

Monastery of the Seven Rays

Monastery of the Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series)
Paper Number 12.

THE CULT OF MIRROIR-FANTASTIQUE: SATURN-GNOSIS AND SATURN-CABALA IN ESOTERIC VOODOO.

Esoteric Voodoo is the cult of Saturn in his many esoteric aspects. This means that all of the Voodoo deities are aspects of one principle, which if they be designated as Legbha, Guede, or known by some other name, they are all parts of a great system of symbolic realities, magical forces, and types of knowledge-- which by forming a world in themselves, constitute the magical universe of the esoteric Voodooist. The esoteric Voodooist thusly confines his interest to this magical universe, and does not work in any other world-system. This is what we might call the "Saturn-Gnosis" of the system, which is a term used in other schools, where another concept of Saturn and Gnosis is to be found. Our view is expressed by the following:

All of the laws of Voodoo in the esoteric sense, which we understand to be the Loa of esoteric Voodoo -- for the laws go deeply beyond the scope of exoteric Voodoo -- can be understood by a very secret science, gnosis, or knowledge, as being parts of one very basic reality, which is governed by certain very important and fundamental laws of magical understanding. The many parts form one system of operation, and furthermore the qualities of one system seem to have developed within the history of this school, in order to define all of the other parts. At one time, let us assume that every Loa was of equal power and influence. Then as esoteric considerations became more and more important, the influence of one occult type came to dominate all of the others, making all of the others major parts or minor attributes of this central force. All of the Loa underwent a change in power, some becoming greater, some less so. Gradually, the structure of an esoteric magic emerged with time, something which was then believed, and now known with certainty, to be the ancient magic of Atlantis. For if at the dawn of history, the mysteries of Father Saturn were the synthesis of pure gnosis and magic, so now the esoteric movement of consciousness more and more deeply into the world of magical experience produced a renewal of the Saturn-mind. Now, the magicians who sought to go beyond withdrew to the plane of Saturn, recognising the very roots of their magical powers. So now, all magics done were to be done esoterically under Saturn and the Saturnian influence, and under Capricorn and the magical timelessness of the Capricornian influences. In Voodoo, the influence of Saturn Legbha was determined fundamentally by the entry into Capricorn of the Sun (Legbha) and the manifestation of the Sun through the very Saturnian influences of the Guedes, Maitre-Grand-Bosis, Ogouns, Saturnian Simbis, and the very deep Petro Loa. This determined magic as a finality, while other

magical structures determined religion and the Voodoo of the common life. But for the magicians, and most especially for those gnostics who knew, the ultimate magic was of Saturn-Capricorn, and the Sun (Christ-Legbha) turned away from all other influences to incarnate under the sign of the magical seagoat. (Hector-Francois Jean-Maine, "La Prise-des-Yeaux").

Saturn-Cabala refers to the way of magically working with the objects of the Saturn-Gnosis. Thus, the way in which a Law is understood in terms of its symbols and the way in which the magician draws out the magical essence by means of these symbols, reflects upon a certain practical skill. Thus, Gnosis is theory, while cabala is practice in the area of esoteric Voodoo. Cabala is the application of the magical powers to certain symbols as well as the derivation of certain magical influences and powers from these symbols. Both theory and practical work are necessary in magic, and in esoteric magic both have equal value. In the cult of *Miroir-Fantastique*, which is the essence of esoteric Voodoo and esoteric magic (Legbha in Capricorn) each of the magical deities or forces is worked in a very special way, according to the magical meanings attributed to the essence of the Loa, which in turn are related to the symbols of that deity. Each magical being has a certain reality in this way, and the magical work is based upon the very specific knowledge of the gods as parts of the larger system. Certain herbs, for example, are attributed to *Maitre-Grand-Bois-des-Ilet*, but as he is an aspect of Legbha, the attribution is to the Sun in Capricorn as seen from one particular aspect. To recognise this balance between attribution and fundamental reality is a matter of gnosis, but to work it out in practical magic, by means of symbols, this is the practical cabala of esoteric Voodoo. The following passage brings out this meaning:

Concerning the symbols of the gods, or Loa, as they are used in esoteric Voodoo, one has only to study the various magics in order to see what is their link to Legbha. For example, the magical deity, or Loa, *Limba* may be understood as an influence derived from the Sun in Capricorn with Moon in Scorpio, in conjunction or combination with the Sun in Scorpio with Moon in Capricorn. His number is 3, and so his vever, or ritual design will show that he is derived from the Guede family of sexuality-death Loa, but that because he is earth which is 1 and water which is 2, his magical number is 3. Now, of course this does not mean that this rule will apply to all Loa in esoteric magic. Far from it, for each of the Loa have their own history of cabalistical roots and each have their own ways of being represented and rules of symbolism. However, *Limba*, because his rules of magical symbolism are so simple, serves as a very clear example of what it means to show the cabala or the practical side of esoteric magic. *Limba* is the magical deity of sexual magic and magical prayer as forms of mental, emotional, and physical healing. Being under the influence of Pluto as well as Saturn (since modern esotericists prefer to assign Pluto to Scorpio) his sexuality is intense but negative. This, we might understand, is the true sexuality of

magic, which does not follow the laws of nature, for magic is esoteric and not biological. Nor should the dark gods, those Loa born at midnight, be understood as gods of nature. Magic goes beyond nature, and nature is the imperfection of magic.

(Ibid)

The student's magical notebook, which you are keeping would constitute a certain exercise in cabala or practical work. These papers form the gnostic part of our operation, while the keeping of the notebook and writing various items of information in it, as well as collecting and working with the matters noted in such a book are all example of practical cabala, or applied magic. The student will be able to build up a very wonderful collection of practical information, which will help him in his magical work. It will serve as the basis of all magical work and therefore this notebook should be carefully put together with the same attention as one would give to making a book of special prayers and other holy matters. Now, for the practical side of this lesson the student will take out his notebook and make the following entries.

PRACTICAL WORK: PART I.

2nd type magical information:

LIST NUMBER "2".

1. l'assafoetida (sacred to the Guedes, Baron Cimitiere)
2. le benjoin (sacred to the Guedes, Limba)
3. la myrrhe (sacred to the Guedes, Baron La Croix)
4. la rue (sacred to Ogou-Fer)
5. le sassafras (sacred to Maitre-Grand-Bois)

Copy this information into your notebook, assigning each herb or gum to its proper attribution and type, e.g., the Guede group, the Ogoun group, etc.)

PRACTICAL WORK: PART 2.

2nd Type magical information:

Copy the following magical design and notes into your book.
The heading should indicate that this is the first of "magical
symbols of the Saturnian-Loa and Principles of esoteric Magic."

Limba is a Guédhé.

Limba is not A Simbi

Rather, he is  In *h* in *a in* ^{*ma*} (CAPRICORN-SCORPIO)

 in *ma* in *a in* (SCORPIO-CAPRICORN)
^{*h*}

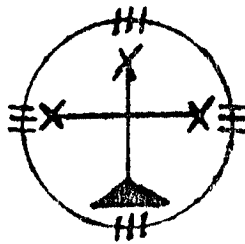
The *h* and *P* Principles (SATURN & PLUTO)

His symbol is the 3 crosses for A)  EARTH=1  WATER= 2

B)  = 2  = 1

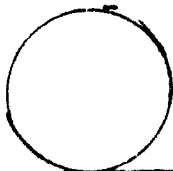
Three is the magical sum of A) and B) Each.

Vever of Limba:
Black Tomb Stone
(Guédhé Family)



3 X 'S (Limba)

= 4 Times (12 Signs of Zodiac)



Sun moves through 12 Signs, but Limba's Power stands fast.

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