

SÈVITÈ VOUDOU
PRACTICAL VOODOO GUIDE
ASAMOD KA

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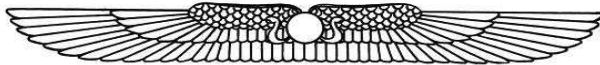
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Index

Introduction	9 to 10
History of Voodoo	11 to 13
Syncretism	14 and 15
Pantheon of deities	17 to 20
Origin of the loas	21
Loas and their offerings	22
The priestly structure	24 and 25
Initiation	26 to 28
Constitution of the human being	29
Components of the soul	30 to 31
Reincarnation	31
The Rites and lineages (Nations)	33 to 36
The Colors and their uses	37 and 38
The Loas, colors and corresponding days	39
Moon Phases.....	40
Types of requests and corresponding loas	40 and 41
The Altar	42 to 46
Offering to the ancestors	43 to 45
Utensils on the altar	45 and 46
Voodoo dolls	48
The possession	49 to 51
Rite of self-initiation	52
Recipes: oils, essences, voodoo powders	54 to 66
Potion to curse an enemy	59
Recipe for Papa Legba salt	61
Voodoo powders	62 to 65
Spells	67 to 92
Open paths or cut a curse	67
Lightning stone for protection	68 to 69
Getting rid of bad luck	70
Influence of dreams with gris gris	71
Voodoo binding with Erzulie Freda	71 and 73
Preparing a basic altar	73 and 74
Asking the loas for a favor	74 and 75
Voodoo curse	76 and 77
Simple voodoo spell to dominate someone	77
Voodoo spell to destroy an enemy	78
Remotely influencing someone	78 to 81
Voodoo doll – Spells	82 to 90
For burning desire	85

Doll to attract money	86
Revenge spell with the Djab	87 and 88
Small sachet to curse someone	89
Mini coffin to cause death	89 and 90
Curiosities	91 and 92
Drawing the Veves	93 to 106
Veve of the Ghède spirits	94
Veve of Baron Samedi	95
Veve of Ogoun Ferraille	96 and 97
Veve of Ogou Badagris	98
Veve of Aizan	99
Veve of Papa Legba	100 and 101
Veve of Erzulie Freda	102
Mamman Brigitte	103
Damballah	104
Veve of Carrefour	105
Glossary	108 to 116
Bibliography	117

Introduction

This book is my fifteenth published work, having already released titles on gypsy magic, chaos magic, quimbanda, santería, santa muerte, sumerian magic, vampire magic, and other esoteric systems. Twenty-five years of practice and study in the field of occultism have led me to investigate sources and compare them to ensure coherence and avoid contradictions.

I like my books to focus more on practical application, giving the reader tangible tools. This voodoo manual is not meant to be a guide to formal initiation into voodoo, a process that takes more than seven years of practice and in-person guidance from a hougan or mambo. However, it will enable the reader to develop a connection with the loa, set up their own altar, and perform a variety of rituals.

Additionally, I present in this manual practical rituals for those who wish to follow the path of the sorcerer or bokor, as well as detailed recipes for powerful powders and oils for ritualistic use.

Ninety percent of my readers enjoy doing practical and powerful spells to destroy adversaries, ward off rivals, attract sex and love, and open paths. This book follows that approach.

There exist various styles of voodoo, including the traditional and orthodox voodoo of Haiti, the more practical and informal Deka voodoo, the American hoodoo of Louisiana, the Gnostic voodoo, a more contemporary form, and various other styles.

This book focuses on Haitian Vodou in a less orthodox form, known as Deka Vodou. Haitian Vodou has a distinct tradition called the Deka system, which is characterized by a more flexible practice and a greater emphasis on the autonomy of the practitioner. It gives the *sèvitè* a less institutionalized approach, offering them the freedom to practice independently and adapt to their circumstances. Therefore, you can practice it wherever you wish.

Deka voodoo doesn't have strict rules like orthodox voodoo. In this system, the reader will have greater freedom to perform rituals according to their personal and spiritual understanding, without the need to always resort to priests (hougans) or priestesses (mambos) to mediate the relationship with the loas.

The rituals in Deka Vodou are more casual and individualized, with a greater emphasis on individual wants and desires, and a greater emphasis on interacting directly with the loas without relying on a hierarchical structure.

Why did I choose the title "Sèvitè Voudou"?

Sèvitè Voudou can be translated more directly as "voodoo practitioner" or "voodoo devotee", but without being properly initiated, so it is, dear reader.

A true Vodou experience requires years of practice and direct guidance from a Hougan or Mambo. You can't learn about Vodou just by reading a book. However, the reader is certainly capable of becoming a practitioner by establishing a connection with the loas.

History of Voodoo

Voodoo is a traditional African religion of great complexity, with strong animist elements. Syncretism with Catholicism emerged later in Haiti, during the colonial period.

This religious system can be written as "vodu" or "vodun," with "vodun" being the form used in the Fon language spoken in the Niger-Congo region. The Jeje-Fon people of Benin are where it got its start, with over 7 million followers.

The traditional name for this religious practice in West Africa is "Vodun," while the forms "vodou" or "voodoo" refer to variations developed in Haiti and New Orleans. Haitian Vodou is also known as "Sèvis Gine", or "Guinea Service".

West African tribes shared similar fundamental beliefs, which made it easier for neighboring ethnic groups to adapt their religions. These beliefs form the basis of Haitian Voodoo. The Fon religion, which is over 6,000 years old, had the biggest impact on the development of Voodoo.

Aside from the Fon tradition, also known as the Dahomey tradition, which persists in Africa, variants of this faith emerged in the Americas during the period of the transatlantic slave trade (16th to 19th centuries). Among these variations, notable ones include Candomblé in Brazil, Tambor de Mina in Maranhão, Haitian Vodou, Santería in Cuba, and Louisiana Vodou in the United States. However, Santería in Cuba is a distinct cult, with "La Regla de Arará" being the tradition that has its origins in Voodoo. "La Regla Arará" is an Afro-Cuban religious practice with roots in the religions of the Arará people of West Africa, an ethnic group that includes groups from what is now Benin and Togo.

Although it is often misunderstood and portrayed in a sensationalist manner, voodoo is a rich, fluid and syncretic spiritual practice that seeks connection with the divine and harmony with the natural and ancestral world.

Voodoo played a major role in Haiti's independence.

The slaves used voodoo as a form of resistance against the French colonists, under the leadership of the priest Dutty Boukman, who conducted the famous Bwa Kayiman ceremony in 1791.

During this ritual, a spiritual pact was sealed, invoking the loas to gain strength and start the Haitian Revolution, which began the fight for Haitian independence.

Still on the subject of syncretism, voodoo also included some Masonic symbols into the vevés (like the square and compass). At that time, there were several Masonic lodges in Haiti, and some loas were syncretized with Catholic saints and figures venerated by Freemasonry. For example, Ogou was associated with Saint James the Greater (Saint Jacques Majeur), a figure also relevant in the Masonic tradition. While Freemasons refer to God as the "Great Architect of the Universe" and the highest rank in Freemasonry is that of Grand Master, in voodoo, Bondyé (God) is referred to as "Grand Maître".

Freemasonry played a significant role during the Haitian Revolution. Some leaders of the Haitian Revolution, including Toussaint Louverture and Jean-Jacques Dessalines, were Freemasons.

Several Freemasons were also interested in participating in voodoo rites.

Haitian Voodoo

Haitian voodoo is one of the most widely recognized expressions of this religion. It is the result of a fusion of West African traditions, particularly those of the Fon and Yoruba peoples, with elements of Catholicism introduced by French colonizers. Practitioners of Haitian voodoo believe in a supreme God, Bondyé (Good God), who delegates his responsibilities to intermediary spirits called loas. Rituals involve chanting, dancing, sacrifices, and the incorporation of loas, who guide devotees in various aspects of life. These spirits are also known as "mysterics" or "saints."

It is believed that God, Le Gran Maître, is too exalted to care about worldly matters such as earthly life, but has left the loas as intermediaries between the divine and humans.

New Orleans Voodoo

Voodoo in New Orleans, Louisiana, developed in local Afro-descendant communities, resulting in a fusion of African, indigenous, and Christian

practices. Although it shares similarities with Haitian Voodoo, such as belief in spirits and the use of ritual objects, it is distinguished by its syncretism with French and Spanish traditions, as well as the strong influence of legendary figures such as the famous voodoo queen Marie Laveau. In New Orleans, there is a strong focus on the use of amulets known as gris-gris and the practice of individual magic.

Voodoo in the Caribbean

Voodoo is also present in other Caribbean regions, such as Cuba and the Dominican Republic, where it mixes with other African-descendant religions, such as Santería and Candomblé. These belief systems are similar to Voodoo, such as the worship of orishas and spirits. Each tradition has its own cultural and ritual differences.

Difference Between Voodoo and Hoodoo

It is important to distinguish voodoo from hoodoo, which is a magical practice based on African traditions, but without the religious structure of voodoo. Hoodoo is more focused on folk magic and witchcraft practices, often for purposes of protection, healing, or luck. Voodoo is a religion with ceremonies, priests, and an elaborate spiritual cosmology.

Sigils scratched, Veves.

Veves are important symbols in Haitian voodoo, similar to the scratched points in Kimbando. Each vevê represents a specific loa and is drawn on the ground during ceremonies to invoke or honor those spirits. Created with materials such as flour, ash or dust, vevés function as portals that connect the spiritual world to the physical, facilitating communication and the presence of loas in rituals. For loas of the Rada line (white line), vevés are drawn with white corn flour. For loas of the Petro line (black line), they are typically drawn with charcoal or salt mixed with dark ash. Sometimes, a red powder made from chili peppers or powdered brick, or even red pemba, or even red pemba, is used.