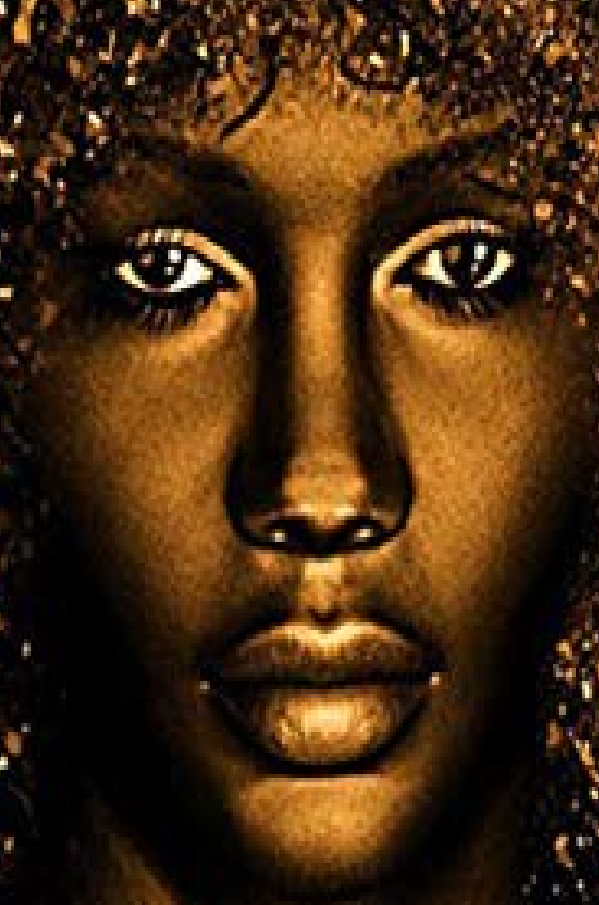


**SEVEN AFRICAN**

**POWERS**

**THE ORISHAS**



**MONIQUE JOINER SIEDLAK**

Seven African Powers

The Orishas

Monique Joiner Siedlak

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About This Book

I have said before that I am an Eclectic Witch. With that being said, in my early years, I learned about the Seven African Powers. I was fascinated with them and what they represent. To this day, I still have an altar dedicated to Oshun.

The Seven African Powers, also referred to as the Orishas, are the common spiritual force that individuals will petition to in order to overcome obstacles, allow spiritual growth and connecting to one's inner power.

In all of these beliefs, the Orishas have many characteristics that are frequently quite mixed. In this book, you will learn about Elegua, Yemaya, Oshun, Obatala, Oshosi, Oya, and Ogun including their associated saints.

These deities, often portrayed with their images connected together in a chain circling an image of the crucified Jesus, symbolizes all that is blessed and powerful in Santeria. However, inside Santeria, there is a common misunderstanding about who they are and how they work. Anyone can call upon the Seven African Powers, as they are spirit guides and everyone has access to these Orishas for their guidance.

Chapter One: Who Are The Seven African Powers?

The Seven African Powers are seven of the most well-known and celebrated deities of the Yoruban tradition. Also known as the Orishas, they are universal to all beliefs of the Yoruban starting point, while they are not always believed to be the same deities. In Vodun, they are known as Loas or Lwas. In the Macumba traditions, of Candomble and Umbanda, they are

called Orixá. While in Santería, Voodoo's corresponding religion, they are mentioned as Las Sietes Potencias and lastly, in the Congo Basin, they are referred to as Nkisi.

The Orishas are said to be the messengers of Olodumare. Olodumare is a gender-neutral, spiritual, all-knowing and deity who formed the earth and the entire universe. The Orishas are demi-Gods who have been sent to look after humanity. They oversee the forces of nature in addition to our concerns.

The Orishas recognize each and are recognized primarily by their different numbers, colors, markings, foods, and characteristics. These dictate what offerings and gifts are acceptable for each Orisha. The patrons of all the Orishas will make contributions in the method of which they are used to so that the Orishas acknowledge correctly and will give an answer in the appearance of a spell or curse. Understanding the forces of nature that govern them, the Orishas can be best understood. For example, Elegua is found at the crossroads, while Oshun enjoys the rivers.

A strong connection with that one principal spirit influence allows an individual to call for the support of all seven spirits in every undertaking. The Seven African Powers are called upon for conquering difficulties, assistance with spiritual development, and encouragement of personal power. Any person can petition the Seven African Powers bearing in mind that they are spirit guides and everyone, whether they are initiated or not, have contact with spirits of the dead for their direction. Normally they are called for by burning a vigil candle, which is seven colors or using seven different candles to represent the different colors. As you call the Seven African Powers and petition them for help, fasten strips of handkerchiefs or fabric of seven different colors in a bundle and twirl in the air above your head.

Considered the first Orisha created, Elegua opens and closes the way to humanity. He manages the crossroads that men journey across. It is said that all prayers go through Elegua first before getting to any other Orisha. You would pray to Elegua in the affairs of destiny and fate.

The Orisha of motherhood and the queen of the sea is Yemaya. She is called upon to in difficulties of fruitfulness and mystic growth. Yemaya is a foundation of well-being and strength in times of emotional crisis.

As the goddess of love and abundance, Oshun is often seen as the Venus or Aphrodite of the Orishas, Oshun is summoned for assistance in love and longing. She aids those who are going through a stage of change and growth.

The Orisha of lightning, power, sensuality, and passion is Chango. Together with Oshun, Obatala, and Yemaya, Chango is one of the four influences of Santeria. He is extensively cherished and an inspiration of power and pride.

As the oldest of the Orishas, Obatala is respected as the initiator of all humanity. Obatala is called upon in times of legal trouble. Identified to be a fair and candid judge, Obatala offers strength to the blameless and justice to the guilty.

The Orisha of communication between the living and the dead is Oya. A chosen lover of Chango, Oya can command lightning, hail, tornadoes to fight her adversaries.

Having the status of the protective father figure, Ogun is the Orisha of tools and weapons. As an enthusiast of the wilderness, Ogun gives strength and protection to individuals with a conflict to battle.

Collectively, these seven Orishas symbolize a force that offers guidance and strength during the course of all our troubles and hardships.

## Chapter Two: Yoruba

The Yoruba religion has its roots beginning in the Yoruba tribe in West Africa. The Yorubas inhabited on what is recognized today as Nigeria, which is along the Niger River. There was a time when in a group of kingdoms, they had a powerful and intricate systematized structure of which the most significant of them was Benin, and it lasted for over twelve centuries until about 1896.

The Yoruba fought in a series of wars with their neighbors and between them in the late eighteenth and early nineteenth centuries. These inner quarrels and outer attacks steered them to the collapse and the enslavement of the Yoruba people. Most of the slaves sent from Benin to Cuba, Brazil, Haiti, Trinidad and Puerto Rico in 1820 and 1840, among other places, were from Yoruba. These slaves were selected to work on sugar plantations; however, even though they were bought and sent in a life of despair they still had their religion and souls. Because of their greeting of *oluku mi*, which means my friend, the Yoruba were before long called the Lucumí.

While sanctioning slavery, Spanish laws wanted to ease this unfairness by allowing slaves some rights. They were given the right to marriage, personal well-being, and a home. The laws, furthermore, needed slaves to be baptized Catholic as a prerequisite of their officially permitted access into the Indies.

With several difficult situations and the shortage of priests, The Church tried to evangelize the Lucumi blacks. The circumstance of slavery made it hard for the Lucumi to comprehend and believe what they were educated about God. The outcome was that many acknowledged externally the Catholic teachings while internally preserving their early religion.

The Orishas and the majority of their religion in the New World were hidden behind a facade of Catholicism. Because of the reality that several Catholic saints embodied the Orishas and the slave owners would believe their slaves were praying to Saint Anthony when in reality it was Elegua. This religion came to be known as Santeria. The saints, they took to associate them with the Orishas, were the best identified with the Church in Cuba. Naming frequently has to do with the attire or the explanations why the saint is known.

### Chapter Three: Elegua

Other Names: Elegba, Legba, Papa Legba.

Elegua rules the crossroads, doorways, and gates of this world. He is the safe keeper of Ashe and unlocks the path and allows desire to run in the universe. The color patterns of red and black, in addition to black and white,

are his sacred bead configuration. They mirror his opposing natures. Elegua stands at the crossroads of the human and divine. Because children are emissaries between the two worlds, he brings them good fortune. In addition, not unexpectedly, Elegua has a close connection with Orunmila, the Orisha of divination. Without the consent of Elegua, no spell or ritual can be performed in either realm. It is to Elegua to whom you make compensating sacrifices and it is Elegua that you would call before any other Orisha to open the doors and begin the magical rituals. His numbers are three and twenty one. With a personality of inquisitive, curious and talkative, he is invoked to remove obstacles, help communicating other spirits and Loas, open and close doors and portals, for matters of opportunities and connections with the ones that are far away. He is said to gracefully be fluent in any tongue that we speak, ever spoke or ever will be spoken.

Elegua is a very important Orisha in Santeria. Elegua is associated with Saint Anthony, Saint Martin, and the Infant of Prague.

Except for pigeon, Elegua will eat just about anything for offerings. Elegua enjoys smoked fish, goat, rooster, bush rat, as well as rum, chili peppers, and tobacco. Offerings of wrapped candies and toys for the fledgling, beginning roads are perfect, while the mature roads may appreciate hard candies, popcorn or toasted corn.

Symbols: Cards, Dice, Three Stones, and Keys.

Feast Days: June 13th.

Planetary: Mercury.

Astrology: Gemini.

Tarot: The Magician, the Juggler or the Magus.

Chakra: The Throat.

Corresponding Gemstones: Jet, Mahogany Obsidian, Onyx, and Rubies.



Animals: Snake, Coyote, Raven, or any other Trickster animal.

Tools: A weeding tool known as a Garabato.

Beings of Equivalent Strength: Native American Coyote, Roman God Mercury, the Hopi's Kokopelli, and the Norse God Odin.

#### Chapter Four: Yemaya

Other Names: La Sirene, Mommi, Nana Buruku, Iemanja, Iemaia, Yemalla, Yemanja, Yemoja.

It is believed Yemaya gave birth to the moon, the stars, the sun and nearly all of the Orishas. Yemaya exists within and influences over the oceans, seas and lakes. Also recognized as the Mother of All, she consequently rules motherhood.

Since all life began in the sea, the amniotic fluid inside the womb is a representation of the sea. The embryo needs to change and grow in the configuration of a fish ahead of becoming a human baby. To the human eyes, Yemaya appears as a mermaid, and this is how she is normally represented. This brings up her observed form of Mami Wata religion of the ancient water deities that were portrayed with upper bodies as human and fish or snake lower bodies, which are not part of the Yoruba pantheon of the Orishas. Yemaya is connected with Our Lady of Regla.

Along with the basis of all manifestations, Olokun the center of all wealth, Yemaya provides as easily as her sister Oshun does. Seven is her number. The colors pattern of interchanging seven white and seven blue are her sacred bead configuration. Yemaya wears seven skirts in the colors of blue and white.

Similar to the seas and lakes, she is profound and unknowable in entirety. As Okuti, she is the queen of witches, who carries deep, dark secrets especially for hexes and curses. With a temperament of being nurturing, loving, direct, and frank, she is Invoked to remove the obstacles, protect the female, in all things to do with motherhood, meditation, clairvoyance, calm seas and alike.

Yemaya enjoys rich and delicious foods, such as guinea hens, rooster, and ram, which she shares with Chango as well as kola nuts, red palm oil, fish, cantaloupe, berries, watermelon and coconut.

Symbols: Anything Ocean related, especially Shells, Fish, Dolphins, Doubled Tailed Mermaids, Seven Silver Bracelets, Mirrors, and a Necklace made with Beads.

Feast Days: January 1st, February 2nd (in Brazil), Mother's Day, September 7th (in Santeria).

Planetary: Moon.

Astrology: Cancer.

Tarot: The Empress, Three of Cups.

Chakra: The Heart.

Corresponding Gemstones: Aquamarine, Blue Topaz, Blue Lace Agate, Pearls, Mother of Pearl, Silver.

Animals: Dolphins, all types of Fish, Water Birds Such as Swan, Duck, Geese, Blue Butterflies, Sea Horses.

Tools: Anchor, Boat Steering Wheel, Life Preserver and Oars.

Beings of Equivalent Strength: Egyptian Goddess Isis, Norse Goddess Frigg, Chinese Goddess Kuan Yin.

Chapter Five: Oshun

Other Names: Ochun, Oxum, Osun.

Oshun rules over rivers, love, romance, gold, pregnancy, witchcraft, healing, weight loss love, fertility, relationship, and love or wishing spells. When individuals have writer's block, Oshun is an excellent Loa to petition. She is also the Orisha who we go to for spells for money matters. She is the youngest of the female Orishas but maintains the honor of Great Queen.

Oshun heals with her sweet water and honey, infused with her spiritual power. They say Oshun saved the world by seducing Ogun and tempting him to back into the woods. Oshun is a messenger from Olodumare. For this purpose, no matter what Orisha governs their head, all who are admitted as priests, have to go to the river and give a statement to Oshun.

She is characterized by the color scheme of yellow and gold. Her beaded necklaces vary, but normally include yellow, amber, green, and honey-colored beads, along with coral. Her attire is yellow or amber-colored with gold trim. Her number is five. Peacocks and vultures belong to her and are normally used to exemplify her. Pumpkins, honey, coconut, spinach, almonds yams, cinnamon, lemons, chicken, and Goldschlager Liquor are favorite offerings for Oshun and are associated with Our Lady of Charity.

Oshun says she belonged to no man and thought all was fair in the game of love. You can create an altar for her with a yellow candle, cinnamon, anise, pumpkins amber, coral, and cowries and some honey that you should taste first since Oshun was poisoned by honey.

Symbols: Gold, Yellow Butterflies, Diamonds, Yellow Roses.

Feast Days: September 8th.

Planetary: Venus.

Astrology: Taurus and Virgo.

Tarot: Page of Cups, Ace and Two of Cups.

Chakra: The Heart Chakra and Solar Plexus.

Corresponding Gemstones: Amber, Citrine, Diamonds, Imperial Topaz, Rutilated Quartz, Golden Beryl, Yellow Fluorite.

Animals: Yellow Butterflies, Bees, Otters, Skunks.

Tools: Gold, Combs, Mirrors, Jewelry.

Beings of Equivalent Strength: Greek goddess Aphrodite, Babylonian goddess Ishtar, Roman goddess Venus, Norse goddess Freya, and other Goddesses of Love.

## Chapter Six: Chango

Other Names: Shango, Xango.

A War god, connected with Mars, claimed to give victory over adversaries and perform powerful punishment upon them. He is called mostly for men in all issues to do with victory and sensuality, to be seductive to women.

Chango may perhaps be the best recognized of the Orishas. He rules dance, drums fire, lightning and thunder. As an Orisha warrior of knowledge and intellect, Chango has hot-tempered nature and is the personification of manhood. Chango took the appearance of Oyo, the Supreme King.

Even though he has continuing affairs with both Oya and Oshun, he is actually married to Obba. Chango is very strong-willed and determined. He appreciates all of the indulgences of the world and draws on in spells of power, money, sex and lust. Chango is said to be of an identical mentality as Elegua. If you can visualize the velocity of lightning, which has struck a tree or a fire has devastated a forest you have felt the power and temper of Chango.

Chango offerings consist of apples, cornbread, okra, and tobacco, hot/spicy foods such as chili peppers and tamales as well as red wine dry. When mentioning his name, individuals that are followers of Chango stand on tiptoe or a rise in their seat in order to display respect. With his numbers being four and six, he enjoys a necklace made of alternating red and white beads, red and white stripes. Chango frequently wields a double ax. He is associated with St. Barbara.

Symbols: Thunderstorms, Lightning Bolts, Double Headed Ax, Drum.

Feast Days: December 4th.

Planetary: Mars.

Astrology: Leo.

Tarot: The Knight of Wands, the King of Wands.

Chakra: The Sacral Chakra.

Corresponding Gemstones: Gold, Diamonds, Fire Opals, Carnelian.

Animals: Large and Small Cats, Golden Lion Tamarin Monkeys, Cardinals, Turtles.

Beings of Equivalent Strength: Norse God Thor, Roman Mars, Greek God Ares and basically other War Gods.

Chapter Seven: Obatala

Other Names: Osala, Oshala, Orisala, Orishala.

Obatala is Olodumare's second son. He is the caring father of not only all the Orishas but that of humanity. Obatala is also the holder of the head and intellects. He rules the minds, bringing the mind, peace, and remedies life-threatening illnesses. As a very sympathetic Loa, Obatala was the maker of the Earth and humanity, through Olorun, who formed the universe. Being the only Orisha having both male and female traits, Obatala is the origin of all that is good, pure, wise, and gentle and compassionate. On the other hand, being a warrior, Obatala does at times have the need to dispense justice in this world. His color possibly will be basic white or it might be a blend of each color of the rainbow. His areas of influence are leadership, fatherhood, geology, the military, knowledge, individuals with special needs, the justice, and the legal system. Obatala offerings consist of black-eyed peas, the milk or the meat of a coconut, eggs, rice, mushrooms, potatoes, milk, water, cotton, snail shells, crushed up eggshells, frankincense, sandalwood, or myrrh incense, and tobacco. He is associated with Madonna of Mercy, Our Lady of Mercy.

Symbols: Quartz Crystals, Frogs, White Animals, White Rocks, Mountains, Snail Shells, and Cowrie Shells.

Feast Days: September 24th.

Planetary: Sun, Jupiter.

Astrology: Libra.

Tarot: The Emperor, Justice.

Chakra: The Crown.

Corresponding Gemstones: Diamonds Howlite, Chalcedony, Quartz Crystal, Lead Crystal, Ivory.

Animals: Blue Herons, Elephants, Egrets, Bald Eagles, Snails, Snow Monkeys.

Beings of Equivalent Strength: African God Damballah, Norse God Tyr, Norse God Odin, Egyptian God Ra.

Chapter Eight: Ogun

Other Names: Oggun, Ogou Ogum.

Ogun is the god of iron, war and of the mine. A mystifying Loa, summoned for issues of protection, employment, prophecy, magickal work and teaching, blood magick, blood illnesses and situations cure. He is the overseer of all technology, as well as influences how the technology will work together with its natural world. The use of technology and science in warfare is the sphere of Ogun along with blacksmithing, farming, civilization in general, and transportation. Once Elegua opens the doors and roads, Ogun then cleanses them with his machete. His number is seven and his color scheme is red and white in Voodoo, while green and black in Santeria. Ogun is also associated with St. Peter

Ogun's food offerings are typically meat, nuts, chili, peppers, hot and spicy foods, roots and soda crackers with palm oil, rum, and whiskey.

Symbols: Iron Pieces, Machetes, Rooster Feathers.

Feast Days: June 29th.

Planetary: Saturn.

Astrology: Aries.

Tarot: The King of Pentacles.

Chakra: The Root.

Corresponding Gemstones: Peridot Hematite, Iron Pyrite.

Animals: Solitary Hunters such as Tigers, Panthers, Hawks, Bears, Rattlesnakes.

Beings of Equivalent Strength: Norse Wayland the Smith, Roman god Vulcan, Greek god Hephaestus.

Chapter Nine: Oya

Other Names: Iansa Yansa, Yansan.

Oya is the ruler of the winds, tornadoes, hurricanes and the burial places of the dead. She brings change, storms, tornadoes, wind, lightning, death, witchcraft, athletics, and business. She is a ferocious fighter who rides with Chango and is a companion of Ogun.

She can create winds ranging from the calm breeze to the strong hurricane. She goes onwards with her husband through His thunderstorms, tearing up trees, demolishing buildings, and blowing things down. Oya is known as a fierce warrior and strong protector of women, who appeal to her to resolve disputes in their favor.

As the Orisha of change, she brings down the dead wood to make room for the new, and she utilizes her machete to free a path for new growth. She is thought to watch over the recently dead and help them as they make the conversion of life. Offerings to Oya include eggplants, as many as nine can be offered at once depending on circumstances; coins, red wine, and cloth.

Oya is the elder sister to the goddesses Oshun and Yemaya. She is believed to be the Crone characteristic of this Triple goddess trio. As a Crone Goddess, she is a teacher of reality and a source of justice. During the wind, rain, snow, and thunderstorms, take in Oya's power by meditating. Think of Storm from the X-men. With nine being her favorite number, she has nine children. Oya's color is burgundy or purple with brown colors and floral designs, while her favorite metal is copper. She is associated with Saint Theresa.

Symbols: Pennies, Flowery Prints, Black Horsehair.

Feast Days: February 2nd.

Planetary: Uranus.

Astrology: Signs of Capricorn and Scorpio.

Tarot: Ace of Swords, Page of Swords, Knight of Swords, the Wheel of Fortune Card.

Chakra: The Third Eye.

Corresponding Gemstones: Amethyst, Black Opals, Garnets, Labradorite.

Animals: Bats, Deer, Purple Martins, Sparrows, Dragonflies, Fireflies, and Water Buffalo.

Beings of Equivalent Strength: All strong Warrior Goddesses such as Greek Goddess Athena, Hindu Goddess Kali, and Hawaiian Goddess Pele.

Chapter Ten: Spells

Spells are for the most part worked in the Yoruba practice. They differ for distinctive reasons. For instance, love matters and success; it is to open your roads for blessings and to fend off any evil that might be coming in your direction. Ebbos or cleansings are performed to clean the route so everything can fall into place and help you with what is needed. They could be a sacrifice to the Orishas or a straightforward cleansing with fruits or a bath. Adimus or offerings are created for the Orishas to satisfy them for



something they assisted you with. This might be their favorite food, a bottle of perfume, or even a simple array of flowers.

I have included in this section prayers, spells and food for your Orisha and you.

Prayer to the Seven African Powers

Seven African Powers , who remain so near to our divine;

Protector, with great modesty,

I kneel before you and plead,

Your intervention in front of the Great Spirit.

Listen to my request and give me abundance and harmony.

Please take away all of the barriers

That drives me to wander away from the Splendor

Olofi, I have belief in your words

Request and you shall attain

Let it be so!

Amen.

\*Make your request

Prayer to the Orisha

May my descendants continue to lead and protect me

May Elegua open the doors of opportunities and remove obstacles from my path

May Ogun provide me courage to overcome my problems and defeat my enemies

May Oshosi bring Justice and Balance to my life

May Orunmila bestow his wisdom upon me

May Obatala bring peace, tranquility, and harmony to my life

May Babalu heal my body and soul

May Olokun give strength to my being

May Yemaya renew and refresh my life with the powers of her waters

May Chango give me the strength to fight and win my battles

May Oshun fulfill my dreams of love and riches

May Oya bring with her the winds of change and prosperity to my space.

Seven African Powers Incense

Items Needed:

4 tablespoons Powdered Frankincense

3 tablespoons Powdered Myrrh

2 tablespoons Powdered Cinnamon

1 tablespoon Powdered Sandalwood

1 tablespoon Powdered Sage

1/2 tablespoon Powdered Dragon's Blood

Directions:

Combine all of the ingredients together. Put the mixture into a dark amber or blue glass storage jar pending usage. To use, burn a small amount on a hot charcoal disc.

## Seven African Powers Blessing

### Items Needed:

Seven Day Candle

Seven African Powers Incense

2 White Altar Candles

Plain White Cloth

### Directions:

Begin by constructing an altar with the plain white cloth and two white altar candles. Many individuals may prefer the white altar cloth adorned with a bit lace. In the center of the altar candles, arrange your Seven Day Candle and burn your Seven African Powers incense.

### Recite the following:

I call upon Elegua to remove all obstacles,

Chango for power over my enemies,

Obatala to create peace,

Ogun to provide work,

Orula to open doors,

Oshun to bring love

Yemaya to make me fruitful.

Light your seven-day candle at the same time each evening, stating your request.

At one time, it was customary to leave seven-day candles burning around-the-clock. Since this procedure can cause a fire hazard, I tell people for safety reasons to as an alternative extinguish their candle after finishing the request and some prayers, and then relight the next evening.

### Peace in the Home with Obatala

#### Items Needed:

White Eggshell Powder

#### Directions:

For peace in your home, sprinkle white eggshell powder all around your house and light a white candle to Obatala.

### Oshun Makeup Spell

#### Items Needed:

Cinnamon Powder

Loose Makeup Powder

#### Directions:

Take your loose makeup powder and add a little cinnamon powder to it. Apply your make up as you usually do. While looking in a mirror communicate with Oshun expressing to her that every person who looks at you will fall for your sweet smelling fragrance.

### Oya Potpourri

#### Items Needed:

9 Purple Heart Plant Flowers

½ cut Lichen

½ cup Sweet Grass

½ cup dried Cyclamen Flowers with Leaves

1 Vanilla Bean Cut into 3 Pieces

1 tablespoon Dried Blue Lotus

Directions:

Add to some water in your cauldron over a flame or a potpourri burner.

\*Note: You can substitute vanilla bean with 3 cinnamon sticks.

Spell to Attract Customers

Items Needed:

White Sugar

Brown Sugar

3 Cinnamon Sticks

3 Coins

Money Powder

Saint Michael Revocation Pull Out Candle

Fast Money Oil

Aloe Vera Plant

Plant Pot or Vase

Holy Water

Soil

Directions:

In a pot or vase put a mixture of white and brown sugar to the half of your vase or pot. Place three cinnamon sticks, three Coins, and an aloe vera plant. Fill with soil and money powder. After planting the aloe vera, you should pray:

Chango, please bless this plant for my business success day by day, release me from the ruins and betrayals, always away from all troubles and pains that try to reach my business.

At the close, complete with an Our Father and light a Saint Michael Revocation Pull Out Candle to attract customers with a few drops of Fast Money Oil. Perform this every Friday watering the soil with holy water. As the plant grows and you look after it, your business will grow and prosper.

Spell for Salary Increase

Items Needed:

Green Cloth

White Plate

7 Coins

Holy Water

Green 7 Day Glass Candle Road Opener

Fast Money Oil

Road Opener Oil

Sandalwood Incense

Directions:

Wash the seven coins with holy water. Place a plate with the seven coins on top of a green cloth. Place in the center of the plate a green 7 Day Glass Candle Road Opener in addition to some Fast Money Oil and Road Opener Oil as an offering to Elegua to open the roads in their service for the increase you need. Switch on for seven days with sandalwood incense to purify and for good luck.

Offering to Oya

Items Needed:

9 Eggplants

Corojo Butter or Palm Oil

Directions:

Coat the nine eggplants with the Corojo butter or palm oil and place them on a white plate. Set them in front of an image of Oya asking her for what you want.

To Attract Good Luck with Chango

Items Needed:

A Piece of Obsidian, Onyx, or Chalcedony

Red Wine

Magnet

Gold and Silver Magnetic Sand

Candle

Directions:

Wash the stone with red wine and put the stone inside of the glass with the magnet. Sprinkle some gold and silver magnetic sand on the top of your

stone and light your candle to Chango.

## Mirror Box

### Items Needed:

1 box

Small Mirrors (shape and quantity depends on the intention)

Glue

### Directions:

In modern Voodoo, a mirror box has a selection of benefits. Essentially, it is a box that is mirrored on the inside. The objectives of this will hinge on why they are there.

Mirrors, aside from being sacred to Oshun, and to a number of points Boyuto, who is the Orisha of Illusion, capture and reflect a person's image. It can furthermore guard or strengthen, as the mirror itself has its own divine grace, knowledge, authority, wisdom, and natural characteristics. A great deal like crystals, they can be given an intention depending on their natural preferences.

Inside a box, it can safeguard the outside world from the box's contents by reflecting the energy of the item inside back to itself. It can catch an individual's image at the same time as making a request or prayer in order to program items such as crystals. It can help in stamping a talisman that is kept in a box upon its keeper. It can as well help to strengthen the power of an object.

The mirrors in a mirror box are numbered and organized, corresponding to their reason for being there. Their shape is also significant. Round mirrors are normally used for radiating energy, love and emotional issues. Diamond or square shaped mirrors are usually used for protection, suppression, and occasionally hexing when a curse is for justice or stopping someone from doing destructive things. Triangular mirrors or those set in a triangular



pattern are frequently used for power, fertility, and personality. Different individuals may have numerous ways of doing things, but these are usually the norm.

## Oshun Bath

### Items Needed:

½ teaspoon Cinnamon

½ teaspoon Nutmeg

1 ounce Florida Water

1 ounce Rose Water

1 ounce River Water

4-ounce Bottle

### Directions:

Combine all ingredients together in a bottle and mix well. Add to your bath intended to honor Oshun.

## Oshun Oil

### Items Needed:

30 drops Magnolia Essential Oil

18 drops Rose Geranium Essential Oil or Rose Essential Oil

15 drops Cinnamon Essential Oil

12 drops Sweet Orange Essential Oil

1 oz. Grapeseed Oil

Dried Rose Petals

Dried Patchouli

Dried Orange Leaves or Rinds

Directions:

Add one drop at a time. Blend in a base of grapeseed oil. Use Oshun Oil to honor the river goddess and draw love and prosperity to you. To improve prosperity, add dried orange leaves or rinds; to increase love, add rose petals and patchouli leaves to enrich passion.

Chango Love Spell

Items Needed:

6 Red Apples

Palm Oil

Honey

Cinnamon Powder

1 Red 7 Day Candle

Small Table

Red Tablecloth

White Plate

Directions:

Create a clean area in your home for your spell using a table with a red tablecloth where you will place Chango's image or statue. Write the individual's name six times on a paper bag and write your name directly on top of it covering their name. Spread some honey over both names and

place it on a white plate. Take the seven-day red candle and smear some honey with the cinnamon powder all over the candle. Light it, take the six apples, rub palm oil all over the apples one by one, and place them on the plate around the candle. After all of the apples are on the plate, pour the honey on top of all the apples in a circular rotation and then sprinkle the cinnamon powder on top of everything asking Chango to spark the passion between the people that are on the plate. Let it remain there for six days and after that take the plate and everything on it, to a palm tree that is near a river. On the other hand, a bushy wood area and leave it near a tall tree.

### Obatala's Calming an Individual

#### Items Needed:

White Eggshell Powder

Cocoa Butter

Soothing Balsam Oil

White Candle

Long White Ribbon

White Cloth

Pen or Pencil

Jar with Lid

#### Directions:

Set Obatala or a representation of him somewhere it will not be interrupted. You must measure out the ribbon approximately the height of the individual. With the ribbon, make eight knots from one end to the other while asking Obatala with every knot to calm the individual. You want to bless this person, clear their path and so on. Write the person's name with the pen or pencil after each knot. Place your knotted ribbon in the jar with the soothing balsam oil, and cover it with cocoa butter and white eggshell

powder. Light the white candle to Obatala and leave the jar covered with your white cloth until the work is accomplished.

Elegua Incense

Items Needed:

1/4 cup Myrrh or Benzoin

1/2 cup Aloes Wood or Sandalwood

1/4 cup powder Coffee

1-teaspoon Cardamom

1/8 cup powder Star Anise

1/8 cup Cinnamon Powder

1-teaspoon Clove Powder

1/4 teaspoon Red Pepper Powder

1/4 teaspoon Ground Black Pepper

Mortar and Pestle or Heavy-Duty Food Grinder

Elegua Oil

Directions:

On a Monday, collect all of your ingredients and position them on a plate, and pass them within the smoke of incense, asking Eshu to consecrate them.

Mince the resins completely. Pound them together with the mortar and pestle or use a grinder. Add the remainder of the dry ingredients, and make an effort to pulverize them as completely as you can.

Add the tobacco, and continue to pound. Then add the Elegua oil a few drops at a time, up until you obtain a somewhat damp, crumbling, type of tacky blend.

Place this into a glass jar, allowing it age in a dark, cool place for approximately three weeks when it is ready to use.

Burn incense on a piece of a lit charcoal disc in a fire safe container.

You can burn incense for him every Monday.

Elegua Oil

Items Needed:

3 drops Avocado Oil

3 drops Coconut Oil

1 pinch of Sugar

1 pinch of Coffee Grounds

Eye Dropper Light Rum

Directions:

Mix all ingredients and blend into almond oil as a carrier. Use this oil to clear obstacles from your life and to create opportunities.

To Bring Change into Your Life with Oya

Items Needed:

9 Cans Sardines

9 Pennies

A Wick Cut in Nine Pieces

A Cloth with Colors

Corojo Butter or Palm Oil

Honey

Dark Wine

Container

Directions:

Place your image of Oya somewhere where she will not be disturbed. Open each can of sardine. Remove the sardine, placing them in a container. You do not need the sardines but you want to keep the oil with the cans. Add some Corojo butter or palm oil, honey and dark wine to each of the cans. Place the cloth where Oya is in setting the nine cans in front of her image. Place a penny in each of the cans and the wick. Light each wick it and petition to Oya for the change you desire.

To Petition Chango

Items Needed:

Cornmeal

Cut Okra

Corojo Butter or Palm Oil

Tomato Paste

Salt

6 Small Bowls

Directions:

Bring a pot of water to a boil and cook the cornmeal until it becomes thick. Remove from stove. Add the cut okras into the pot of cornmeal stirring well. Add tomato paste and a little bit of salt to taste. Lastly, add Corojo butter or palm oil and mix. Place back on the stove and bring back to a boil. Once everything is cooked, remove from stove and divide the mixture into your six bowls. Take these bowls to a park or any area where there are plenty of palm trees. Set each bowl at six different palm trees while petitioning to Chango. If you reside in an area that does not have palm trees, you can take them to a wooded area and leave all of them around a tall tree. Once you return home, light a candle for Chango.

## Oshun Love Spell

### Items Needed:

1 Pumpkin

Dominating Oil

Patchouli Oil

Come To Me Oil

Controlling Oil

Honey

Cinnamon Sticks

5 Fishing Hooks

5 Egg Yolks

1 Magnet

Beer

A Picture of the Person

Yellow Ribbon

5 Yellow Chime Candles

5 Copper Pennies (Pre 1982)

1 Seven Day Yellow Candle

Yellow Tablecloth

Perfume

\*Optional : Paper bag

Directions:

Clean a space where you can set your spell so that it will not be interrupted. In the area, position a small table with a yellow tablecloth. Place on it an image or statue of Oshun. Set the yellow candle on the table and mist a little perfume on it as a result when you call her spirit, she is pleased.

Cut the top open of the pumpkin and hollow out of all the inside and remove seeds. Position the magnet inside the pumpkin, next the picture of the person you desire inside of the pumpkin. If you do not have a photo of the person, you can replace it by writing their name on a paper bag. Attach the five fishing hooks on the picture or bag with name to the base of the pumpkin.

Recite as drop five drops of oil into the pumpkin:

With the dominating oil, I dominate you

With the patchouli oil, I seduce you

With come to me oil, I bring you to me

With controlling oil, I control your heart



Without breaking the yolks, place them inside the pumpkin, followed by the cinnamon sticks, honey and some beer. Once this is completed, set the top back on the pumpkin. Bind the yellow ribbon about the pumpkin and make five knots to close the spell. Light one yellow chime candle on top of the pumpkin, ringing the bell and make your request to Oshun what it is, precisely, that you want. For the next five days, continue to light the candles on top of the pumpkin. On the fifth day, take the pumpkin to the river and leave Oshun five copper pennies as a fee.

\*I am going to say that I do not believe in controlling a person. What is meant to be will be. You know how Karma can be and I have felt it.

### Pumpkin Pie for Oshun

#### Items Needed:

##### The Crust

1 1/4 cups All-Purpose Flour

1/4 cup Non-Salted Butter, melted or Solid Shortening, cold

1/4 cup of Iced Water

1/4 teaspoon Salt

#### Directions:

Make pie crust by combining the flour and salt. Cut the shortening into the flour/salt. Add the cold-water one tablespoon at a time. Mix dough and repeat up until the dough is moist enough to hold it together.

Form dough into a ball with your lightly floured hands. Using a lightly floured board, roll the dough out to about 1/8 inch thickness. With a sharp knife, cut dough 1 1/2 inch larger than a 9-inch pie pan turned upside-down. Roll the dough softly around the rolling pin and transfer it right side up onto the pie pan. Unroll, sliding dough into the bottom of the pie pan.

It is important to bake the crust for about 10 minutes using pie weights to keep the pie crust from puffing.

### The Filling

2 Eggs

2 cups Steamed and Mashed Fresh Pumpkin

$\frac{3}{4}$  cup Brown Sugar

1  $\frac{1}{2}$  cup Evaporated Milk

2 tablespoons Melted Butter

$\frac{1}{2}$  teaspoon Salt

$\frac{3}{4}$  teaspoon Cinnamon

$\frac{1}{2}$  teaspoon Ground Ginger

$\frac{1}{8}$  teaspoon Ground Nutmeg

Directions: Preheat oven to 400 degrees F.

Beat pumpkin in a large bowl with evaporated milk, eggs, brown sugar, cinnamon, nutmeg, ginger, and salt in a stand or electric mixer. Mix well, creating a smooth mixture. Pour into your readied crust. Bake for 40 minutes or until you can insert a toothpick in the center and it comes out clean.

### Ochosi's Roasted Sweet Potato Fries

Items Needed:

3 medium sweet potatoes

Salt

Sugar

Palm oil

Paprika

Large bowl

Cookie sheet

Directions:

Preheat the oven to 450°F.

Peel sweet potatoes, cutting the ends off. Next, cut them into wedge shapes about the size of dinner fries. Place these in a large bowl and season them with salt, a pinch of sugar, palm oil and paprika. Toss them using your hands to be sure they are lightly coated with the oil and the flavorings. Spread the sweet potato wedges out on a cookie sheet in a single layer. Bake them in the oven for 25 to 30 minutes, turning them over halfway through the cooking time. Remove them from the oven and let them cool. Place them in a large bowl and give them to Ochosi as a cooked offering. Remove sweet potatoes after a suitable amount of time and get rid of them in natural surroundings as decided by means of insight.

Yemaya's Sweet Three Milk Cake

Items Needed:

2 cups Whole Milk

1 1/2 cups All-Purpose Flour

2 cups White Sugar (split as 1 cup and 1 cup)

1 teaspoon Baking Powder

1/2 cup Margarine or Unsalted Butter

5 eggs

1 ½ teaspoon Vanilla Extract (split as 1 teaspoon and ½ teaspoon)

1 14 ounces can Sweetened Condensed Milk

1 12 ounces can Evaporated Milk

1 1/2 cups Heavy Whipping Cream

9x13 inch Baking Pan

Baking Spray

Directions:

Preheat oven to 350 degrees F.

Grease and flour your 9x13 inch baking pan. Sift flour and baking powder together and set aside. Cream margarine or butter and one cup sugar together until fluffy. Add the eggs and the ½ teaspoon vanilla extract. Beat the mixture well.

Add the flour mixture to your butter mixture 2 tablespoons at a time; mix until well blended. Pour batter into a prepared sprayed pan. Bake at 350 degrees F for 30 minutes. Prick cake a number of times with a fork.

Combine the margarine, whole milk, and evaporated milk together. Pour over the top of the cooled cake.

Whip the whipping cream, the remaining 1 cup of the sugar, and the leftover teaspoon vanilla together until thick and spread on the top of the cake. Be certain to keep the cake refrigerated.

Oshun's Butternut Squash Soup

Items Needed:

3 cups Peeled and Cubed Butternut Squash

2 cups Chicken Broth

½ Minced Vidalia Onion

2 tablespoon Margarine or Butter

¼ cup Cream

¼ cup Applesauce

½ teaspoon Onion Powder

½ teaspoon Parsley

¼ teaspoon Ground Sage

Pinch Ground Cinnamon

Pinch Ground Nutmeg

Salt and Pepper to taste

2 Sauce Pans

Garnish

Pumpkin Seeds or Sunflower Seeds

Sage Sprig

Directions:

Melt butter in a saucepan over low heat. Place minced onion in a pan and simmer until they start to lose their color. In the other pan, put in butternut squash and cover it with water. Bring to a boil and cook until the butternut squash is soft and tender. Drain, mash then add it to a pan with onions. Add applesauce, chicken broth, and the spices. Combine completely and to simmer continuously over low heat for about ten minutes, stirring from time to time. Take away from heat, mixing in cream, and add salt and pepper to

taste. Serve with pumpkin seeds or sunflower seeds and a sprig of sage as a garnish.

## Ogun's Creamy Potato Pork Chops

### Items Needed:

6 pork chops

1 20 ounces package Frozen Hash Brown Potatoes, thawed

1 10.75 ounces can Condense Cream of Celery Soup

1 1/2 cups French Fried Onions, to be divided

1 cup Shredded Cheddar cheese, to be divided

1/2 cup Milk

1/2 cup Sour Cream

1 tablespoon Vegetable Oil

Salt and Pepper to taste

Large Skillet

Medium Bowl

9x13 inch Baking Dish

### Directions:

Preheat oven to 350 degrees F.

In a large skillet, heat oil over medium-high heat. Add pork chops and sauté until browned. Remove from skillet and place on paper towel to drain.

Mix in a medium bowl, condensed soup, sour cream, milk, salt, and pepper. Stir in potatoes, 1/2 cup onions, and 1/2 cup cheese. Combine and spread the mixture on the bottom of baking dish. Position pork chops over the potato mixture.

Cover the dish and bake for about 40 minutes, or up to inside temperature of the pork has reached 145 degrees F. Remove the cover; top with remaining onions and cheese then continue to bake uncovered for five more minutes.

### Yemaya Coconut Fish

#### Items Needed:

1 pound Whitefish Fillets

1/2 cup Dry Bread Crumbs

1/4 cup Chopped Mixed Nuts

1/4 cup Shredded Coconut

1/4 cup Prepared Brown Mustard

1/4 cup Mayonnaise

1 teaspoon Granulated Sugar

1 teaspoon Salt

1/2 teaspoon Cayenne Pepper

Cooking Spray

Small Bowl

Medium bowl

Medium Baking Dish

Directions:

Preheat oven to 375 degrees F.

Lightly grease a medium baking dish. Mix brown mustard and mayonnaise in a small bowl. Mix in a medium bowl, shredded coconut, chopped mixed nuts, dry breadcrumbs, cayenne pepper, sugar, and salt.

Dip fish in the mustard mixture in the small bowl, followed by the breadcrumb mixture in the medium bowl. Position coated fish fillets in the prepared medium baking dish. Bake for 20 minutes or until fish can be easily flaked with a fork.

### Oshun Honey Pound Cake

Items Needed:

1 cup (2 sticks) Butter, softened

1 1/3 cups Sugar

1/4 cup Honey

5 large Eggs

2 teaspoons Vanilla Extract

1 3/4 cups Flour, sifted

1 teaspoon Baking Powder

1/2 teaspoon Salt

Directions:

Preheat oven to 325 degrees F.

Lightly oil a 6-cup loaf pan. Beat the butter, sugar, and honey together using a mixer set on high until very light and fluffy—about 3 minutes. Beat in the



eggs, one at a time. Add the vanilla extract. Add the flour, baking powder, and salt and beat until smooth.

Spoon into the prepared pan and bake until a skewer inserted into the center of the cake comes out clean—about 1 hour. Cool 15 minutes before unmolding.

## Chapter Eleven: Orishas in the Home

Altars or shrines are set up for several of reasons. They can take up a corner of an area or large enough to take up an entire room. It can be outdoors or small enough to fit into your bag, backpack or your pocket. They can be decked out with items and décor or informally decorated, boasting simple mainstays, flowers and candles. It is your belief that can bring your altar together. Your belief in what is not seen or heard. Setting up an altar is a means to develop your belief. It presents you with a physical space to go to focus yourself and concentrate on your spirituality.

You are establishing a commitment when you set up an altar to nurture and increase the connection you have encouraged between yourself and your beliefs. The initial step in creating your altar is determined on its purpose. Meditate before launching on your progress to establish your altar on these questions. Think about the parts of your spirituality or belief that speak to you deeply. Which god or gods do you notice yourself drawn to? What facets of your life would you like to change or develop?

If you do not have an altar to be used only for work with the Ancestors, each Orisha should have a place in your home. Here are some suggestions:

Elegua: Behind Front Door

Yemaya: Living Rooms

Oshun: Kitchen, Bedroom

Chango: Fireplace Business Desk

Obatala: Living Room

Ogun: Behind Front Door

Oya: Library, Office

## Chapter Twelve: Orishas Days Through The Week

### Everyday Offerings

For the purpose of everyday rituals, you should have a candle holder, an incense burner, and a cauldron or pot, if possible. Additionally, some may choose to include a platform or stand for small blood sacrifices. If this is some that you cannot handle, it's okay. Just do the best that you can. It is all right to be not only original, but also imaginative so long as you keep to various etiquettes.

Typically offer to Elegua first except for blood offerings. Unless it is a blood tribute, Elegua is to be satisfied first because he clears the path for us to communicate to and be spoken to by other divinities and spirits. If you do not go through him first, you may misinterpret what is being expressed to you, or you may open yourself to harm or deceit by beings that focus in illusion. Opening up to the spirit world without Elegua makes you exposed. This is something you do not want to ignore.

Although any day is a suitable day to stay in contact with any Orisha, some days have a distinct feel to them, and these have an emotional impact on the way we make contact with. It furthermore helps to remember all of the Orishas you know of if you have a plan for daily practices. The way they have practiced well over hundreds of years has survived the ordeal of time in keeping people aware and getting things completed.

Different areas and groups have different days of the week they believe to be best. If your beliefs have a different agenda, you should adhere to that unless it feels wrong to you or if an Orisha has directed you to modify the day for your own practice. Some beliefs also have a monthly plan or lunar schedule.

Below, you will find a typical weekly schedule for your use.

Sundays: Obatala, Orunmila

Mondays: Elegua, Exu, Eshu, Ochosi

Tuesdays: Ogun, Ochosi

Wednesdays: Ogun, Babalu-Aye, Ochosi

Thursdays: Obatala, Orunmila, Ifa, Orula, Oldumare, Olofin, Olorun

Fridays: Chango, Oya, Oba, Babalu-Aye

Saturdays: Yemaya, Oshun

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Practical Magick

Wiccan Basics

Candle Magick

Wiccan Spells

Love Spells

Abundance Spells

Moon Magick

Creating Your Own Spells

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Yoga for Beginners

Yoga For Stress

Yoga for Weight Loss

Yoga for Flexibility

Yoga for Advanced Beginners

Yoga for Fitness

Yoga for Runners

Yoga for Energy

Yoga for Your Sex Life

Yoga to Beat Depression and Anxiety

Yoga for Menstruation

Yoga to Detox Your Body

Yoga for Back Pain

Standalone

Wiccan Series Collection One

Wiccan Series Collection Two

Gypsy Magic

Watch for more at Monique Joiner Siedlak's site .

About the Author

Monique Joiner Siedlak is a writer, witch, and warrior on a mission to awaken people to their greatest potential through the power of storytelling infused with mysticism, modern paganism, and new age spirituality. At the young age of 12, she began rigorously studying the fascinating philosophy of Wicca. By the time she was 20, she was self-initiated into the Craft, and hasn't looked back ever since. To this day, she has authored over 35 books pertaining to the magick and mysteries of life. Her most recent publication is book one of a Wiccan series entitled "Jaeger Chronicles."

Originally from Long Island, New York, Monique is now a proud inhabitant of Northeast Florida; however, she considers herself to be a citizen of Mother Earth. When she doesn't have a book or pen in hand, she loves exploring new places and learning new things. And being the nature lover that she is, she considers herself to be an avid animal advocate.

To find out more about Monique Joiner Siedlak artistically, spiritually, and personally, feel free to visit her official website at [www.mojosiedlak.com](http://www.mojosiedlak.com)

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