

Monastery of the Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series)
Paper Number 10.

THE CULT OF MIRROIR-FANTASTIQUE:
ESOTERIC FOUNDATIONS OF THE MYSTERY
OF SPACE.

"The priest-kings of Dahomey, having inherited the mysteries of Atlantis, knew that the immediate vision of the divine would give extraordinary powers to even the very highest initiates. Therefore, they veiled the mysteries in the rich cloak of symbolism. FA became personified as a mythical being, closely identified with Legbha, but in no sense a part of his esoteric character or being. Ifa, the mystical name for le grand chemin, became a mystical city, the Somballah of Voodoo, the mystical city of the Sun of Haitian Folklore, 1 Ville-aux-Champs. The ultimate mystery remained a secret and the esoteric teaching was withdrawn to the inner planes, only to be revealed with the advent of Creole occultism. For while the Dahomean culture had lost the esoteric approach, yet retaining the treasure house of the mysteries, the French esoteric and gnostic currents possessed the key. Those who combined the esoteric lore of both cultures, fusing them into the synthesis of Haitian esotericism, were now able to enter the fullness of Atlantean wisdom.

The esoteric Houn'gans were now able to enter into the worlds beyond the veils of sense and they were able in this power to gaze directly upon the very foundations of ultimate mystery. They saw space in its purity and thus gazed upon the face of God. By means of this experience of the beatific vision, they were able to follow with their minds the total process of creation, for with their imaginations they were able to see the chains of emanation and existential outpouring. The whole pantheism of metaphysics became their direct experience. The entire inner life of God became their own participation. In unlocking the mystical keys of the Dahomeans, which rested behind the closed doors of a locked mythology, they were now able to unlock the doors of creation. Ultimately, no mysteries would remain beyond their immediate participation. For them and their initiates, the mystical ascent went far beyond the ordinary four levels of Voodoo initiation. Their own life and the immediacy of the divine experience gave a totally different meaning to 'La prise-des-Yeaux'".

I must be understood that the esoteric foundations of the mystery of space are not objects of knowledge for all Voodooists. Only those who have 'gone beyond' the ordinary and religious range of the subject have even a slight hint of what might be implied by these concepts. Ordinary Voodoo is a religious system as such and it cannot

make any real claims to the occult. The ordinary Voodoo priest, however, has certain magical powers, which he can cultivate. The direction of this cultivation will determine the course of his magical development. The mode of development, if proper, will lead to the Prize of the Eyes, otherwise it will lead to a quasi-mediaeval type of superstition. Once there has been this type of development, it is possible to arrive at a unique mode of consciousness which gives to the possessor the entry into the invisible world. This practice which goes beyond the most refined forms of Chamanism has its roots in a mathematical interpretation of esoteric vision. Other methods of occultism go beyond the ordinary range of the Voodoo faith, but they do not arrive at the precise point of esoteric Voodoo, which directs itself along very exact lines of growth and inner development. The lines have been set out in advance by means of a mystical theory of axioms, a mystical system of theorems and equations, and a mystical system of magico-geometrical applications. This systematic approach marks off esoteric Voodoo, especially in the cult of theorems and equations, as a completely unique and magical system. Hence, the esoteric foundations of the mystery of space form that portion of the inner worlds, where the older magical consciousness of Atlantis is fully restored.

Note on The Space-Intuition and Light-Vision concepts
in Esoteric Voodoo:

"The entire world of esoteric experience may be understood to be a single and unified experience of being and ideal existence. The intuition of space and the vision of light are one because from experience and not from any doctrine, we have felt the inner worlds as one type of reality. When the esoteric Houn'gan, therefore, seeks to enter upon the world of light, which is the basis of his magical geometry, he must first of all realise that the light is both seen and perceived in the unity of space and light. Vision and intuition cannot therefore be too carefully separated. The Voodooist must realise that because of the unity and simplicity of light, both light and space are one reality. Light and space, moreover, are the very same reality. This activity of existence in the worlds, as a matter of metaphysical fact, means that being is one and that reality is one and that ideality, if it means anything at all, does mean truly that reality is both seen and intuited in the very same act and that only when it is no longer possible to have this unity of experience is it possible to say that reality is no longer ideal. Ideality means therefore that which is both intuited and seen in the same act, or that which can be so experienced. Many magicians have been as lost as the metaphysicians for an experiential definition of the difference between ideality and reality, ideal being and real being. Now, we know that this difference can be explained in very precise terms, as the presence or absence of the unity of space-intuition and light-vision."

STUDENT'S EXERCISE:

The student should review the exercise given in paper Number 8.

The passages in quotation marks are from "La Prise des Yeaux", by H.-F. Hean-Maine, translated by the author of this course.

Our blessings always,

Michael Aquarius and H.-F. Jean-Maine

Attachment to Paper Number 10.

"The Magical Student's Esoteric Notebook":

Beginning with this lesson, the student will keep a magical notebook in which he will make certain occult notes as directed by his teacher in these lessons. Each entry in this notebook will be designated as either a 1st, 2nd, 3rd, or 4th type of magical entry, or information. The meaning of these types is as follows:

1st type: Refers to information concerning the Luage principle in the Legbha metaphysics and magic. This is the field of sexual magic.

2nd type: Refers to information concerning the Carré-four principle in Legbha metaphysics and magic. This is the field of ceremonial magic, healing, and protection-methods. This is magnetic magic.

3rd type: Refers to information concerning the Mirroir-Fantastique principle in Legbha metaphysics and magic. This is the field of magico-metamathematics. as in La Prise-des-Yeaux.

4th type: Refers to information concerning the FA-Grand Chemin principle in Legbha metaphysics and magic. This is the field of magical foundations, esoteric ontology, and real divination and magical tharot.

The students will now copy into their notebooks the following list of plants, roots, and herbs, which are sacred to certain Voodoo gods, and which are to be designated as "2nd Type Magical Information".

LIST NUMBER 1.

GROUP A. Sacred to Maitre-Grand-Bois-des-Ile:

- i. / la quintefeuille
- ii. la mandragore
- iii. le vanillier-feuille
- iv. l'asperule odorante

GROUP B. Sacred to the Legbhas:

- i. Tisane creole (Legbha-a-ti-Bon)
- ii. l'ences (Papa Legbha)
- iii. la racine du roi salomon (Maitre Carrefour)

GROUP C. Sacred to Ogoun:

- i. calamus draco (Congo Savanne)
- ii. les haricots rouge (Ogoun-Chango)
- iii. les tabacs (Ogou-Fer)

GROUP D. Sacred to the Guedes:

- i. l'armoise amere (Baron la Croix)
- ii. la liveche (Guede-Azacca)
- iii. la valeriane (Baron Cimitiere)
- iv. le cafe-aux-endives (Guede Nibbho)
- v. les feves blanches (Baron Samedi)

GROUP E. Sacred to the Simbis:

- i. l'hysope (Simbi-en-deux-eaux)
- ii. la verveine (Simbi-Agwe)
- iii. l'eucalyptus (Simbi-en-deux-eaux)
- iv. la tisane-des-fleurs (Simbis-les-beaux)

In future papers and lessons, certain exercises will be given which will instruct the student in how to prepare magical packs and other occult objects for protection and healing, based on information such as the above list.

Michael Aquarius and H.-F. Jean-Maine