The pact with the Nfumbe: The hand of the living clasping the hand of the dead.

Within the grand universal mechanism of Palo Mayombe lies the one essential component of Palo's ignition.  
  
Much like Nkuyu or Lucero is the falling star, the spark of life that star seded life on this planet, the Nfumbe is the fiery spark which starts the awesome machine called Palo Mayombe.  
  
Without Nfumbe there is no Palo, there is no Palero, no Palera, and no religion. Nfumbe is the bridge between the living and the dead, the micro and the macro, the priest/ess and Nzambi as well as the Mpungo.  
  
It is the pact a Palero/Palera makes with the Nfumbe which initiates them into the mystery tradition of Palo Mayombe and gives them license to call the attention of the Mpungo.  
  
The Nfumbe is a single spirit of the dead who the priest/tess makes a life long pact with.  
  
A pact to care for the Nfumbe, see to his or her well being and aid in their continued elevation or spiritual progression. In turn the Nfumbe acts as the priest/tess' s liaison within the kalunga or endless sea of the dead. The Nfumbe is the sole familiar spirit of the Palero or Palera and works for their protection, health, and attain victory in all their battles.  
  
Without this pact no feat in Palo Mayombe can be accomplished. No Nganga or Prenda will blaze with life, no Mpaka will activate, and no spiritual congress will gather. All functions struck null and empty.  
  
The mediumship preformed with the Nfumbe is paramount and in direct relfection of the relationship between Nzambi and humans, so much so it is the sum total of what the religion of Palo Mayombe is.  
  
You cannot strike a pact with an Nfumbe without Palo Mayombe. Both are one in the same.Palo Mayombe is not the Nganga, or even the Mpaka, but the hand of the living reaching out for the hand of the dead, both pulling each other up in kind. Palo Mayombe is that before all else and nothing without it.  
  
Palo Mayombe is about relationship. Man's relationship with the universe, with nature, with his or her community, house and temple. The preist or priestess' s relationship to their ancestors, and the desires of their own hearts. The relationship with Nfumbe touchs on, reveals and enhances all relationships the Palero or Palera has and forces reexamination with all.  
  
The truth of this makes pale and shallow the idiotic valuation on the sacred act of necromancy by which the priest or priestess speaks with his or her Nfumbe, ancestor or errent dead and exercises acts of religion with or through them.  
  
These fraudulent black magic hoaxsters so-called "living gods" profane these scared acts not by any infernal device but by sheer quackery and make mockery of the medium of necromancy. The joke they make of the goetic mysteries alone is unforgivable, and their attempt to align themselves with Palo Mayombe, Voudu and Kimbanda through the public's  ignorance of such traditions is just further examples of what complete shit stains these swindlers are.  
  
There is no room for falsehood in Palo Mayombe. The prenda and the mpaka can be useless bootleg fabrications but the pact between priest/tess and the Nfumbe, between flesh and spirit can never be faked.  
  
One can recite seven types mumbo-jumbo, draw all sorts of symbols, and leave generous offerings all in the theme of Palo Mayombe but that is all it is...themed. Without the essential component of the Nfumbe to bridge these acts to the Kalunga, and act as an agent on behalf of the priest or priestess, there is no Palo Mayombe and thereby no authenticity.   
  
Palo Mayombe is all facets of human experience and all considerations of the Universe. The good, the bad, the beautiful and the ugly lies in the heart of the Palero or Palera. Those summer breezes or great raging storms are brought to or carrier away by the Nfumbe on behlaf of that priest or priestess.  
  
It is time the public sees Palo Mayombe as a salve to wounds, and remedy to sickness, a temple in the heart of a community... not the curse hurling, corpse tampering, demon summon Halloween reject practice portrayed by certain unfortunates who sadly got way more attention then they deserve.  
  
In my house the Nfumbe is honored and venerated. Palo Mayombe is practiced, and lived authentically. We sing, dance and commune with all the seasons, conditions and facets that flow through the portal of the Mpaka and are  forecast by my Nfumbe.  
  
 Here true Palo Mayombe lives. By this strong communities are born and thrive.  
  
-Papa Crocodile.