

Monastery of The Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I.
Paper Number 7.

THE VOODOO THEORY OF SPACE AND NUMBER

"When the Houn'gan speaks of space and number, he intends, without exception, those essences or points in magical space and in the esoteric space of the magical imagination, which form the extended body, or extensive continuum, of the Great Legbha. Without exception, also, we must say that every number is an ideal participation in the Great Legbha -- in a word, each number is a Luage. Lastly, when the Houn'gan speaks of the magical control and use of space and number, he speaks entirely of that realm of power which lies within the magician's exclusive control, a power transmitted to the initiate by his Loa, a power which is ordinarily reserved only to the Loa, themselves, for the making and governing of the entire universe, both visible and invisible."

(Hector-Francois Jean-Maine, "Notes on Voodoo Meta-mathematics and magical operation," translated by Michael Aquarius, 1972).

Much of our magical theory and operational working comes from the Haitian esoteric tradition, which I have been very careful to point out is different from the Haitian religious traditions of Voodoo. As in everything else, there are those elements of any experience which have both a religious and an esoteric meaning, except that in Voodoo, the esoteric meaning is much deeper and ordinarily unknown to even experts of social science in the field of the Voodoo religion. To say that Space and Time are vague mysteries -- as is done in the Voodoo religion -- is not enough, for in the very Voodoo esotericism, there are many explanations to be found which are open only to the initiates of the mystical schools, such as La Couleuvre Noire, which is our own special inner school of Voodoo esotericism, and of which the author of the above passage is the international chief.

Hence we are to understand that space and number are parts of the extension of the divine being, and that because space and number are abstract magical essences or points and their relations, the magician who is working with the world of space and number is coming to work entirely with the body of God, in the sense that after you have removed the qualities which fill space and number with such diversity, and after you have made a very careful act of abstraction, then what you have left is the magical essence with which the Voodooist may work directly. Take away all of the qualities of space and time, all colours and sounds, all shapes and surfaces, and what you have left is the esoteric being of pure mind. This reality is the divine

Legbha, which is the substratum of all existence. A very similar view is held in esoteric Buddhism, where by a very similar operation it is possible to remove all qualities and realise the essence of Buddha, whose body is the mystical substratum of existence. Buddhism and Voodoo in their esoteric aspects are essentially one in principle, because they are one in principal.

After this magical operation has been performed by the initiate, he is then able to exercise those powers which he has developed in order to control and to work the universe and to build up systems of worlds, both inner or outer, in precisely the same way in which the gods, or Lca, build up the cosmos from the elements of their magical imagination, and with the capacities of their esoteric and magical wills. This is also a common practice in the field of esoteric Buddhism, where worlds come into existence because they are willed and imaginatively brought into existence by the gods as creators. This knowledge is the basis of all magical theory and practice, both western and eastern, in its fundamental reality and law. Here is another quotation from my brother esotericist, Dr. Jean-Maine:

"For the Houn'gan-who-knows-and-who-sees, which is the very highest of initiations, the world of space and numbers may be viewed as a sort of extension of his own body into abstract consciousness. He has had to become the Luage in order to receive the immediate and direct participation of the Great Legbha in his own consciousness-at-will; now, he must realise that where there is to be found the body of Great Legbha, there his body as Luage is absolutely to be found. Where he is able to see the inner worlds and all of their magical contents moving as flashes of light and abstract form through an equally abstract space, so he must understand that it is his body and that of the Great Legbha, united in the metasexo-magical and mystical marriage, that he sees. Where he feels certain powers rushing against him and around him, these he must realise are the forces and processes of his own being, extended into infinity. Where he comes to experience certain strange mysteries and to bring back these truths to be taught, he is reporting essential autobiography. Where he perceives the very changeable energies of the inner worlds which are constantly making manifest the changes of nature, he is living through directly the manifold changes and movements of his own will and judgement. And, lastly, where he experiences the profound permanence of spiritual being and identity of magical substance, there he experiences and comes to know, each time in a deeper and deeper sense, the magical and metaphysical permanence of his own union with Great Legbha."

(Hector-Francois Jean-Maine, Ibid.)

The reason for our excursion into the Voodoo theory of space and number has been to give an extension of our view of the magical tree of mathematical being, which in paper number 6, has been described so carefully. We are concerned to show that these magical constructions are not foreign to the very being of the magician, but that they are actual and real experiences of his being and consciousness. It is important to understand that the student must not think of the field of magic as something outside of himself, for it is something well within himself, well within the mystical universe which is to be found within his existence. In a very important sense, his consciousness now includes the whole of existence in its fundamental state. He is the magical master of a certain destiny, which is of great importance in the building up of the inner wisdom that all is one, one in the magical consciousness.

Student's Exercise:

In order to realise the inner unity of consciousness and in order to build up a certain awareness of the power of the mind and imagination to control and to build upon experiences of a totally magical character, we must realise that magical being is one. Therefore, the student will follow out this four part magical exercise, in order to realise the deep power of the magical mind in abstraction and imagination.

Part I. The student will make a drawing on a piece of paper, within a square of a tree and perhaps other objects, such as grass, perhaps an animal, etc. He should colour these objects with a pencil, or shade them in a certain way, so that they appear to resemble nature.

Part II. Assisted by a very good eraser, let the student then begin to remove all the shades of colour and the colours which are found in the scene. He will be left with the outlines, or forms of the objects, i.e., the tree and the grass, etc.

Part III. Let him now with the eraser remove carefully the shapes of the trees and grass, and the contents of the drawing. This will result in their being a blank sheet of paper before him.

Part IV. Let the student now gaze upon the blank sheet of paper and repeat in his mind the process which he went through with pencils and lastly with the eraser, each time he should think of how he is looking beyond what appears to the eyes on the paper to the pure field of space. As he becomes skilled in this operation, let him take any other scene, either from life or from some book, or paper, and repeat this process of the abstract imagination. When he has done this he will realise how it is possible for the imagination and the abstract mind to work together. Then let him begin to imagine various magical forms present in space, or else let him do some of the previous magical exercise which we have taught in these recent papers. The entire purpose is to make the mind and imagination strong in the use of certain ways of seeing, which go beyond the range of the senses. As my brother esotericist has written:

"When the Houn'gan has developed his powers of perception to that degree which allows him to see-the-Loa and their works, then we may say that vision, imagination, and thinking are all working together and in harmony. He has come to that stage where the eyes are no longer physical but have become metaphysical. He will be able to see the entire world as a system of magical forces, and as he can see so he can do. For it will now be possible for him to act in the inner worlds, into which he sees. There is not any window which separates this initiate from the actualities of invisible existence, he is there as he sees himself to be there. When this achievement has been realised, we can then-- and only then, -- measure the degree of his initiation and the level of his occult consciousness by what he will tell us. Some persons may have gotten into this world through an improper lack of balance in their psychic mechanism, others may have forced open the doors through drug taking or some chemical abuse; but when the true initiate makes his report, the experts can easily judge by his production, that he has mastered his gift of the prize of the eyes. Then, they should realise as experts in these esoteric matters, that when he speaks and when he writes, it is not the Houn'gan, nor even the initiatic Luage who speaks and writes, it is alone the Great Legbha."

(Hector-Francois Jean-Maine, Ibid.)

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