Vititi Congo/Sight of the Congo

While all Palo Mayombe is Cuban and is linked to the Congo of Africa, there seems to have been an attempt by other Palo Mayombe houses or musansos to distance themselves from their African roots. Why? I can’t say for sure.  
  
 I have been told by other Paleros (priests of Palo Mayombe) that there is no such thing as African based Palo Mayombe, even though Mayombe was around thousands of years before Palo Mayombe and all the M’pungo (deities) of Palo Mayombe are Congolese.   
 I tend to avoid such linage based nonsense from rama to rama (linage of Palo Mayombe) and continue to do what I know works because the results, accuracy and proficiency of my efforts with the spirits of the Congo.   
  
One Palero recently wrote “In my rama (of Palo Mayombe) we are moving to a more heavily Mayombe approach”.   
  
A very strange comment for someone already initiated into Palo Mayombe. Maybe it is an admittance that some Cuban houses of Palo Mayombe realize that they are hurting themselves by trying to deny their Congo linage. What does the Mayombe contain that the other ramas are missing? I am glad not to know.   
  
I am happy to have been initiated into a Palo Mayombe house who considers itself more a Congo house rather than a Cuban one. We are most definitely “mayombe” and always have been.  
  
Another issue might be the reason I get so many questions about the use of the M’paka, the third eye of a M’pungo, a portal, and a divination tool with no superior. It is made using a horn, and then filled with the mysteries of the M’pungo who resides over that M’paka, topped off with a round mirror (mensu-mensu)

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| M'paka |

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Through the trance work, and use of stimulates like tobacco kept secret in Palo Mayombe, the priest or priest can affect how they want to scry into the M’paka and for what purposes; remote viewing, seeing past and future events, astral projection, looking at someone’s health, viewing the dead, solutions to problems and even projecting influence over someone else. All through the M’paka and supported by the correct state of trance and stimulus.   
  
This is called Vititi Congo, or the sight of the Congo. It is truly African art and maybe one of the things missing from other Palo ramas? From the amount of questions I get from scratched Palo Mayombe initiates about how to use the M’paka it seems as such. More awkward is the silence that follows after I ask them why their godfathers or godmothers do not teach them this.   
  
Vititi Congo is something I make extremely heavy use of and a facet that makes Palo Mayombe truly formidable. Second only to Vititi Congo would be the divination practices I still work in the Goetic linage I inherited, and I do not say that lightly.   
  
In my much younger years I remember watching Conan the Destroyer and the magical horn and god/monster. It gave me chills, and haunted my dreams. I knew even then some 30 years ago that I somehow someday would have a magical horn connected to the third eye of a powerful deity... thank you Palo Mayombe.   
  
https://www.youtube.com/watch?v=kmvPLtawtKc  
  
In fact just recently I found out from a friend of mine who is close to Arnold Schwarzenegger, and writers of the *movie* Conan the Destroyer that they researched elements of Ritual High Magic, Goetia, and yes even Palo Mayombe and bended them into the magical structure of that Hyborian world setting. Interestingly enough Hyboria resembles what in the secret tradition of my Goetic linage calls the 3rd age of humanity.  
  
Much of the mirror magic, East Asian sorcery, shape shifting and illusionary glamours found in Conan the  
Destroyer is based in true practices.   
  
https://www.youtube.com/watch?v=HitAtndOsWw  
  
Seeing that movie as a child of 7 or 8 ignited something inside me, like a remembering, and I heard a call that I follow even to this day. I found the Goetia and Palo Mayombe as a direct result.   
  
Okay enough nostalgia.  
  
Vititi Congo is essential to the practice of Palo Mayombe because it demonstrates the global and through my experiences, the universal reach of the M’pungo. It allows myself to come into correct alignment with them and in turn Nzambi, the great creator and true God of all things, and elevate my understanding of the mysteries that surround time, space, perception and connection.   
  
When a priest or priestress of Palo Mayombe is able to see anything through the blessing of the M’pungo and Nzambi, it is clear they can attain anything through the blessing of the M’pungo and Nzambi. This is a vital component of the religion of Palo Mayombe, and a key insight into the Congolese spiritual worldview.  
  
Through Nzambi all things are possible.  
  
In true Congo tradition, Mayombe was practiced only by the royal and warrior caste. The M’paka served as the third eye of the M’pungo, but the prenda or Nganga was the body of the M’pungo. These where often buried and a tree planted over them. The priests would hold rituals around the tree, and whole communities would grow up around them. These trees still exist and some are thousands of years old, and the rama of Palo Mayombe I am a part is directed linked to a few of those trees.   
  
The warriors of a tribe would carry the M’paka, and use it to decipher where their enemies where hiding, where to hunt, what trouble might lay ahead, what solutions to problems could be found, and even to speak with their ancestors. The M’paka is a portable and versatile tool linked back to the Nganga which gave birth to it and it the major power center.   
  
The M’paka is a portal also. The priest or priest may call any of the M’ungo through the M’paka, as well as any spirit of the dead.   
  
A truly wondrous and frightful utility is that the M’paka is a two-way portal and the priest or priestess may travel supported by the dead into the astral or Ndozi (dream) realm.   
  
Someone very recently found out that Palo Mayombe has global reach as above mentioned, and thought that he could make threats of death and rape to someone under my protection, as long as they out of my physical reach.   
  
I traveled through my M’paka into their Ndozi, and influenced their dream body to believing a large spider was eating their face. They woke to find that their physical body was mimicking their dream body and he had torn open large gashes into his cheeks that required stitches close.   
  
Should this need to happen again, it will be much, much worse…  
  
But through a similar application I could also look into a sick person’s body and interpret what I see and where. These clues I have provided for clients has been life changing in knowing how to manage their healthcare and nudge doctors in the right direction even when they initially cannot find anything wrong with the person and yet it’s clear they are suffering.   
  
Palo Mayombe use of Vititi Congo frees the priest or priestess from societal base level views of right and wrong. The perception is elevated and the powers to create and destroy, life and death become versatile in their application.However this different from the selfish, self entitled left hand path nonsense of neo-occultism that argues their is no good or evil. A bunch of snot nosed children inviting a righteous spanking  and a lesson in actions and consequence is all those miscreants are.   
  
Palo Mayombe knows that Vititi Congo is reflected by Malongo, or “Nature” itself. Most Neo-pagans claim to be nature venerators but can’t see the forest because of all the trees. They will walk into nature, inhale and exhale deeply and extol the peace and tranquility they “see”. Vititi Congo knows/sees not so much differently, but much more than that narrow view.  
  
Vititi Congo shows me the great and many battles of life and death happening in the grass under my feet, the ants tearing apart other insects or tiny mammals too sick to run away. The bird of prey, snake, or trap door spider searching for, or waiting for its next meal to happen by. Let us not even get started on the violent conflicts happening on the microbial level.   
  
Even the trees are muscling for rank and over taking weaker tree’s root systems with their own.  
True “peace” is attained by knowing the great conflict and fortifying your place within it.   
  
Malongo/Nature is predatory.  
  
The Universe is predatory.  
  
If you reach out to a dog who growls as a warning (nature’s way of saying do not touch) and then you reach out further and the dog bites your fingers off is that the dog’s fault or yours? You are perpetuator of uninvited contact, you are the culprit and your lesson was sorely needed.   
  
This man (?) threatened to rape and kill my goddaughter, is being influenced to rip his own face ripped open not in accordance to natural consequences of approaching a growling dog?   
  
For his own sake the lesson is that he thinks twice about his actions, and doesn’t think he is above consequence.  
  
How much of the world would change in a weekend of that was fully realized by everyone??  
  
I could give birth to cancer in a person, create psychological break down, as easily as bringing about the death of a tumor or destroy the stranglehold a gang has on a neighborhood.  
  
Vititi Congo perception is not narrow, limited or base. For the sake of humankind’s elevation, he and she cannot be either.   
  
Vititi Congo allows for near instant bigger view of the Macrocosm and zoom in telescopic sight of the microcosm.  
  
The biggest to the smallest and all points inbetween.  
  
Vititi Congo is truly the sight of Nzambi and it is only through Nzambi’s blessing and the aid of the M’pungo and the dead that I can attain to such sight. I am just a man, and I require the divine aid of my creator and it’s creations to find and maintain my assemblage point in the grand multi-layered and infinite dimensions of the universe of totality.   
  
I hope this brief write up about a mere smattering of Vititi Congo helps you see the religion of Palo Mayombe as something which forever seeks to know and understand man’s true role and place in the universe, to awaken the “God-Mind” in our own minds, and learn the appropriate versatile uses of such pivotal energies as life and death, creation and destruction rather than just another strange “voodoo” for placing curses and hex on people that many seem to want limit Palo Mayombe into being.  
  
-Papa Crocodile