

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 9.

THE CULT OF MIRROIR-FANTASTIQUE:
FROM THE INTUITION OF SPACE TO THE SEEING
OF THE MYSTICAL GEOMETRY OF LEGBHA.

"When the esoteric Houn'gan has reached a certain degree of magical achievement, he is then able to 'look-out' upon the fields of magical being which are found in the realm of inner light. If he will but gaze more and more into the fields he will begin to discover a certain regularity of mystical structure. He will begin to recognise the mystical geometry of the Voodoo Christ. This mystical geometry is called in esoteric language, as totally distinct from religious language, The Great System of the FA. The FA is both self-conscious and independent in its divine being. It is the basis of all magical structures. If the magical crossroads, or Carrefour, is the 'body of Christ', then the Fa must be understood to be spirit of the Christ. For the Fa and the Great Highway (Grand Chemin) which are one, as the mystical union of the spiritual Christ essence and Christ substance, form the higher or archetypal world of the divine logos. Between the 'Body of Christ' and the 'Spirit of Christ' we find the 'soul of Christ', the mysterious anima Christi of the mediaeval catholic theologians. In esoteric Voodoo, the 'Soul of Christ' is an emanation towards the body, as well as the evolution of the body into spirit; This is designated in esoteric Voodoo as 'Mirroir-Fantastique', as in this 'magical mirroir', the Christ may be said to act in his principal states of consciousness. The symbol of the Christ is the sea-shell, for the Fa is worked by means of the sacred sixteen sea-shells in Dahomey. The sacred symbol of Mirroir-Fantastique is the sea-shell of unity between body and spirit.

The principles of magical geometry are to be found in Fa, which is literally the world of axioms and magically self-evident ideas. The application of magical geometry is to be found in Carrefour, Legbha-Petr. The ideal world of theorems, however, and those methods of proof which are intuitive rests in the world of the mirror. Here reason and intuition blend in the unity of mystical vision. One does not have to think something out, one has merely to see with the inner eye the method of demonstration. The esoteric Houn'gan has mastered the world of inner space and light. Now, as he seeks to learn more and more about reality, he will explore this world guided by magical theorems and equations, as he seeks to learn more and more about the inner being of true magic, as he seeks to learn more and more knowledge in the act of seeing. The perfect

In esoteric Voodoo the act of seeing has been so refined, that it isn't even necessary to open one's eyes in order to grasp reality. Reality is there, it is seen by means of the inner vision, which probes the unseen worlds gradually making them more and more visible to the inner senses. As one gazes more and more into the unseen, one becomes conscious more and more of a certain magical geometry or system of symmetry, which pervades the inner worlds of light. To see this world is not enough, however, for it must be 'brought-back' to the external world and applied through rituals, research, or some other acceptable method. Between the two poles of this experience, there rests the territory of the Mirror, who is also a self-conscious and independent being within the totality of the Christ. The method of bringing through this reality (which is also an ideality) is by means of certain mystical equations and theorems. The esoteric Voodooist should also be a very capable metamathematician. He must work with the inner worlds as they are the fields of his geometry and occult algebra. What he does is move in his inner consciousness, intuition, and abstract mind between the world of axioms and the world of applications through the world of theorems. This is the world of geometry as a science, or body of knowledge. Now, we might ask about the world of geometry, which this science is about. The answer is simple. The inner world of pure space and mystical arrangement which is the world of light and all of the dynamics which we have seen does give off a certain symbol to the mind. This is the entire world of axioms, theorems, and applications. This is a symbol of the Christ, or the mode of His revelation. The pure space, which is beyond the world of proofs is also a geometry, in the sense of a geometrical object or objective. This is the direct vision of the Christ in the state of being prior to revelation. This space is distinguished by being composed of four different types of spaces:

- (1) The Primordial Space of the FA-Grand Chemin (Ideal Essence)
- (2) The Ideal Space of Mirroir-Fantastique (Ideal Substance)
- (3) The Real Space of Carrefour (Real Essence)
- (4) The Real Space of Luage, Incarnation and Concreteness (Real Substance)

The esoteric science of the mystical geometry concerns itself with only the first 3 points. The fourth point is entirely related to the field of sexual magic in the external world, although it too is highly esoteric. But the Luage mystery is not considered by esotericisms to be a geometrical mystery, rather it is viewed as a mystery at the basis of sexual magic. The science of sexual magic is based upon such mysteries as the Luage mystery, while esoteric magic is based upon geometrical mysteries. It is for this reason that we speak of axioms, theorems, and lastly, applications. This is the threefold distribution of geometry in the sense of a science, while the fourfold distribution of geometry as a space-reality is the basis of this esoteric science.

As part of this fourfold and threefold distinction we must introduce the distribution of light. Geometry as a science is about light, because space is light. Consequently, only the esotericist who has received the prize of the eyes can really do the geometrical scientific work of the inner worlds. This is why clairvoyance is a necessary condition for higher magic, especially for the magical work of the FA and the *Mirrioir-Fantastique*. It is possible to be successful as a magician and to the work of Luage and even something of the Carrefour work, either sexual magic or ritual magic. However, all types of magic which depend upon ideal being demand the possession of the gift of the eyes by the operator. And by clairvoyance we mean one thing only: the nature of esoteric vision and intuition which is possessed by the members of the innermost schools of Voodoo. Other understandings of clairvoyance will not do, for they are based on other presuppositions, such as mediumship, oriental modes of training, and non-mathematical considerations.

In summary, we must quote again from Dr Jean-Maine:

"Esoteric vision must be understood fully as a union of both seeing and constructing. This latter matter relates to both images and thoughts. For the esotericist in Voodoo, there is no need to depend upon an interpreter to assist in the communication. He who sees tells what he has seen. For if he could not tell us what he had seen, he would not have been able to see at all. There must be a perfect union between seeing and explaining. Intuition and understanding must be one. The mind must enter into the imagination. The mind must be united with the imagination, and this is what is done to the candidate when he receives the Prize of the Eyes. The mind and imagination are blended or married mystically. By means of this process, the traditions and rites of the esoteric Voodoo are clearly set apart from all other forms of initiation and psychic development. Without passing any judgements, it must be understood that esoteric Voodoo has developed one type of instrument for its work. Now, it makes use of this instrument in a very specific sense. This specialisation is at the very heart of Voodoo, as an esoteric form of existence." (Ibid).

STUDENT'S EXERCISE:

Using the diagram which appears on 3-3 of the 2nd year course in sexual magic, you will place onto that chart the three remaining parts of Legbha (Fa-Grand Chemin is already on the chart), which are *Mirroir-Fantastique* (level of the 4 Marassas), Carrefour (level of the esoteric trinity), and Luage (Between the esoteric trinity and human institutions). Perhaps it might be helpful to make a large, newer chart for this purpose on paper or card-board

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