

Monastery of The Seven Rays,
IVth Year Course in Esoteric Magic,
Introductory Papers to Part I.
Paper Number 8.

THE INTUITION OF SPACE IN ESOTERIC VOODOO

"The esoteric Houn'gan has developed the capacity to see the fabric and frameworks of space in a very spacial sense. He now can see space in the same sense that the non-initiate can see the world of colours and solid objects. There has been some special transformation of the power of sight so that in the brain a magical imposition has occurred over the field of physical vision. Not only does he see the world as anyone else could see it; but he is able to adjust the images so that his imaginative power can add to or subtract from what he sees, and this is complicated by another factor. He is also able to see beyond what is given in physical vision and he is able to project any image given to his brain, and he is able to remove that image so entirely that while physical vision continues, he sees now something else, or nothing at all. This psychological quality is noted in those patients who have become 'blind' through no physical sense. But as the Houn'gan's powers are due to acts of magical will, they cannot be considered pathological, unless the acts are subconsciously induced, which is never to be found in esotericism. However, there does occur a state where the seer looks out beyond anything that he might have wanted to see, and gazes upon light fields of nothingness. Then we say that he has been 'blinded by the gods'. In such a case, he is only concerned with the magical vision or intuition of pure space. In this sense, if we say that being = space = consciousness, such a person has been able to see consciousness. This gift of the eyes is to be found only in Voodoo, esoterically considered, and there it must be considered very rare. Also, we might note that always the intuition of space in esoteric Voodoo is the experience of seeing magical light, no other major quality can be said of it, and in judging the healthiness of visions, the esoteric Houn'gan will always ask concerning the quality of light involved, just like the impressionist painters of 19th century France."

(Hector-Francois Jean-Maine, "La Prise des Yeaux", translated by Michael Aquarius, 1972).

When people speak of clairvoyance in occultism it is usually very unlikely that they know anything of which they speak. They have only very vague views, and mainly they believe in feelings and sudden rushes of images. How different then is the magical view as it is found in the above passage, where the mechanism of second-sight is explored and judged in terms of its qualities of light and union with the gods. This seems to be the only worthy approach, for we are concerned with a magical and exact understanding of visual experience in its occult sense, which does not invite the unhealthy qualities of

psychism and vulgarity. But the goal of all seeing is the imaginative seeing of space as light, and this intuition of space, which is beyond the merely physical act of seeing, is the basis of the magical work of building up the world into a system of mystical realities. We must begin with the ultimate basics of being and then we must build up everything, and we must be able to see what we are doing, we must be able to see everything.

In order to experience the reality of the intuition of space, I am going to do two things. We will first have another quotation from my esoteric brother, and then I am going to present a very useful exercise for the development of the power to have the intuition of space. Both the quotation and the exercise are closely tied together, and so the student will find that the exercise applies the lesson of the passage from Dr Jean-Maine. The passage, taken from his esoteric work, "La Prise des Yeaux", or "The Seizing of the Eyes", presents the basic principle behind the esoteric Voudooist theory of vision.

"When the young Houn'gan has begun the experiences which are associated with the prize of the Eyes (I am here speaking of my own experiences) he will gaze out upon the vastness of space and begin to focus his eyes upon a certain calm object. It is very important to focus upon something which is calm, for the power to concentrate is better in such a situation. Later he may go onto something moving, less calm, or more difficult to capture with the eyes. He will then focus with his eyes and he will begin to gather all of the qualities which he has before his eyes into groupings of colours and substances and forms. These he will abstract one by one from the total field of his intent gaze, and he will move more and more deeply into the world of concentration. Little by little, the objects will dissolve into ribbons and rays of light, playfully moving -- he has discovered the nature spirits. Little by little, the forms will become more and more regularised and formally geometrised, radiating an energy and subtle power -- he has discovered the angels. Little by little, as his intensity of concentration grows into a meditation, the forms will become relationships and patterns of abstract measurement -- he has discovered the Syzygies. Little by little, as his meditation approaches upon a pure state of contemplation, the relationships and patterns, however abstract they might be, dissolve into the pure field of light -- he has discovered the intuition of space. Now, the eyes can only see the calm field of light, but then by some subtle mechanism, which must be absolutely invisible, the light becomes a field with some faint flickering of light, gradually we can see flickering lights. The flickereing lights begin to move and to dart about rather curiously, exhibiting a complicated pattern, which after much observation becomes easily understood and logical. These lights seem to come from nowhere, and they operate in ways which reflect a certain law or inner rhythm of existence. Gradually he will come to know these lights and to participate in their being. Gradually they will come and speak to

him, but not as something outside, but more as the way in which someone will speak to himself, when thinking about some problem. Gradually they will take on the whole fabric of meaning, so that each flickering and each movement will mean something. Then, the seer will understand the mystical meaning which we attribute to Light in the Holy Scriptures. "All is light" he will say. "More light, more light" he will seek."

(Hector-Francois Jean -Maine, "La Prise des Yeaux", translated by Michael Aquarius, 1972)

EXERCISE FOR STUDENTS

The student should now concentrate on a field of pure light and he will try to experience the field of pure intuition so that he may begin to see the flickering of the lights. This exercise combines the experiences of the 1st year course in meditation with the recent papers of this course.

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