

† INNER
GARDEN

ANNUAL REPORT 2014

Chamaecyparis obtusa



A Tree – Roerich, 1944

Preface

Mankind has a special connection with trees. We can see throughout history images and stories of this relationship. The tree features prominently in mystical traditions like for example the Qabalistic **Tree of Life**, and the legendary Yggdrasil – two of many examples of the tree as a holy symbol. The tree can be seen as a symbol for the source of life, and the trunk of the tree symbolizes the sacred vertical passage way that connects this world with the divine. The trunk and its branches symbolize the ladder and the cosmic axis, which runs from the most elemental form of matter at the root of the tree, to the most volatile and ethereal realms at the top. But first and foremost, the tree is appreciated in the here and now of our lives: the beauty of our forests and the vigor, stillness, strength and the power of **sanctuary** trees offer.

The tree has a special significance in relation to alchemy, both in the field of inner work and laboratory alchemy. This is one of the reasons why Inner Garden placed the tree at the center of its logo when the group was founded in 2010. In addition, the tree is a beautiful symbol of our oneness. Our collective understanding and values have roots in many places, but eventually we are all one, united in a single stem, expressing ourselves in multifarious forms of leaves and fruits. Every leaf is like a page in a book of wisdom, or a thought in the branches of our mind. In this figure of speech, life is like a leaf on a tree, and we

share the way we have filtered the light, bound the light, and the way we orient ourselves towards the light.

- Moreh -



Activities 2014

In 2014 we welcomed and installed a new supervising Guide for the inner work of **Vision Quest**: Br. Ib Iluamah. Ib Iluamah is a professional with a traditional training from a reputable university: he has been employed in the profession of psychology and counselling for over 15 years. He has a Master's degree in psychotherapy, and has undertaken graduate work in hypnosis, mental health, and addictions. Br. JML is the first student to pass the demanding 1st work of Vision Quest, and has now proceeded to the 2nd work.



The Inner Garden website has been expanded with a collection of striking alchemical images (thanks to Br. Crescere):

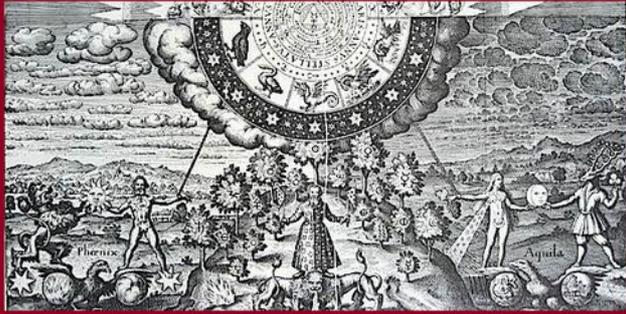


LAB ALCHEMY

INNER ALCHEMY

PARTICIPATION

ABOUT



Alchemical Imagery

by Crescere

Here we have collected some historic works of Hermetic Alchemical Artwork.


Atalanta Fugiens


Azoth


Crowning of Nature


Donum Dei


Philosophia Hermetica


Book of Lambspring


Mutus Liber


Ripley Scroll


Twelve Keys


Secret Symbols


Splendor Solis


Philosophia Reformata

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Make sure to check out our expanded collection of articles as well:



Articles


Harmony of the Spheres


Nature of the Elements


Alchemy and astrology


The Four "F" words


The Labyrinth of Chartres


Inner Work / Trancework


Non-alcoholic spagyrics


The Call of Azoth


The House of Wisdom

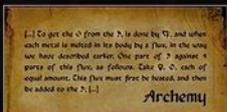

A life as Initiator


Rembrandt's Faust


The Alchemist


VQ Part I: Introduction


VQ Part II: Experiences


Symbols in Alchemy


On Men and Trees

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The article contributed by Br. Hydrargyrum “**On Man and Trees**” comes highly recommended, as does Br. Ibn Hamda’s article on “Non-alcoholic spagyrics”. The latter presents modified alchemical processes to avoid the use of alcohol. This results in herbal preparations that appeal to a wider range of audience, be it Muslims or those who abstain from alcohol for medicinal or addiction recovery issues.

Br. Etheharius has translated all works of the **Hélios-Adam** group from French into English, for study of the cinnabar path. The most notable contribution to the Partner section is Br. Ibn Hamda’s note titled “Through the eyes of a **familiar**”. This note gives detailed instructions on how to establish a psychic bond with a living animal with whom one has an affinity, which allows the sharing of consciousness. The purpose of this practice is not to spy on others and peer into hidden rooms (although it is certainly a common use historically and even today), but to develop a keen and practical understanding of the foundation of all mystical practices in all ages and of all nations, and of the Unity of all Life, through the mediating agency of Consciousness.

In cooperation with Andrew Mason, a **Rasa Shastra** workshop was planned in the summer of 2014, in the centre of Utrecht. The aim of this first Rasa Shastra Workshop was to introduce the concepts of alchemical medicines and how they align themselves with the greater science of Āyurveda.

RASA SHASTRA 2014 WORKSHOP
(INNER GARDEN ALCHEMY)

Theory:

- Concepts of alchemical medicines and how they align themselves with the greater science of Ayurveda.
- Advantages and disadvantages of Rasa medicine over more herbal alternatives.
- The potency, stability and specificity of Rasa medicines
- Materials (minerals, metals, gemstones, animal products and plants), Bhasma Vs Pusti
- Three levels of processing
- Rasa Shastra equipment and Health and safety aspects

Practical:

1. Ghee Clarified Butter
2. Triphala Decoction
3. Deer Horn
4. Shilajit / Bitumen
5. Guggulu Resin
6. Kapardika
7. Mukta / Pearls
8. Mother of Pearl Shell
9. Egg Shells
10. Red Ochre

Duration: 3 days
Maximum 10 students

For further information check:
www.innergarden.org

Contact: adytumhespera@gmail.com

Utrecht workshop dates 22nd-24th August

It was not easy to get a group together, because members of Inner Garden are spread out in the four corners of the world. Only a couple of members come from the Netherlands. We plan on organizing a Rasa workshop again in the foreseeable future, most likely in combination with public advertising.

Partners



In 2014, the Foundation received about 20 applications for candidate membership, of which 10 students have been admitted. Br. Hydragyrum and Br. Ib Iluemah have been admitted as Partners. Br. Corbenic has been let off as Board Member and Partner, since he has fallen away from the group.

Annual Account

A copy of our Balance Sheet is available on request for donors to the foundation. We would like to thank all donors and all those who contributed their time and effort in transcribing, translating and compiling research notes and lessons.

