

Oracin De San Luis Beltrn Para El Mal De Ojo

José B. Fernández

TREINTA DEVOCIONES A LOS SANTOS Y SANTAS DE LA VIDA CONSAGRADA Gabriel González Acosta i Cabanes ,2024-06-18 Devociones para infinitud de necesidades contando con la intercesión de treinta santos y santas que dedicaron su vida al servicio a Cristo y la Fe y oran incesantemente por nosotros.

El Kimpúngulu Ralph Alpizar,Guillermo Calleja,2012-05-01 En esta extensa obra se hace una descripción detallada de los “mpungu” o santos congos. Dentro del “kimpúngulu” se incluyen los “mpungu wanfuto”, que son aquellos espíritus de los antepasados que llegan a convertirse en “mpungu” congos criollos; analizándose además cómo se desarrolla el proceso de transformación de “kinyula nfuiri ntoto” o espíritu difunto de un antepasado en “mpungu” o santo congo. Por último, se ha considerado que no podía hablarse del “kimpúngulu” sin tratar en qué consiste verdaderamente el sincretismo en el Palo Monte Mayombe, Para ello, se hace un análisis desde tres perspectivas; la apropiación de determinados objetos de la liturgia católica; la supresión de la distancia espacial con respecto al catolicismo; y finalmente, el establecimiento de determinadas analogías entre los santos católicos y los “mpungu”.

Dulces Recuerdos De Mi Patria Elpidio Ismael Lopez Rodriguez,2021-07-23 Cuando salí de La Habana para realizar mi vocación de ser hijo de Abraham, pude ver la ciudad con sus enigmáticos muros de piedras con otros ojos. Una mirada al pasado con nostalgia, pero a la vez una mirada de amor, como cuando un jardinero corta la más bella rosa, o le pone nombre a una flor. Deseé bajo otro cielo sentir cada noche el añorado cañonazo de las nueve para comprobar mi reloj. Cuando los atardeceres se fueron prolongando en la distancia, y los nubarrones anunciaban grandes tormentas, sentí una y mil veces la necesidad de volver a ver la luz del faro del Morro. Cuando todo parecía que me iba a tragar los tormentos de la vida y sus afanes, creía que era el fin triste de mis días, encontré la mano amiga de María y León. No solo encontré mi tía mis sustitutos, sino en ellos encontré la familia que Dios me arrebató. Conocí entonces que solo se quedan los huérfanos, cuando ya no pueden mandar dos pesetas para los que están allá. Fue en ese momento cuando se abrió el cielo, y con las gotas de rocío más auténticas comenzó la amistad de León; un poco después tuve la suya y usted fue mi siniestra mano y ambas hicieron posible que pronto mi hijo engendrado en medio de la nostalgia viera la luz hoy.

Las grandes elegías y otros poemas Nicolás Guillén,1984

Particularidades de la REGLA DE OSHA YORUBA doctrina africana animista conocida por SANTERIA Francisco A.-

Garrett,2016-09-23 Culto Òrìsà-Ifá Yoruba recibe en Cuba el nombre de Regla de Osha-Ifá, es una herencia del antiguo Egipto civilización Meroita que emigra al territorio de Nigeria a través del Sudán desde el río Nilo hasta el río Niger. Osha-Ifá es un culto multiétnico, influido por factores históricos, demográficos y étnicos, sus inicios en Cuba datan del año 1517 significa la habilidad del pueblo africano para conservar vivas sus tradiciones al enmascarar su Culto tras los Santos católicos de su amo, para evitar la Inquisición. Sus conocimientos ancestrales fueron adquiridos desde su infancia al lado de mayores. El estudio de los diversos temas religiosos de la Regla de Osha afrocubana y muchos otros son fundamentales para sus funciones de Olorisha/sacerdote. Los profetas Orishas, transmiten sus consejos por medio del Oráculo de Biagué (Obi) y del Oráculo del Mèrindilogún, pero hay que conocer además Ceremonias y Rituales, Cantos, Oraciones, Uso de los Palos, Misa Espiritual etc. Es una religión Monoteísta con un solo Dios, denominado Òlódùmarè/Olofin, pero también es un culto Animista que afirma que todo está vivificado por un espíritu. Los Orishas restablecen el equilibrio electromagnético del organismo con la sanación de enfermedades.

Sincretismo cubano Raúl Rodríguez Dago, Raúl Rodríguez Dago, sacerdote estudioso de los llamados Cultos sincréticos o religiosos populares, pone a consideración del Lector sincretismo cubano: santeros, ñañigos, paleros y espiritistas. El padre desde su mirada de fe, con respeto y prudencia, aborda Aristas peculiares y poco conocidas de las mismas.

El libro de los sonetos Nicolás Guillén,1984

Revista penitenciaria ,1905

El Folclor médico de Cuba José Seoane Gallo,1984

Artículos de costumbres Luis Victoriano Betancourt,1929

La Regla Kimbisa del Santo Cristo del Buen Viaje Lydia Cabrera,1986 Los orígenes de los Palos Mayombe y Kimbiza se encuentran en algunos países africanos tales como el Zaire, Angola, Congo, Sambia, Namibia y en todos los países donde se hallan las tribus Bantu. La religión de Palo se desarrolló en Cuba, Haití y otras partes del Caribe. A mediados de 1841, el primer grupo de personas procedentes de diferentes zonas de Nigeria y de las tribus Bantu, el pueblo de Calabar fundó una sociedad. Esta sociedad se llama la sociedad Abakuá. La sociedad Abakuá da origen a los linajes de Palo Mayombe y de Palo Kimbiza. Mientras que el Palo Mayombe fue muy fuerte en Cuba, al mismo tiempo el vudú Mayombe y Kimbiza se estaban desarrollando y creciendo en Haití. La tradición Kimbiza fue traída a Cuba por Andrés Petit Alto sacerdote y fundador que ostentaba el título de Tata Nganga Nkisi Malongo. Es una figura muy controvertida porque no sólo sacó adelante la primera casa Kimbiza sino que, también, fundó la primera sociedad de blancos en el linaje Abakuá. Fundó estas sociedades en 1863 en la ciudad de Guanabacoa, Cuba. A Andrés Petit se le llamó el Cristo de los Dolores Mayombara Kimbiza Nuncatesia. Lo cual significa que actuó en contra de los mayores de mayombe al iniciar a los blancos en las tradiciones Abakuá y Kimbiza. Por ello, fue condenado y marginado, pero su legado dejó un millar de templos Kimbiza en la Cuba de aquel tiempo. Kimbiza

quiere decir superar. Kimbiza quiere decir que si tenemos fe en Dios y utilizamos todo lo que procede de la tradición y de la palabra de Dios y de las antiguas enseñanzas de los pueblos Congo y Bantú, que aprendieron a respetar a la Madre Naturaleza y a todos sus atributos, todas estas enseñanzas juntas forman un gran cúmulo de conocimientos. Kimbiza toma todo esto de las diferentes religiones espirituales que provienen de Dios para superar al mal en la vida. Al tener fe en el Todopoderoso y al creer en ti mismo, respetando las enseñanzas de tus antepasados y aplicando todas esas enseñanzas a tu vida diaria, te salvas a ti mismo, alcanzas la iluminación y además, salvas a los demás y los ayudas a encontrarse a si mismos en esta jungla de asfalto a la que llamamos el nuevo mundo. En África, esta tradición no se conoce como Palo. Esta tradición se conoce como Yimbola. Es la práctica de los chamanes africanos sólo porque en muchos de esos países, la clase dirigente es musulmana. Es por esto que los rangos en esas tradiciones, así como los saludos tales como: Sala Maleco, Maleco Sala pertenecen a las costumbres musulmanas. Éste es un saludo utilizado por los paleros de las tradiciones Kimbiza y Mayombe. La diferencia entre Mayombe y Kimbiza es que Mayombe es estrictamente congo y no está mezclado con creencias esotéricas ni espiritualismo ni catolicismo ni Ocha. Es una religión congoleña pura que venera a los antepasados mediante el caldero. Kimbiza, por otra parte, tiene mucho de mayombe, vudú, espiritualismo, esoterismo, chamanismo, catolicismo y Ocha. Aunque Kimbiza está mucho más cerca de Ocha que de Mayombe.

La isla que se repite Antonio Benítez Rojo,1989

Páginas de Bohemia ,1989

El monte, igbo, finda, ewe orisha, vititi nfinda Lydia Cabrera,1968

Los abuelos José B. Fernández,1987

Palo Monte, regla conga Escobar Aguirre Escobar,2006

Catauro de seres míticos y legendarios en Cuba Manuel Rivero Glean, Gerardo Chávez Spínola,2005

Herencia clásica Zaida del Río Castro,1990

El diario que a diario Nicolás Guillén,1996

El paseante cándido Jorge Angel Pérez,2001

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