

Planet Voodoo's Applied Magick Handbook Series

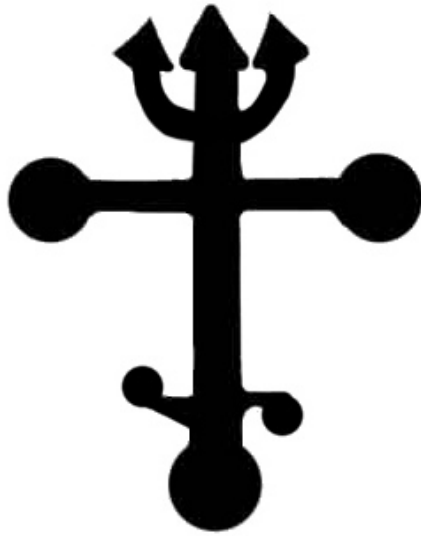
EXÚ

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An informational and instructional guide for invoking the
Divine Transformational Power of Exú

Denise Alvarado

2010
The Mystic Voodoo, P.O. Box 313,
West Liberty, IA 52776 USA



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The Big Book of Mystical Chants

The Hoodoo Psalter:

The Psalms and their Magickal Uses in Hoodoo and Conjure

A Pictorial Guide to Voodoo Dolls

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ABOUT THE PLANET VOOODOO APPLIED MAGICK HANDBOOK SERIES

Perhaps more so today than ever before, people are simultaneously searching for meaning in their lives and grasping for some sort of control over their futures. It should come as no surprise that many look to magick as a means of gaining this control.

But what is “applied magick”? Applied magick refers to the practice of practical magick in the real world. It speaks to seeking metaphysical means for improving all areas in a person’s life on all levels – mind, body, and soul. Applied magick can have numerous positive benefits, the least of which is a sense of empowerment and a belief in oneself to create change for the better.

Magick can be used to improve one’s relationship with self and others, as well as with the universe, Mother Earth, and the Divine. It provides a vehicle through which we can touch the taproot of universal order and archetypal consciousness and as a result, be the directors of our own fates.

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PREFACE

This handbook is written for the uninitiated. It does not describe the rituals and procedures that are required of initiates. The information provided in this guide is meant to assist the reader in understanding the complex deity and related family of deities known as Exú. It is not a substitute for formal initiation into any of the African-derived traditions, nor is it a substitute for formal divination. The information provided is for educational purposes only. It is not meant to endorse the practice of magick in any negative form. Please use your knowledge responsibly!



Exú Voodoo doll by the author.

CHAPTER ONE: THE ORIGIN OF THE DIVINE TRICKSTER

Exú (Ey-shu) is one of the most well-known spirits (orishas) of the Yoruban religion and related African-derived traditions. Exú is a powerful spirit who functions as Divine Messenger and Gatekeeper to the Spirit World. He sits at the Crossroads offering choices and possibilities to humankind. Exú represents balance: day and night, old age and youth, black and white, construction and destruction. He encompasses male sexuality, strength and fertility, and is privy to the mysteries of life and death. Exú is the lord of chaos and trickery, and the keeper of the life force/energy (ashé). Nothing can be accomplished in the human world or the spirit world without the permission of Exú. He is translator and bridge between humans and the natural world - the sacred and the profane. Every living thing has a personal Exú.

Exú goes by many different names among the African-derived religions. For example, he is known as Eshu in the Orisha-Ifá system of the Yoruba, as well as in the Candomble, Santeria and Lukumi religions. He is known as Papa Legba in Haitian Vodou and New Orleans Voodoo. In Cuba he is called Elegua, and in West Africa he is known as Esu. In Palo Mayombe, he is known as Lucero. He is

sometimes likened to the Catholic saints Saint Anthony, Saint Michael, or Santo Niño de Atoche.

In the Afro-Brazilian tradition commonly referred to as Umbanda, Exú are considered a family of spirit-deities. It is believed that Exús are the spirits of people who were considered to be either frightening, very well educated, or experts in a given field when they were alive. Exú Meia-Noite, for example, is said to be the spirit of a great doctor who knows all the secrets to healing.

In addition, Exú functions as Door Opener. He can remove obstacles and open the doorway to new opportunities. As Divine Messenger, Exú sees all and is all-knowing. He knows good and evil, and can be equally cruel and generous. However, his actions are always justified and logical and never random. He also has a very close relationship to the Orisha of divination, Orunmila (Orunla). He is the master of the buzios, a form of divination that uses cowrie shells. At the same time, Exú does not need an oracle to be able to foretell the future.

As Master Magician, Exú is knowledgeable and capable of doing black or white magick. He knows all the formulas and spells. In fact, his spells and talismans are so powerful that it is said that they are impossible to destroy. He can be invoked to do manipulative magick, but only by those foolhardy enough to try.

The first Europeans who came in contact with the cult of Exú of Yoruba in Africa perceived him as a deity with a double identity. Because of his altars and fetish representations as a god with a huge

penis, he was likened to the phallic Greco-Roman god Príapo. Because of the mythology associated with Exú that characterizes him as one who opposes socially accepted rules of behavior (as trickster), as well as his Westernized eyes and horns, he was seen as a demonic entity. The Christian missionaries syncretized him with all things representative of the Western devil and believed him to be evil, perverse, and wicked. The early writings of travelers, missionaries, and other observers who had been in Fon or Yoruban territory between the eighteenth and nineteenth centuries proved to have a devastating impact on the perception of Exú in the Western world. Because they were written from the Christian perspective, they were inaccurate, prejudiced, and ethnocentric.

There is a logical reason for depicting Exú with a large penis, however. According to Yoruba and other traditional African cultures, nothing is more important than having numerous offspring and so it is necessary to have many wives and a regular sex life. Having many children guarantees the collective survival and perpetuation of the people, as well as the clans, cities, and ancestors. Hence, Exú is the protector of sexual intercourse, the act that generates children and guarantees the continuity of the people and the eternity of humankind. This concept of prolific reproduction and sexuality is so important that the phallic symbol was made explicit.

Unfortunately, the huge penis and encouragement of sexuality helped shape the dangerous image of Exú by the Christians. When the orishas became syncretized with the Catholic Saints, many of their

original attributes were lost. Considered to be the Devil, Exú lost the splendor of his enormous penis and gained horns, red-skin, and a pitchfork. His female counterpart Pomba Gira also gained horns and red skin, and is depicted as a prostitute who wears furs, sequins, and a gold necklace. Because of this imagery and because Exú controls the essence of every living thing, he is seen as powerful, dangerous, amoral, and downright demonic.

On the contrary, Exú is neither an evil spirit nor a demon, despite his continued portrayal as such. The Western stereotype of Exú stems from a fundamental misunderstanding of the sacred role of the trickster in non-Christian cosmologies. In most traditional cultures, the trickster archetype embodies a sacred role as teacher. The trickster raises awareness of the interrelatedness and interconnectedness between humankind, the natural world, and the spirit world. Exú teaches us that no one is an island unto themselves; he humbles us through his trickery regarding this absolute truth. He watches us as we walk through life and when we become too arrogant, he is right there to throw a wrench in the works and bring us back down to earth.

For example, one Yoruban story talks of Eshu walking down the road one day, wearing a hat that was red on one side and black on the other. Sometime after he departed, the villagers who had seen him began arguing about the color of his hat. Was it black or was it red? Those on one side of the road were only able to see the black side of his hat, while the villagers on the other side were only able to see the red half of his hat. As the argument became increasingly heated, Eshu

returned to clarify the mystery. He taught the villagers that a person's perception of reality is subject to their individual perspective, and thus, one can be easily deceived. In another version of this tale, the two villages engaged in a violent argument about the color of his hat to the point of killing each other. Apparently, Eshu laughed at the result, saying "Bringing strife is my greatest joy".



"Priapus with Caduceus", a character with the beard and giant erect phallus of Priapus is walking away with the caduceus and winged sandals of Mercury. Anonymous fresco in Pompeii, between 89 BC and 79 AD. Museo Archeologico Nazionale (Naples), Italia.

As trickster, Exú is sometimes depicted as performing everything in reverse. As such, his worshippers will often ask for the opposite of what they seek. He apparently hates rigidity and looks

favorably upon those who can reinterpret reality in fresh and passionate ways.

Perhaps the most distinguishing characteristic of Exú is his transformative power. He is the one that has the power to break tradition, to question the rules, to breach the norm, and to promote change. Exú is particularly honored because of his role as Messenger to the Gods, which allows him to move freely among all of the domains of the Orisha. Consequently, he is not considered to be an actual Orisha. Instead, he embodies the essence of all of the Orishas and his power is immeasurable. Without Exú, none of the Orishas can manifest their power.

CHAPTER TWO: EXÚ IN DIFFERENT CULTURES

The veneration of Exú is widespread in the New World, as well as in Africa, and he is worshipped under many different names and attributes. For example, Eshu-Elegba in Cuban Lukumi tradition has 101 different roads, or manifestations, while there are about 10 common manifestations in Brazilian traditions. Although he goes by many names and manifests in different forms for different purposes, it is important to understand that they are not one and the same; each is a separate entity unto itself and should be treated as such. Some of the legends and creation stories illustrate the multitude of ways in which Exú is perceived.

In one story, it is said that Exú was the first son of Iemanjá and Oxalá. He was very mischievous and liked to play tricks on everybody. He made so much mischief that he was told to leave home. When he left, his absence was felt, and the world suffered much misery and devastation and many droughts and epidemics. The people consulted Ifá, which revealed that Exú was angry because nobody remembered him in the ceremonies and he was forgotten. They were told that in order for all of the misery to stop, they would have to start making the necessary offerings to Exú first in any ritual. In return, Exú was told

that must obey all of the Orishas and not continue to make life miserable for everyone.

According to the Bantu Creation story, Exú was created by Nzambi, the Creator God. Nzambi exists in everything and controls the universe through his appointed Spirits. In the beginning only Nzambi existed. When he was ready to create, millions and millions of pieces of matter swirled around him counterclockwise until Ngombe was born. Ngombe is the universe, the planets, the stars and all physical matter. Nzambi then created movement, and the matter that he had created began to change and drift apart. So, he decided to create a being that could traverse the Universe and mediate between matter and space. Nzambi focused on a fixed point and gave life to a being who was simultaneously man and woman, a manifestation of the nature of Nzambi, called *Exú-Aluvaiá*.

According to another legend, Exú-Aluvaiá was given seven gifts by Nzambi (Ventos, 2008):

1. He was given the key that opens limits and allows him to travel freely between space and matter, light and dark, hot and cold, etc.
2. He was given free will to choose between good and evil.
3. He was given the knowledge of all things, the ability to remember everything he saw and heard, and the ability to gain wisdom through his own experiences as well as from the experiences of others.

4. He was given the power of transformation and the ability to change the matter that was created by Nzambi.
5. He was given the ability to see the past, present, and future of everything and everyone, with the exception of his own future.
6. He was given the intelligence to understand all creatures, high, low, and in-between.
7. He was given the power to multiply himself, to create other beings like himself only lower in powers and faculties. He was warned to be extremely careful with this gift because once he was divided he would no longer be able to unite himself. Only Nzambi holds the key to that mystery.

In Quimbanda, Exús are believed to be the souls of dead men who died unclean deaths, chained to the evil, and devoted to helping people with earthly desires and concerns of the living. They make manifest the desires of people, regardless of whether those desires are pure or impure. It is said they are associated with all acts of evil; however, evil in this sense refers to matters of the flesh and material desires.

According to Quimbanda, everyone is born with a personal Exú and/or Pomba Gira (Exú's female counterpart). These Exús and Pomba Giras can be likened to the concept of Guardian Angels in that they exist to guide and protect us. However, Exús and Pomba Giras are connected to the individual's shadow side, the part of the psyche no one wants to see or make known to others. They can be evoked for beneficent or maleficent purposes, depending on the energy of the individual or group evoking them. They tend to be bound to the

material world. For this reason they are sometimes compared to the concept of fallen angel, or incorrectly identified as demons.

The important thing to remember is that there is not just one Exú with a certain set of traits. It seems that Exú's image as a spirit is quite malleable and tends to manifest according to a person's perception and intent. According to Fanthorpe and Fanthorpe, for example:

Those who regard him as evil will find that he manifests himself to them in a negative way. Those who regard him as benign and supportive will encounter him as an ally and sponsor. Those who conceive of him as something non-aligned – like the laws of natural science – will find him to be neutral. (Fanthorpe & Fanthorpe, p. 242).

According to one practitioner of Condomblé, Exú is referred to as the Slave because he works at the bidding of the practitioner. As the Master of Sorcery, he works spells and performs favors, but he must be paid to do so. If he is not paid, or if he is not satisfied with the manner in which he is paid or what he is paid, he can wreak havoc for the one petitioning him (Sansi, 2007).

Below is a list of some of the many names, manifestations, and characteristics of the various Exús:

- **Exú Meia-Noite** is a great doctor who knows all of the secrets to healing. Like all spirits, Exú Meia-Noite has his personal favorite food, items, colors, and animals that you can draw

from to make offerings to him and set up his altar. He likes red and black candles, steak cooked in olive oil, popcorn, rum, and cigars. His sacred hour is 12:00 (either mid-day or mid-night). His numbers are 3 and 21. All of the above ingredients can be offered to him at the gateway to a cemetery or at your home altar. His common sacrifice is a black chicken or rooster. Exú Meia-Noite commands a legion of seven other Exús who can also be summoned via his call. These are:

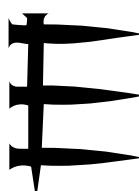
1. **Exú Mirim:** works with issues relating to women, children, and marriage.
 2. **Exú Pimenta:** works with issues relating to love.
 3. **Exú Male:** this is the Exú of Magick and witchcraft.
 4. **Exú das Montanhas:** rules over the mountains and the waters.
 5. **Exú Ganga:** works with issues concerning justice, vengeance. He can kill as well as save.
 6. **Exú Caminaloa:** said to be one of the most powerful Exús, can cause madness in a person in less than 24 hours.
 7. **Exú Quirombo:** works with issues concerning women, particularly women who have fallen on to a "bad path".
- **Exú de Quimbanda** originated among the people of Angola and can be paid to perform many tasks and deeds at the request of the practitioner. He is a Kingly Spirit. Exú de Quimbanda is

a Nkuru, a spirit of the forest He likes red and black, can be fed on the road, and is very tricky.

- **Exú Gerere** In Quimbanda, this Exú, along with Pomba Gira Maria Padilha, heads the Nago Society of Exú that guards the secrets and mysteries of Necromancy and African witchcraft and magic as practiced in Africa and Medieval Europe.
- **Exú de Candomble:** is an Orisha who cannot be bought or controlled. He must only be petitioned. Exú of Candomble is a universal elemental spirit, the spirit of the crossroads and the divine messenger. He likes red and black, can be fed on the road, and is very tricky.
- **Eleggua:** Ellegua is another name used among Lukumi for Eshu.
- **Legba:** In Vodou, Papa Legba is the intermediary between the divine and humanity, while **Kalfu** is his Petro manifestation.
- **Lucero:** In Palo Mayombe, Lucero is the Spirit of balance and guidance through paths.
- **Esu:** In Yorubaland, this is an energy that rose out of the Yangi (sacred red rock) and allows people to communicate with the Irunmole, Orisa, Orunmila, and so on. He is the oldest Esu.
- **Exú Cigano de Garito – Exú the Gypsy of the Casino:** This is the Exú that works with the sacred gambling house.
- **Exú Tranca-Ruas:** In Umbanda, this Exú works in line of Ogum in that he is a guardian and protector of the floor of the

temple and participants in ritual, and represents all of the Orisha.

CHAPTER THREE: DEVELOPING A RELATIONSHIP WITH EXÚ

 Exú is placed first among the Orisha of the Yoruba in West Africa and his name literally means “Owner of the Head”. Prior to every ritual or ceremony, an offering should be made to Exú to insure its success. The original purpose for petitioning him first was so that he could open the door to the other orishas and bring them the offerings and requests of the people and to bring answers in return. Due to the heavy influence of Christianity on the image of Exú, some traditions have adopted the belief that offerings are made to appease his trickery and scheming, and to pay him to refrain from confusing people and being a nuisance. Whatever your belief, approach Exú with love and respect and you will be transformed forever!

Because Exú is a powerful spirit that should be respected regardless of your personal beliefs, he must be provided a special place in your home where you can place some of his favorite things near him. Traditionally he is placed behind the front door of the home where he can watch over all who enter and exit the home. He is also kept outside the front door in the form of a cement lump with a nail in

the center of the head and cowries for eyes and mouth. Here he guards the home and the people in it.

Once you have decided to serve Exú, he becomes part of your family. He is not a simple entity that is conjured up and dismissed when you are through with him. Your relationship with Exú will be for a lifetime, so think very carefully before working with him. Are you able to feed him and make the appropriate offerings on a continuous basis? Are you willing to decorate his altar with his favorite things and maintain it? Will you remember to pay him for his services? Exú will not work without payment, and forgetting to pay him can result in dire consequences. He is a trickster and teacher, after all.

Following is some important information about Exú that you should know in order to serve him correctly.

Areas of Influence

Messages and all communication, crossroads, doorways (physical and spiritual), keys, sex, cemetery gates, children and protection

Ileke (Beaded Necklace)

Three red beads alternating with three black beads.

Offerings

All though Exú will consume almost anything, some of his favorite things are: epo (palm oil), oti (rum or gin), smoked fish, obi (coconut), orogbo (bitter kola nut), cigars, yam, oyin (honey),

chocolate, sugar cane liquor, and all sorts of candies. He likes to eat hot foods. Pepper Rum is one of his favorites. To make it, empty a bottle of rum and fill it with hot peppers. Put the rum back in (as much as possible). Let it stand for three months. DO NOT DRINK!

Colors, Numbers, and Day of the Week

His colors are red and black, sometimes with white, depending on the path. Monday is his day, since it's the first day of the week. Friday is also good for spellwork. His numbers are 3 and 7.

Herbs and Plants

The following list of herbs and plants that correspond to Elegua from the Lucumi tradition. The names are in Spanish because that is how they are sold in the botannicas. If you want to know their English names, then look up the scientific name that is provided.

Abre Camino: Used for opening doors and roads of travel, and opportunity. Keep a small amount in your pocket when traveling.

Escoba Cimarrona *Abutilum trisulcatum* : hang the branches of this plant behind your front doot to make a troublesome spirit leave your home.

Espartillo *Sporobolus*: Steep the leaves in hot water and soak feet to sooth tired feet.

Yerba Hedionda *Cassia occidentalis*: Use this herb for stomachaches, colitis, intestinal, and colon cleansing.

Piñon Botija *Curcas curcas*: Used to thwart evil and negativity and also

protects from the same. You can take two leaves in a cross form and wear them in **your** shoes for protection on the road. As a floor wash, it can be mixed with salvia, basil, yam, epo, and ginger to wash doors, and protect the home against witchcraft.

Piñon Lechoso: Used to counteract love potions.

Raspa Lengua *Cosearia hirsuta*: When combined with cascarilla, cinnamon, and refined sugar, it can be used against gossip.

Masturzo *Lepidium virginicum*: Good for the kidneys, liver, and high blood sugar. It is also an ingredient in an attraction perfume. Take some of the herb and caress it lovingly three times, talk to it sweetly, and then touch your face with it before dawn. Then combine with valerian cologne, zun zun, and the dust of a lightning stone; they don't stay single for long after using this powerful perfume.

Espuela de Caballero *Jacquinia Aculeata*: The bark and stems are placed on cavities to soothe the pain; also used in powerful cleansings.

Cayaya *Tournefortia bicolor*: Used as a blood detoxifier. To purify your home against illness, the fermented bark and stems are sprayed in a home where someone is ill.

Caobilla de Sabana *Rondeletia stellata*: Used in a salve to soothe insect bites, pricks from thorny plants, and small cuts.

Saints/Entities

Santo Niño de Atoche or Holy Infant of Prague, Saint Anthony of Padua. St. Benito, St. Martin of Porres, the devil (Umbanda)

Exú, Divine Trickster

Feast Days

Feast Day for Ellegua in the Lucumi tradition is the day of St. Anthony, June 13th

Feast Day for Eshu is the day of St. Benito, August 24th

Health Issues

Exú can be petitioned for help with liver problems and migraines.

Points of Nature

Crossroads, streets at night time, cemeteries, beaches, and forests, all during the nighttime.

Stones

Ruby, Black tourmaline, Onyx, Jet, Mahogany Obsidian, Rubies, black pearls

Metal

Iron

Planet

Mercury

Element

Fire

Chakra

Sacral

Developing a Relationship

Greeting

Laroiê Exú, Exú, and Exú Amogibá

Animals

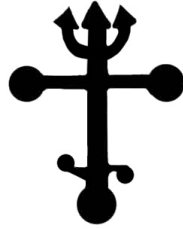
Dog, Black Hen, Coyote, raven, snakes, Rottweilers and Doberman

Pinchers, pigeons, roosters, goats, sheep, and bulls

Incompatibilities

Milk, White Foods, Salt

CHAPTER FOUR: SYMBOLS OF EXÚ



To invoke the power of a particular Exú, you can use drawings, talismans, or Pontos Riscodos. Think of them as keys to opening the doors for connecting with and communicating with a particular Exú. The act of drawing the talisman is an invocation in and of itself. Draw these talismans on the ground with chalk before Exú's altar.

Talisman of Esu

In Yorubaland, Esu is an energy that rose out of the Yangi (sacred red rock) and allows people to communicate with the Irunmole, Orisa, Orunmila, and so on. It is the oldest Esu. All Esu live in consecrated sacred rocks.

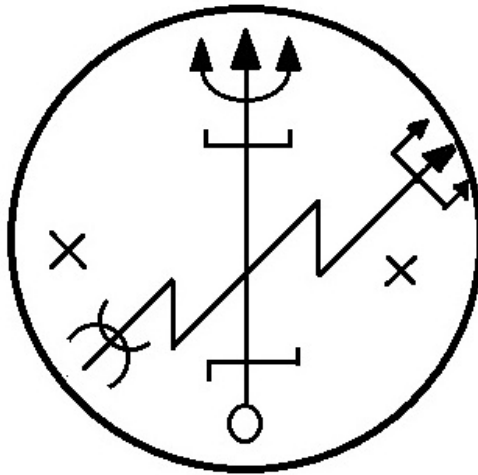
To create a magnetic talisman to invoke the power of the Divine Messenger, you can use the abstract manifestation of Esu as it is expressed in the Odu Ose ‘Tura, which appears as follows:



This is the symbolic representation of the energy pattern that incarnates Esu.

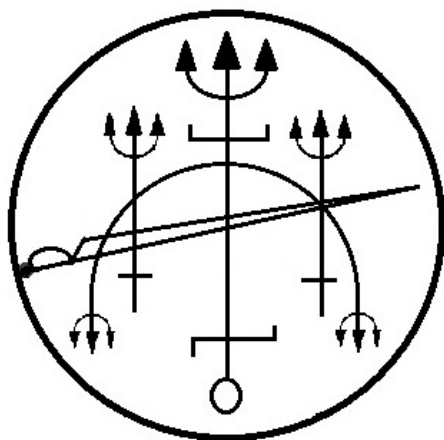
Talisman of Exú Maria Padilha

Maria Padilha, whose name means Queen of Fire, is an entity of light that works for good. She lived a long time ago in France, and was the madam of a house of ill repute known as Cabaré. All the men she had, in each of her seven incarnations are with her in the spirit world. There is a prophecy that says that in the year 2000, Maria Padilha, queen of the queens, will step on the Orixás. The Orixás will worship her since her mission is to convert the man that she loves (Lucifer, angel of darkness) to the world of light. They will enter the house of God dressed in white. She will sit alongside Jesus and he at the feet of Christ. Maria Padilha will save 7000 souls and will give 7000 to the flames of hell.

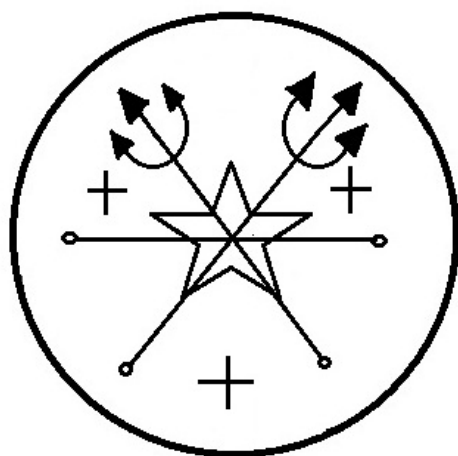


Talisman of Exú Meia-Noite

Exú Meia-Noite commands a legion of seven other Exús who can also be summoned via his call. He is a great doctor who knows all of the secrets to healing.

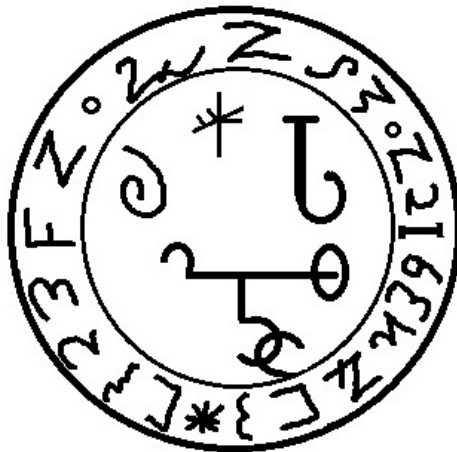


Talisman of Exú Rei




Talisman of Exú Rei da Sete Liras

Below is a symbol for one of the three highest Exús of Quimbanda, *Exú Rei da Sete Liras*. The symbol is derived from the *Grimorium Verum* (The Grimoire of Truth) a book on magic that was written in the 18th century.



CHAPTER FIVE: SONGS AND INVOCATIONS TO EXÚ

 here are a number of invocations that can be used for the Exús. Please note that the translations provided are not optimal but are given simply as a means of giving the reader an understanding of the basic idea of the incantations.

Translations were obtained from the WorldLingo free online translator. Most of the following incantations are in Brazilian Portuguese.

Here is an invocation to Exú:

Senhor das sombras, da luz, das auras e da aurora
senhor que nada peço, imploro!
Que meus passos
sejam protegidos
que meus olhos
que a tudo assistem
possam ter a sua
força e soberania!

Exú, Divine Trickster

Approximate translation:

Gentleman of the shadows, of the light, of the breeze, and the dawn
I implore!
That my steps are protected,
That my eyes,
That everything
Can have its Gallows and sovereignty!

Here is an invocation used for all the Exús:

Unha grande,
Braso forte,
Todos Exús vem,
Trazendo a sorte.

Approximate translation:

Great nail,
Strong ember,
All Exús come,
Bringing the luck.

This is the invocation for Exú Mirim:

O meu senhor das almas,
Nao fasas poco de mim,
Eu so tao pequenino,
Eu e Exú Mirim.
No alto das 7 serras,
Eu botou minha capana
Sarava minha Quimbanda,
Vem chegando seu sete,
Montanha (3 times).

Approximate translation:

Oh my gentleman of the souls,
Not fasas well of me,
I am only so small,
Exú Mirim and I.
In the high one of the 7 mountain ranges,
I Quimbanda my purse
capana Sarava mine,
It comes arriving its seven,
Mountain

The following is the invocation used for Exú Curado (healing):

Em terreiro de Umbanda,
Exú vem Sarava,
Se Preto Veio e Doto,
Eu e Exú Curado.
Deus Meia Noite,
Na Encruzilhada,
Seu Meia Noite vamos trabalhar.
Todo Mundo quer,
Mas so a Umbanda e que aguenta,
Chega, chega no terreiro,
Chega, chega Exú Pimenta.

Approximate translation:

In the land of Umbanda,
Exú comes Sarava,
If Black Lode and I endow,
I am Cured by Exú.
God Midnight (Meia Noite),
In the Crossroads,
It's midnight, let's go to work.
All worlds he is willing,
But only the Umbanda and that coping,
It arrives; it arrives in the earth,
It arrives, Exú Pimenta arrives.

An invocation for Exú Meia-Noite is as follows:

Deus Meia Noite
La no Cemiterio
Catacumba Treme
E o Defunto Geme
Deus Meia Noite
La na Encruzilhada
Seu Meia Noite
Vamos trabalhar.

Approximate translation:

God of Midnight (Meia-Noite),
Back in the Cemetery
The Catacomb Trembles
And the Deceased Moans
God of Midnight
Back in the Crossroads
It is Midnight
Let's go to work.

This is another invocation for Exú Meia-Noite:

Deu Meia Noite,

La na Encruzilhada,
Salve o povo de Aruanda,
Pois sem Exú,
Nao se faz nada.

Approximate translation:

He gave Midnight,
There he is back on the Crossroads,
Hail the people of Aruanda,
Therefore without Exú,
Nothing becomes

The following is the invocation used for all the Exús under the command of Exú Meia-Noite:

Portao de ferro, cadeado de madeira.
Portao de ferro, cadeado de madeira.
La no caixao roxo, onde mora seu Joao.
Caveira.
O meu senhor das almas,
De mim nao fasa pouco,
Eu sou Exú,
Exú Arranca-Toco.
O meu Senhor das Almas,

Nao me diga que nao
Eu sou Exú,
Exú pagao.

Approximate translation:

Iron gate, wooden padlock.
Iron gate, wooden padlock.
Back in the purple coffin.
Death.
My distinguished father of the souls,
Of me not fasas little,
I am Exú,
Exú Arranca-Toco.
My Gentleman of the Souls,
Let me know what not to do,
I am Exú,
Pagan Exú.

**Here is an invocation to Oriki Esu - Praising the Divine
Messenger**

Esu,

Divine Messenger,

Esu Odara,

Exú, Divine Trickster

Divine Messenger of Transformation,

Esu lanlu ogirioko.

Divine Messenger speak with power.

Okunrin ori ita,

Man of the crossroads

A jo langa langa lalú.

Dance to the drum.

A rin lanja lanja lalú.

Tickle the toe of the drum.

Ode ibi ija de mole.

Move beyond strife.

Ija ni otaru ba d'ele ife.

Strife is contrary to the spirit of Heaven.

To fi de omo won.

Unite the unsteady feet of weaning children.

Oro Esu to to to akoni.

The word of the Divine Messenger is always respected.

Ao fi ida re lalé.

We shall use your sword to touch the Earth.

Esu ma se mi o.

Divine Messenger do not confuse me.

Esu ma se mi o.

Divine Messenger do not confuse me.

Esu ma se mi o.

Divine Messenger do not confuse me.

Omo elomiran ni ko lo se.

Let someone else be confused.

Pa ado asubi da.

Turn my suffering around.

No ado asure si wa.

Give me the blessing of the calabash.

Ase.

So be it.

Songs for Exú

There are a couple of recordings of this song available: 'Bembe' by Milton Cardona & Eya Aranla Ensemble, and Sacred Rhythms of Cuban Santeria on Smithsonian Folkways (they have a great catalog of sacred world music). It's a great one to sing while you feed him, during cleansings, ceremonies, or any time you feel like praising Exú. It brings very good energy when a group sings it in call and response form.

Akpwon: Ibara ago, moyuba
or gallo Ibara ago, ago moyuba
Omo ode, koni kosi
Ibara ago, ago moyuba
Eleggua Eshu Lona
chorus: repeat

Translation:

My body gives homage, praise,
I ask your permission, I salute you
Young child, there is no other,
My body gives homage, praise
I ask your permission, I salute you

Akpwon: Akonko ago, Akonko Eleggua

Laroye masoquio

chorus: repeat

Akpwon: Akonko ago

chorus : Laroye

Akpwon: Akonko ago

chorus: Eleggua

Akpwon: Akonko ago

chorus: Lagguana

Akpwon: Esu oh..., Eleggua a eh...

Esu oh..., Eleggua a eh...

Eleggua moforibanle baba oba

Eleggua ago...

chorus: repeat

CHAPTER SIX: SPELLS & RITUALS

There are many different types of spells you can perform with Exú. Here are a few spells to give you an idea of the kinds of things he can help you accomplish, including a house cleansing, stopping gossip, and awakening sexual prowess and passion. To create an altar for Exú, you will want to refer to the previous chapter for items to, colors, and offerings to personalize it. This chapter is written as an introduction to creating an altar for and petitioning your personal Exú.

Basic Items

Every altar requires the basics. For Exú use black and red cloth and place some of his favorite items in threes on the altar. Place a bottle of rum on the ground in front of the altar along with a coconut. Use red and black candles. Place pitchforks on the altar. In the center of the altar put a doll or statue of Exú. Devil statues are often used on Exú altars. The statue should be set upon a clay dish.

How to Petition Exú

Wear red and black when petitioning Exú. On a Monday night before going to bed, prepare an altar for Exú and make sure you have provided him with some of his favorite things. Take one red candle and

one black candle and place on the floor in front of his altar and place one white candle on his altar in the center in front of his image. Prepare a strong cup of black coffee and a cup of white rum and place on his altar. Draw his ritual symbol on the ground before the altar with cornmeal. Kneel on the floor in front of his altar and knock three times on the floor. With each knock say Exú! as if you are calling him. Then, stand up straight and introduce yourself by stating your full name, date of birth, and place where you were born.

Now you are to tell him why you are petitioning him. Say, “Look at these beautiful gifts I have brought you! Strong black coffee, white rum, (and whatever else you have offered him). I bring you these offerings so that you can teach me/bring me (state your petition). If you take them, it means you agree to help me. Please open the roads for me so that my requests are granted. In return, I will light three candles for you every Monday evening. I will await your reply in my dreams.”

Let the candle continue to burn down and leave everything on the altar. Now, you may turn around and go to sleep. Do not look back at the altar. In the morning, dispose of the remains of the candles and perishable offerings at the closest crossroads to your home.

Pay attention to your dreams, but do not expect Exú to make contact with you right away. You have now let him know that you are inviting him into your life. Eventually you will discover your personal Exú. Be sure to keep your promise and light three candles for him every Monday, following the same ritual.

House Cleansing with Exú

For this ritual, you will need the following items:

- 2 coconuts
- Cascarilla
- Ammonia
- Brown paper bag
- Food for Exú

To begin, silently meditate on clearing the negativity away from your home and imagine your home as a glowing light or ember. Make a cross on the coconut with the cascarilla, and offer it to your Exú. Light some incense, give him three of his favorite things, and blow some cigar smoke on Exú. Ask Exú to help you cleanse your home with the aid of the coconut. Starting at the back of your home, sweep towards the front door making sure you sweep every part of your house. While you are performing this ritual sing or speak praises to Exú and ask him for guidance. Put all of the waste into the paper bag. Then, wash the floor with ammonia and water and let dry.

Once the floor is dry, take the coconut and roll it from back to front throughout the whole house. As you do this pray to Exú and ask for guidance as you roll the prepared coconut. When you are finished, put some food for Exú in the bag with the waste, and take it and the coconut outside to a crossroads. Smash the coconut against the curb. If

it breaks, all is well. If it does not break, take another coconut, mark it with cascarilla as before, and repeat the rolling again. If the second coconut does not break, you need to consult a spiritual advisor, healer, Babalawo, or someone of similar status to find out what else is needed. After the coconut breaks, take the paper bag with the waste and food and leave it at a dumpster for Exú. Finally, smudge yourself with the smoke of herbs, such as sage, cedar, or sweet grass, or incense, or take a spiritual bath with herbs for purification.

To Stop an Enemy

To stop an enemy dead in their tracks, try this simple, but powerful spell. This spell calls for efun powder, which is a special magickal chalk from West Africa that is used in Orisha, Ifa, and Santeria rituals. If you do not have access to efun powder, you may use cascarilla as a substitute. For this spell you will need:

- Parchment paper
- Efun powder or cascarilla
- Rusty razor blade
- Red string
- Charcoal powder

Write the names and addresses of your enemies on a piece of parchment paper. Tie the paper with a piece of red string to an old, rusty razor blade. Cover the paper and rusty razor blade with charcoal

powder and efun powder and put on top of your Exú's altar. Provide Exú with offerings.

To Drive your Enemy's Attention Away From You

If you are the focus of someone's unwanted obsession, the best way to counteract it is to break their focus and not feed into it. To distract someone's attention away from you, you will need:

- Piece of paper
- Piece of coal
- Palm oil

Write the name of the person on a piece of paper. Get a big piece of coal, cover it with palm oil, and wrap the paper around the coal. Leave it on Exú's altar or dispose of it near the gate of a cemetery. Provide Exú with offerings.

To Stop Gossip and Incessant Chatter

If you are feeling annoyed by someone who is gossiping about you or anyone else, or if someone you know is constantly talking for the sake of hearing their own voice, this is a great spell to perform. For this spell you will need:

- Cow's tongue
- Red ink

- Piece of paper
- 9 whole peppercorns
- 9 sewing needles
- Cayenne pepper
- 9 pieces of hard wood
- 9 pieces of toasted corn
- Palm oil
- Red thread

Go to your local butcher and buy a cow's tongue. Take a knife and slice the tongue longwise down the middle. On a piece of paper using red ink, write the person's name 9 times and fold the paper nine times. For example, write the person's name once, and then fold the paper. Write the person's name a second time, and then fold the paper a second time. Continue in this fashion until you have written the name and folded the paper nine times. Place the name paper along with the whole peppercorns, cayenne pepper, hard wood, and toasted corn into the slit of the tongue. Close the tongue, twist it counterclockwise, and tie it closed with the red thread. Take the 9 needles and stick them into the tongue. Leave the fixed tongue on your Exú's altar for 3 days and nights. On a Monday, take it to a cemetery and hang it high on an old tree on a twisted branch. Provide Exú with offerings and thank him for silencing the annoying ones.

To Awaken SEXÚAL Prowess and Passion

For this ritual, you will need a medium to large sized rock to represent Exú, some alcohol, music with heavy drumming, three candles, rum, a cigar, palm oil, a coconut, and matches. This ritual should be performed outside, away from any building or anything that may catch fire. It is best to have your Exú on the ground where the earth is clear for several feet around it.

Dress in red while performing this ritual. Light some incense and light your candle. Start the music and begin dancing. Dance yourself into a frenzy. When your adrenaline is really going, take the alcohol and pour it over your Exú. Light a match and throw it on the alcohol doused Exú, setting it on fire. While it is burning, make your request for increased sEXÚal prowess, attraction, and passion. When the fire dies down, make your offerings to Exú and thank him for assisting you in these matters. Then, go and enjoy your increased libido and have wild and passionate sex.

Crossroads Ritual to Eliminate an Enemy

This ritual will seek the assistance of Exú Tranca-Ruas at the crossroads. You will need to greet Ogum first, because he resides in the middle of the crossroads. You will also need the following:

- Seven bottles of rum
- Dirt from 7 cemeteries in 7 dishes
- 8 Cigars

- 8 Red and white candles
- Flour, palm oil, peppers
- Cascarilla
- Red vase
- 1 bottle of beer
- Statue or doll of Exú of the crossroads

On a Monday night at midnight, go to a crossroads. Light one of the cigars and break out the beer. Draw a cross on the ground with the cascarilla. Take a red candle and set it in the center of the cross where the two lines intersect and light it, and offer it to Ogum along with the beer and the lit cigar. Set the statue or doll of Exú in the center of the cross next to Ogum's candle. Take the seven dishes of cemetery dirt and place in a circle around the image of Exú. In another circle around the 7 dishes of cemetery dirt, set the 7 bottles of rum. Open each bottle of rum and greet Exú Tranca-Ruas, and tell him the rum is for him. Take the 7 red and black candles and set them in the circle with the bottles of rum and offer them to Exú while lighting them. Light the seven cigars and with the smoke of the first, blow onto the image of Exú and all of his offerings and tell him you have brought him some fine cigars. Put some flour, palm oil, and peppers inside the red vase along with seven pieces of paper on which you have written the name of your enemy. Place the vase in the middle of the circle along with the other items and throw a match in to it, lighting it on fire.

Tell Exú to help you to get rid of your enemy in whatever fashion you desire.

Magick Lamp for Protection

To make powerful Exú oil for protection, fill the bottom of an oil lamp with olive oil and add some salvia, basil, ginger, an arrowhead, and top off with castor oil. Place the lamp on your altar before a statue or doll of Exú and light it and leave it burning while you evoke Exú. Knock three times on the altar in front of the lamp and say:

Exú! Exú! Exú! It is me, (state your name). I need your protection Exú, from (state why you need protection). Exú, owner of the crossroads, with your trident, cape and hat, Take care and provide protection at the break of dawn. Take all the evil that came here, grab it by the tail and throw it into the depths of nothingness. I make this prayer so that my enemies topple over and I am left surrounded in your fiery wall of protection, purified by flame, transformed by the night.

When you are finished, snuff out the lamp: Repeat this for seven days. After you have said these prayers, strain out the oil from the herbs and put it in a glass bottle. You now have a powerful Exú oil for protection that you can use to anoint the doorways of your home, car, workplace, or anywhere you feel the need for protection.

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