys doing it. Therefore, you must have a very clear idea

that if you are going to ask her for help, you must not leave her in the lurch, speak badly about her, or stop caring for her, or you will taste her anger.



You can ask Pomba Gira anything that is related to love, sex, passions, etc.

This is the world she dominates, feelings are her field. She will help you get what you need even if it means doing harm to another person for free, she does not care: if you do not respect the other person, she does not either. She will not judge you because she does not care: she also always gets everything she wants.

You can ask for a true and stable love to any Pomba Gira Da Praia. They are sweeter and more traditional: for them not everything is worth in love.

Pomba Gira always moves at will and although she is Eshu's wife, she does not keep stable principles with him or with anyone else.

If Pomba Gira helps you, it's because she feels like it, it is not because you ask for it, it depends on her mood in that day.

Attraction is her strongest point and sensuality her intelligence: with these two weapons she can move the whole world and deceive anybody. She is an accomplished actress and does not believe in feelings but in passions, she moves by instinct and before being hurt, she hurts you first.

She does not understand apologies or forgiveness: if you have failed, you have failed. There are no second chances. She does not like the weak, she is the goddess and enables love and she would do anything to achieve it.

Love and sex are connected with her: love and sweetness belong to Pomba Giras of Praia, fun and easy money to Ciganas and problems of moorings to Kalunga.

Just as she helps you to get a love, she cleanses you of any mooring that has been made to you or the person you care about. Anger and revenge from Kalunga's Pomba Giras are immense and their effectiveness is very fast. You cannot tell them what to do, you must let yourself go in their hands and entrust yourself to them to come to fruition.



Chapter 4 – quimbanda

To talk about Quimbanda does not mean to talk about black magic, as to talk about Umbanda does not mean to talk about white magic: such things do not exist. Both Quimbanda and Umbanda have their own lines and rules.

Quimbanda is a religion within the Afro-Brazilian cult and has the following influences and syncretism: Bantu, Indigenous, Catholic, Nagô or Menina, modern spiritualism and Oriental currents.

We must bear in mind that due to the syncretism between Eshu and the devil there is a lot of misunderstanding. In addition, due to the lack of information, Quimbanda is sometimes believed to be a kind of Satanist cult.

The Eshu of Quimbanda is simply an egun, the spirit of people who belonged to the cult.



Quimbanda means sorcerer.

Quimbandas are sorcerers who during slavery, both in African Bantu and in Brazil, were known for their quimbandero works which included being in a trance, smoking cigars, drinking and being in contact with the dead.

Many of these Quimbandas resembled the things they represented and worshiped. After their death, many were considered to be the messengers of Eshu whom they had served faithfully in life. According to the Bantu and the Indigenous traditions, the spirit of the shaman or sorcerer returns to earth through the trance of some living sorcerer.

Quimbanda is not synonymous with devil, with darkness, or with witchcraft. Like in any spiritist expression, it is a way to move forward in daily life, trying to progress spiritually having people around us, i.e., our friends who with their advice and strength give us joy in times of affliction.

The magic of Quimbanda is not to do evil. The use we make of it is our fault and not the entities' fault.

In the beginning there was only Nzambi, the owner of all secrets.

Nzambi was a great mass of energy that could explode, and it did: millions of pieces of matter became a star, a planet, etc. And from there all the elements of the universe began to separate and the universe became bigger and bigger. Then, Nzambi decided to create a being that could go through all the different spaces. Thus, focusing on a point he created Eshu. Eshu was made both man and woman at the same time and was given 7 powers (hence the origin of number 7 in him for everything):

- To have the key that opens the boundaries between one space and another, between light and dark, between hot and cold.

- To be free to choose between the good and the bad.

- To have knowledge of everything and memory of all things from birth, as well as the ability to enrich his wisdom following his own experiences.



- To be able to create beings by precipitating his own energy on the matter without life.
 - To travel in time.
 - To understand all creatures.
 - To divide and create beings similar to him but inferior in powers and faculties, if required.
- This would be the origin of our Eshu in Quimbanda.

Eshu had the mission of going through all the different spaces where Nzambi could not go, especially in the areas where nothingness and darkness reigned. Eshu was made a dark red colour, with a lot of moving particles, bright as torches, thus allowing him to be in all spaces of light or darkness: his colour is his life.

According to a legend of his origin, when Eshu saw his own power, he decided to crown himself king of the dark areas and get by without Nzambi.

Since he had the power to create, he created 7 beings of himself. These beings had his same powers and faculties but to a lesser degree. These are the 7 kingdoms:

- Rei Das 7 Encruzilhadas
- Rei Das 7 Cruzeiros
- Rei Das 7 Liras
- Rei Da Kalunga
- Rei Das Almas
- Rei Das Matas
- Rei Da Praia

Each of these kingdoms was divided into 7 territories and each of the kings into 7 parts so they could be everywhere.

The power of Eshu to divide himself resulted in that each new part had a new personality. Each time one of them was born, it was divided into 7.

The first 57 were the most powerful and became the leaders of the others. Everyone who had enough energy to carry the name of Eshu was given a name as well as a mission within the territory.

Those who had no power and stayed on the lowest scale were not given any mission or power. They formed a group and went to speak with the first of all, told him their problems and the king gave them some energy. He took their spirits and moved them to material bodies: the first men.



These men were androgynous and could not have offspring. When they died, the king had to use his energy again to put the spirits back into a body. All this took a lot of time and too much energy and weakened him. Then, the king thought how he could solve such problem: he had the key that opened and closed the limits.

Therefore, he thought about separating them by sex, but they got angry. He answered them that, from then on, their spirits would have no body because he would only make bodies with definite sexes. However, they rebelled against him and thus they could never be neither man nor woman, and their space became the darkness.

This group was called quimbas, spirits without light who harmed people.

This would be a brief history of the origin of Eshu in this religion.

Eshu is its main god and the energy that is in nature. He is the messenger of men to the Orishas. From this force emerge the others, spirits that were once in transit in this planet and that wrapped in

energy evolve to reach higher levels, trying that this stage they have to live is of great spiritual light so they can achieve the evolution they are looking for. That is why there is an organisation chart in Quimbanda, in which we can see their task and the place where they are.



Quimbanda emerged at the beginning of the 20th Century. Ancient Macumba was transformed into sorcery and this into Quimbanda. Eshu is its basis and an element of nature that is part of a whole. It is the cult of Eshu as the owner of the Earth, the communicator with the Orishas and also the one closest to humans.

At first, to speak of Quimbanda was to speak of the astral police that removed everything that could disturb humans.

In order to belong to Quimbanda, a spirit had to choose you first. This spirit would manifest itself by making someone sick and there would be no medication to cure that person.

The clairvoyant would then discover that one of the person's ancestors was a Quimbandero and that the spirit of the dead was responsible for everything. He would leave the person alone if he served as a professional medium, healer, sorcerer or macumbero. The medium would be instructed by the interested spirit.

Quimbandas were usually clairvoyants. They absorbed the blood of the animal sacrificed during the initiation ceremony. A divination test then followed, in which buried objects had to be found.

Talismans and amulets with snails, wild boar teeth, deer horns and burned portions of hearts of different felines, nails and crushed snake skin had to be made.

When imposed, the amulet had to insert the same substances of the amulet within the person's body. Hence, a small incision was made in the left forearm and the medicinal powder was placed at the tip of the client's tongue.

When Quimbanda arrived to Brazil it changed, evolved and mixed with black magic.



Quimbanda also works with entities other than Eshu and Pomba Gira. I will not talk about them now but I will name them for your knowledge. These entities are:

- Ciganos
- Ciganas

- Bahianos
- Affricans
- Quiumbas
- Eguns

Each entity has its own evolutionary degree of light.

There are also 7 lines (linhas) of spirits of known Quimbanderos who worship Eshu. These groups are:

Linha das Almas is led by Eshu Tranca Rúa das Almas and is commanded by Omulu and Eshu Caveira. The spirits are those of sorcerers.

Linha Nagô is led by Eshu Ganga. African spirits of yerberos and religious of Eshu.

Linha Mista is led by Eshu das Campinas. Different peoples, races and countries, especially gypsies and their spirits.

Linha dos Cemitérios is led by Omulu. They are the prisoner spirits of the laws of karma.

Linha Mossurubi is led by Eshu Kaminaloa and they are African sorcerers.

Linha Malei is led by Ogun Megue and they take care of the cemetery doors.

Linha Caboclos Quimbandeiros is led by Eshu Pantera Preta. They are chiefs and sorcerers of the Guarani Indians.

They come from the Bantu, from the peoples of Angola-Congo. It is a combination between the Menina culture, Nganga and Tatês 8 Spirits of the Quimbandist chiefs of the Bantu nations.

They are spirits of the night and the cult is done at night.

They are messengers who work with spirits during the night. In life they were important characters.

Baptism is done with blood and ceremonies with sacrifices, dances and banquets.

Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.