Considerations and requirements for joining my temple.

After a great deal of thought and consideration I have reached the obvious conclusion that I need to open my temple to members who do not (or do not currently) live near my physical temple. My struggle was how to make this a meaningful experience. It is one thing to open my temple to distance based members, just as much as it for distance based members to join my temple… but what does that *really* mean and what does that look like for both myself and for a distance based member? How can I truly make a distance based member feel included in my temple, and not just included but embraced, and strengthened by the temple? The temple is blessed and strengthened by its members, and the only way to have mutual benefit between member and temple, is for both temple and member to engage in a very real relationship.

In the interest of disclosure here are some facts to know and consider before joining my temple.

At my temple’s forefront, and paradoxically its core, my temple is a Palo Mayombe house or Munanzo. This means my temple rests on the point of midnight and it’s foundations lay within the kingdom of the Cemetery, the kingdom of Souls and the kingdom of the Wilds or Forest. The temple is also adjunct strongly by the point of the Railroad, the Mountain, the Forest, and the River because of the temple’s prominent guardians (Zarabanda, Yaya Kengue, Watariamba, and Mama Chola Wengue) who come through Palo Mayombe. The point of Midnight is a dark place, and the Kingdom of the Cemetery grand central station for the dead.

This temple is a temple that always begins or starts from a dark place, and walks hand in hand with the dead, no matter what road we travel or path we walk. However, Midnight can lead from dark places to sunny days of unparalleled beauty, or it can lead to far more frightening and disturbing locations.  Because the dead are always with us, we either elevate the dead to greater heights or descend deeper into the infernal realms of the abyss.  Where the temple, as well as each of its members, begins and ends (or returns too) is a matter of situational need.

Within the kingdom of the Cemetery we explore the powers of life over death, or death over life, bodily healing, remedying seemingly impossible situations, necromancy and vampirism. In the kingdom of the Souls we find more necromancy, but also the development of high level spiritism and mediumship. We elevate souls (such as the Anima Sola), assist in healing spiritual illnesses, and hold spiritual congress to discover the cause of calamities, illnesses, poverty and ill fortunes in order to alleviate them. From inside the kingdom of the Wilds or Forest we practice speaking with nature spirits, the guardians of the land (human and non-human) and how to cultivate powers of animals, plants, rocks, and minerals for our own sorcerous and healing needs. Here too in the wilds we find the mysteries of herbal baths, washes, potions, philters, powders, elixirs, pills, balms and of course lycanthropy.

The point of the Railroad supplies the more earth bound powers of planetary Mars. The strength to secure victory in battles and defeat enemies. Ambition to do more and be more. Energy to progress in our daily endeavours. Vitality to conquer illness. Determination to overcome obstacles and outlast hardship.

The point of the Mountain supports the earthly force of planetary Uranus giving rise to oracle (prophetic) visions and divination practices. The high ground puts us in a place of strategic advantage over our adversaries. From the peak we see the bigger picture,  find clear sight and thinking, as well as the stillness of mind ( including vibrational proximity) required to converse with the elevated spirits.

The point of the River brings establishes a connection to the manifesting force of planetary Venus which brings the power of magnetism and illusion. The need for water brings creatures close to one another. It is here great influence, for ill or for will, can be exercised. The River point contains seen and unseen powers. What is on the surface and what lay in wait inches beneath the water. The river can look calm, and harmless, but its current startlingly strong and frighteningly swift. Many times battles are decided the moment someone underestimates another based solely on the information their eyes provide. There are also profound mysteries of both transformation and transference (as water and earth make mud) which the point of the River blesses my temple with.

We honor the name of Nzambi as the Highest of the High, the Prime Creator and Infinite Intelligence who is the creative principle of the entire universe/multiverse (including all alternate timelines, endless dimensions and parallel realities). However, due to the various traditions that are practiced at my temple we also use Papa Bon Dios, and Bondeye.

We honor our Ancestors, for through their trials ,tribulations, fortunes and successes, made it possible for us to be alive today. We pray for the continued healing, protection and illumination of our Ancestor spirits. We ask our Ancestor spirits to intercede on our behalf, for our health, our safety and that our material needs be met.

We honor and seek relationship with the dead. They are our connection to the world of the spirits, and we in turn, are their connection to the world of earthly existence. The hand of the dead and the hand of the living reaching out for the other, clasping in friendship, and assisting one another in the ways that only the other can. The dead comprise a vast and near innumerable collection of former (and soon to be again) humans. They are often categorized into “divisions” or “commissions” of spirits who though their work or trade or cultural associations create a body of spirits which are driven towards achieving specialized aims. Based on your own personal energetic make-up, or spiritual frame, members of certain spiritual divisions or commissions will be attracted to you. Through discovering what dead walk with you, a person can have further understanding into why they are attracted to particular activities or areas of interest. They can ask for the assistance of their dead to use their skills to help fix problems, reach goals and attain deeper personal insights.

We honor the M’pungo. The M’pungo are immensely powerful non-physical intelligences whose seats of power are in the Congo region of Africa. The M’pungo have dominion over essential earthly and spiritual functions. This dominion was given to them by Nzambi. They were also tasked with helping humanity grown and progress. The M’pungo progress and elevate as they serve the will of Nzambi, part of that is answering the needs of humans. By seeking to understand the mysteries of the M’pungo, we are helping the M’pungo and in turn the M’pungo help us. Together we elevate and progress in our understanding of the infinite mystery of Nzambi, which is the very reason for existence in the first place.

Beyond Palo Mayombe my temple has connection with the Loa of Voudu, both Haitian and Dominican traditions. Papa Legba, Papa Candelo Cedfie, Agwe, La Sirne, La Baleen, the Ogoun and Erzulie nations, as well as the Barons (Baron Samedi of course, but Baron La Croix and Baron Cimitiere too) and the Ghede, are regularly served and routinely venerated. We celebrate loa feast days, and host a Ghede-Fet around Halloween.

We are a spiritualist temple and primarily practice two forms of spiritism. First is a Creole/Kardec form of spiritualism. This a very clean, and watery practice with a focus on prayers, candles and glasses of water. The purpose is contacting your higher level spirit guides in order to receive messages from them. We also desire to cleanse and elevate both ourselves and our guides, as well as lift spiritual curses off others. We hold spiritual misa or congress. We help the dead who are specifically looking for light and progress. It is Hope, Faith and Charity who serve as guiding stars. Often the dead we help want to aid us in return, and we are grateful for this, but we do not expect it. The Creole/Kardec spiritualist sessions develop one’s spiritual mediumship to a fine degree which complements all other traditions honored at this temple.

The second form of spiritual practice my temple performs falls under a branch of Palo Cruzado, which is similar to Palo Mayombe, but with more Kardec spiritist influences. In these sessions the dead of any elevation are welcome, and we serve the earthbound dead alongside the very elevated. These sessions tend to be more lively than the aforementioned, with physical mediumship up to and including possession, not being uncommon. The lower elevated dead often desire to experience physical pleasures again, and miss the vices of eating, drinking and smoking. We serve the spirits food, cigars and alcohol, and offer prayers, candles and songs for elevation. However it is required the dead offer their services to the temple in return for offerings they receive. We are guided by Hope, Faith and Charity in previously mentioned spiritist practice, and we give freely of ourselves in those times, but this is a pragmatic temple which knows “give and take”, as well as “fair exchange” builds the most character.

Rounding out the Afro-Diaspora traditions of my temple are practices which are currently more  personal (as in for myself) than that of the temple proper, but this is subject to quickly change, those practices being venerating and learning from my Exu/Pombagira court of Kimbanda and Papa Bones and his family of bones of Obeah.

I will not say more about Obeah until I fully assimilate the transmissions I am receiving, nor will I say much concerning Kimbanda as it is my personal court, however this does lead me to Omolu.

Omolu is a staggeringly powerful spirit of death, disease, fortune and fate who is deserving of his exalted status. Because of who my Tata, or King, Exu is I am able to work directly with Omolu and seat him in my temple. Omolu is a grand cosmic skeleton who standing at the central cross of the cemetery. He is the candlelight in the darkness who draws the dead to him like moths to a flame. He is of extreme importance and plays a prominent role in my temple.

In my temple we venerate folk, or “problematic” saints. Some of these saints have been adopted as Narco saints, and associated with criminal activities. I find no problem in this, and while I do not share much interest in illicit activities, I do respect the grace and power of saints who tend to the needs and salvation of what could truly be lost causes. I enjoy that these saints operate without the consent of the “Holy Mother Church” or Catholic Church. This serves as smoking gun evidence that the Pope holds no divine authority, and Christianity (no what the denomination all Christianity is just a lesser versions of Catholicism) holds no spiritual or moral high ground.

La Santisma Muerte, Jesus Malverde, San Simon, and Cyprian perhaps the most recognizable of these folk saints in my temple, but lesser known saints like Mary “love at every door”, Saint Christopher “the dog headed”, Horned Peter, La Carambada and Juan Dinero find great popularity in my temple...and there are a few others.

Contained within my temple is a deep arcanum of European grimoire magical tradition, European necromancy and European daemonology.

I have been initiated into the following grimoire traditions:

*The Greater and Lesser Keys of Solomon.*

*The Grimorium Verum.*

*The Black Raven.*

*The Grand Grimoire.*

*The Honorius.*

*The Black Hen.*

*The 6th and 7th Books of Moses.*

*Harrowing of Hell.*

*The Arbatel De Magia Veterum.*

*The Magical Ritual of the Sanctum Regnum.*

I also have very firm understanding of purely planetary based Ritual High Magic.

Each grimoire constitutes an entire stand alone European magical tradition which comprises a much larger body of European magical lore. As such, for each different grimoire working, rite or ceremony I ask participating temple members to prepare themselves appropriately in the manner most correct for the particular grimoire being worked out of. I require temple members make serious study of the Kaballah. This helps temple members understand the inner workings of the European grimoire magical traditions and circumvent the idiocy of Neo-Hermeticism.

Lastly I continually encourage temple members to studiously practice the sorcerous arts of remote viewing, astral projecting, candle gazing, reflective surface scrying, trance induction, automatic writing, and lucid dreaming. These arts are beholden to one one magical tradition and yet greatly enhance the reach and influence of them all.

If the above sounds like what you are looking for, and wish to orientate yourself towards, the following is what (as a distance based member) membership will include.

* You will be seated at every temple rite, function, ceremony, and or otherwise. You will be energetically linked to this temple. I will introduce all the spirits of my temple to you. You will be included in all prayers, blessings, auspices, and supplications made on behalf of the temple.
* You will be cleansed and purified (I will require items from you that will be kept by my temple) every time I myself cleanse and purify in preparation of any ritual, rite or ceremony. This happens frequently.
* You will be given license to operate under the power of certain AUTHENTICALLY prepared seals and vessels (most specifically the secret seal of Solomon but there are others) of mine in order to perform your own magical working.
* I set correctly prepared lights and lamps on behalf of all the temple members for things such as money, luck, health, protection, etc, on a regular basis. You will become linked to those workings and benefit from them.
* I perform yearly road openings, and readings (multiple times a year) for temple members. You will have access to that also.
* Your items you send me will sit next to my numerous vessels, and fetishes related to Palo Mayombe. That is constitute spiritual protection like very few things can.
* Learning and initiation into legitimate traditions and practices.

What I would require in return:

* A few personal items I can construct a placeholder for your energy in order to anchor yourself to my temple.
* Dedication, and willingness to take part in, and set lights, and perform temple prayers (all will be provided).
* Temple dues of $200 a year. This goes towards sacrifices to feed the spirits, seals and vessels and other minor operations of the temple was include candles, cigars and alcohol.

I have within my temple a highly diverse group of people. Straight, gay, bisexual, men, women and children of various ethnicities, social status and backgrounds. This temple is a temple for everyone. We are a very close family-like unit and we seek to build a strong and healthy community which supports individuals in ways that is best for them, as this serves to support the temple in the best way possible. There is no ego, power trips or megalomania here. We believe in organic growth, and having deep roots. These things take time, but yield the sweetest fruits.   
  
If after knowing all this you still wish to join my temple. Please let me know. My email is tataengando@gmail.com

-Papa Crocodile