The Vampire arts of Palo Mayombe

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| Palo Mayombe: We own the night. |

The lore and arcana of Palo Mayombe is deep and vast. Just as great is the Palero's (Palera's) ability to heal, and exorcise evil, so equally great is the terrifying "night time assaults" arts of Palo Mayombe to make some one wither and die. The vampiric arts are but just one of these "night time assaults", found near exclusively within the kingdom of the cemetery, that help bolster the highly formidable magical religion and fearsome reputation that Palo Mayombe rightly deserves.  
  
The art of the Vampire can be a perilous one. Unlike the Goetia practice of vampirism, which in my linage of grimorie tradition is held by the daemon Guland from the Grimoirum Verum, the vampire art of Palo Mayombe is held by the both truly beautiful but extremely dangerous Centilla N'doki.

This is not simply a matter of, "a rose by any other name would smell just as sweet", but a strict differential in terms of both methaphysic and application.

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| The Kingdom of the Cemetery |

The power of the daemons, such as Guland, are on the astral frequency. The method of vampirism is thus an astral attack... attacking, and draining the target's astral body... which then manifests that damage and drainage into their physical body. The vampire hunts the astral realm, and the art is employed via astral projection.  
  
The energy drained away from the target, is then stored inside the astral body of the magician and so too does that new energy manifest into the physical body of the magician. One is strongly urged to study the Tree of Life to see this process, and to further their talent with Ceremonial Magic in general.  
  
Palo Mayombe is pure NECROMANCY, and while the astral realm, and the realm of the dead or Kalunga, are not far from each other, the distinction is akin to America and Mexico.... they are close (touching) in proximity, but culturally and ideologically (vibrationally) worlds apart.

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The vampirism of Palo Mayombe, under Centilla N'Doki, is drawing energy away from the "living spirit" (the living spirit dwells on the threshold between the world of the material and realm of the dead) of the target and done in real time through means of the M'paka/Nganga while under trance. The infusion of energy into the Priest or Priestess from the target is tangible, akin to sinking their teeth into flesh and physically goring on the target's blood.  The effects for target and Priest or Priestess are near immediate.  
  
There are however very real dangers in this practice. The potency of the target's energy being so close to their physical body, is intoxicating, and can lead to blood lust. Also the infusion is direct, so the contaminants in the target's blood/energy matrix do not go through the greater filtration system like they do from the astral realm to the physical realm (Yesod to Maulkuth). If the target is sick, a junkie, or has other afflictions, the Priest or Priestess can take the energy matrix of those afflictions into their own living spirit and begin to experience the same maladies.

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| This is MY Chamba |

The Priest or Priestess of Palo Mayombe needs to immediately being internal cleasing to rid their living spirit of these "toxins", leaving behind only the pure life force which strengthens and empowers. The internal cleansing is "fire" based, and in my linage or rama of Palo Mayombe, I used liberal amounts of Chamba (the magical drink of the Congo... 21 pepper rum... and then... things I cannot mention) and tobacco, in ways that might be obvious and then in ways which are not.  
  
I will be frank... often times a bout of painful dry heaving and or scorching vomit are the unpleasant but necessary result of this internal cleansing.  
  
I have began such night time assaults (1/9/2017) against a deprived and evil man (\*known in the occult community\*). I will continue until he is a grey withered husk shitting himself in his death bed.  I will then entrap his soul into the Nganga and make him work for elevation.

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| The Beautiful and Dangerous Centilla N'Doki |

The moral question here, along side even preforming this act, is what the Priest or Priestess does with this energy they have siphoned.  
  
The daemon Guland of the Grimorium Verum is said to "*causeth but also cureth all disease*". That siphoned energy can be used to heal others. The same is with Centilla N'Doki, she is quite literally, the "this into that", poor to rich, sick to well, life to death, etc and yet also the reverse direction, rich to poor, etc. She, Centilla N'Doki, stands at the cemetery gates and rules over the biggest transition/transformation a human can experience, that being life into death and death into rebirth...but all other transitions are her's too (lycanthropy in particular).

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| Honoring the Nkisi |

As a righteous, but active war chief, Priest of Palo Mayombe I will use the energy of my target to further bolster the positive growth of the members of my temple and help build communities where the sick actions of my target will have no room to flourish in the future.  
  
-Papa Crocodile