

✦ INNER  
GARDEN

# ANNUAL REPORT 2022

*Alstonia scholaris*



# PREFACE



THE PAINTING ABOVE REFERS TO THE legend of the priest Dorje, who practised focusing on the face of *Mahākāla*, the wrathful manifestation of the compassionate *Avalokiteshvara*. ‘Mahā’ is Sanskrit for ‘great’ and ‘kāla’ for ‘time/death.’ *Avalokiteshvara* is the Lord of the Created World and the sum of all compassion. Roerich believed mountains awaken a heroic realism in mankind. To underline how nature dictates the universal epic of the confrontation of this **Guardian Deity** – one we all have to face at a certain point in time – this symbolist painter embedded the deity’s countenance in a cliff.

When it comes to the intimate encounter of universal symbols, this year was special for a number of reasons. This preface highlights one, namely the translation and publication of Virel’s *Universe of the Imaginary*. This legacy from the **Arbre Vert** group relates how the Imaginary links to the roots of life and evolution, how we as humans, born into this life with questions, inevitably have to inquire within and face ourselves, our personal countenance and mask, as well as a realm beyond.

Virel paints a masterful picture of the artful real-life equivalent of this dynamic as evoked in sacred ceremonies and theatre by the hand-crafted mask. Feared or desired, cursed or sacred, god or demon, seductive or threatening, the mask challenges and changes the way we see things. Dressed with the earth and the sky, sometimes terrifying yet always ‘inhabited,’ the mask acts as inhabitant of the world. Simultaneously, the one who wears it, whoever they may be, presents the periodic coexistence of the masked human and the humanized mask, possessor and the possessed. Virel postulates that ‘the mask is never really created but simply revealed by dead ancestors to living initiates and, through them, to the body of the tribe. It therefore has no other father than itself, for it is the cosmos and its own symbol. The appointed craftsman who brought it into the visible world, whether

they were dancers or craftsmen, only serve as midwives, maieuticians, obstetricians. As a carrier of tribal history and the forces of nature, of life and death, in ceremonies, dances or collective rites, it negates all individual frontiers and restraints that may accompany the premeditated or de facto imprint of the law. It aligns with the ahistorical continuity of the group and renews the bonds with the primordial. The mask thus brings not only terror, but grace.'

The artifact featured in this year's report emanates both terror and grace. It calls upon the human **courage** not to shrink back from the most wrathful visage of the all-compassionate, the intimidating mask, nor the one who peers out from behind its eye-slits. In the face of modern day masquerades of mandatory masks and continued devolution of identity, such fearless directing of the gaze inwards is as relevant as ever.

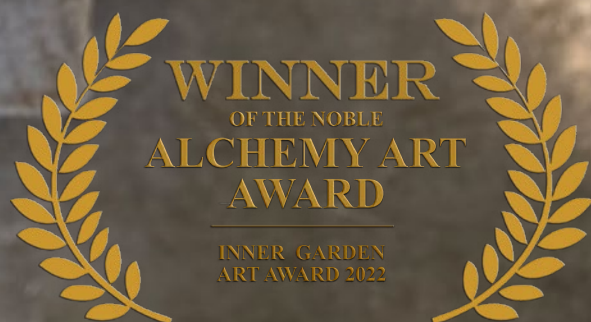
The artifact is made from the wood of the Blackboard Tree, also known as Devil's Tree. Its bitter bark, depicted on the cover of this report, is used medicinally for myriad diseases. Its timber, by virtue of its strength and lightness, is favoured for the construction of coffins to bury the dead and for masks destined for use in rituals and rites of passage, spirit worship, and the curation of diseases caused by the unseen forces. Trees growing in graveyards are considered best for this purpose and are axed only after a series of offerings to the tree and its family. Visible burls are seen as a pregnancy within the wood of the sacred mask-to-be, its physical matrix thus also expressive of rebirth.

Since the Paleolithic, masks link cultures around the globe whose root mythology evolved independently in the traditions of ancient cultures. The heirloom featured this year, a *Panji mask*, was originally meant to be used at death ceremonies to embody the deceased. In later times, it became representative of the ancestral spirits and the invisible audience of gods and deities residing temporarily inside the temple or even in the mask during the ritual. In either case, it connects to the realm beyond as the intermediary between the profane and the sacred. The visage's eminent green is expressive of the potential of rebirth and resurrection, reminiscent of the alchemical symbol that cultures around the world edified in temples, chapels, courtyards and in gardens, peering out from barks and from behind dense foliage as the Verdant One, the Horned God, Al-Khidr, or the **Green Man**.

If one wears the mask of a demon or a god, or the Verdant Mask of Totality – at the same time god and demon – the ego dissolves the masked self and not only inhabits the god but is inhabited by that god. And so as Alchemists, our lives in part retrace the myths of priests facing the Great-Time-Death or prince Panji's peregrinations through forests, encountering hermits and attending as servant in palaces, in search of our lost bride and the realm beyond in a progressive *unmasking* that constitutes the revelation of the rite of passage we were imprinted with as neophytes. And having been admitted to share in this great secret, Virel eloquently points out, 'the mask emerges as the primitive cry of something forgotten, a triumphant memory, a face-off between the self and the other and a vis-à-vis with the metaphysical.'

Moreh





**WINNER**  
OF THE NOBLE  
**ALCHEMY ART**  
**AWARD**

INNER GARDEN  
ART AWARD 2022



# ART AWARD

This year two remarkable works were submitted for the Alchemy Art Award. Since both works are extraordinary in their own way, the judges were posed with a devil's dilemma to cast a vote in favour of one submission over the other. And while these works are very different in many ways – one which is physical, made of a very thick metal slab, speaking in the language of symbols, and another as an expression of a journey by way of symbols and the written word, existing only in digital format and the minds of its creator and readers – at the same time they seemingly share a common tale of cyclicity, of pleasant reflections, lights, intriguing shadows and yet unventured darkness, a [Realm Beyond](#). Some Gardeners (Hathor, Shruti, Brygin, and Moreh) volunteered to donate for the purpose of raising the funds for another 1<sup>st</sup> prize and so this year it was possible to assign two winners.

Beatus Vir's massive-yet-elegant *Flowering of the Lemniscate Seed* is shown on the previous page. The other work – Horatius D'Omeros' *Lamplight and the Sunlight* – is less vividly featured on the previous page, at the centre where both stories seem to meet, and where a journey beyond continues. For more info and other Art: [www.alchemyartaward.org](http://www.alchemyartaward.org).

# LAB ALCHEMY

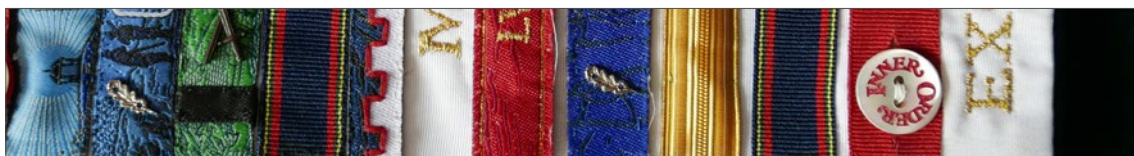
Some of our students have mentioned that our Alchemy I course is the most condensed and profound course in the field; that the first lessons alone have more depth than year long courses of others. However, the lessons continued to be improved upon this year by motivation and initiative of the Lab Guides Justitius, Similia, Sanitatem Magum and Shruti.

Taliesin and Shruti initiated a [Scholarship](#) Programme for those who wish to embark upon the path of Alchemy but for whom the initial financial investment is not feasible. More details on how to apply can be found [here](#).

This year marked the start of a class into advanced alchemy to which Justitius, Shruti and Similia were invited. Details about its subject are beyond the scope of this report.

Our main forum saw a range of discussions on subjects like the preparation of the oil of egg, dry distillation of vegetable matter, biodynamic gardening, astrology and alchemy, spagyric tinctures, and the quintessence of honey.

Ibn Hamda was awarded an oak leaf for ten years of charitable service as a lab guide.





Another AIR 1 (Alchemical Inner Reconciliation) course was held, guided by Justitius and Horatius D'Omeros. with support from JML.

Brn. JML, AaH and M completed a level 2 post-graduate diploma course in [Imaginative Movement Therapy \(IMT\)](#) under the inspiring lead of Laner Cassar, Ph.D. — a Jungian Analyst (I.A.A.P.) and Imaginative Movement Therapist (I.N.S.W.D.T.). As mentioned in last year's report, IMT presents a therapeutic modality which integrates best practices from Robert Desoille's Directed Waking Dream and Jungian Active Imagination. It aims to create a transformative energy through an innovative approach to active imagination. JML, AaH and M are now all certified as IMT therapists. HDO, S and J each embarked on an inner pilgrimage by way of the Waking Dream.

The Waking Dream and our pioneering into imaginative therapy have been central to the endeavours of Inner Garden. This work is most relevant in our age in view of the apparent increased starvation in this domain. How often does one still allow the time to gaze into the distance to follow the imagination? To connect with a world that is not captured on a phone screen, that exists far beyond the continuous stream of fragmented headlines and twitter? A world where differing views are not frowned upon? And who dares to enter this [Inner Realm](#) consciously as a humble pilgrim by way of a focussed effort?

In line with this, a forgotten alchemist's rant made its way to our website [here](#). This Beat Generation poem by Diane di Prima, who was a member of the Philosophers of Nature, powerfully captures a journey, a war and a coming home:

“ *bring yr self home to yrself, enter the garden  
the guy at the gate w/ the flaming sword is yrself  
the war is the war for the human imagination  
and no one can fight it but you/ & no one can fight it for you*

The state of integrity nourished by imagination requires a dauntlessness to confront all that distracts from it. The resulting greater inner balance becomes a strength that is less susceptible to disruption from destructive machinations in the mundane. Since we featured Virel in this Annual report, it could be noted in this respect that this free spirit joined Libre France to support the resistance in WWII occupied France. Imagination does not subject to tyranny. Imagination nourishes freedom and vice versa. Interaction with the universe of the [Imaginary](#) is beneficial to an agility of mind, the experience of soul of the world, and to prevent monochromatic views which, however well intended, may be at odds with valued principles of freedom. Our non-conformist Art, Philosophy and Science thus helps choosing a politic (in the connotation of *sensible and judicious*) course of action.





## Artifact

Topeng Panji  
145 x 182 x 110 mm, 86 g.  
Blackboard wood, gold leaf,  
natural pigments and stone..



# ELEUTHERIANS

Any reader of alchemical literature will have encountered texts with blatant omissions, fragmented and jumbled chronologies of processes and **decknamen** that are meant to signify something different than their name suggests or terms meant to mislead those without knowledge. In trying to separate the gross from the pure, students of Alchemy have developed an antenna for misinformation – an inquisitive mind that is useful in other areas as well. Such an unconstrained mind involves the capacity to continuously discard former certainties in favour of allowing reason, doubt, of admitting ‘we don’t know exactly’ and the imagination of possibilities that lies at the foundation of both Art and Science alike.

In 2021, we discussed the repressive side of open societies where ideas contrary to a central narrative are at risk of being dubbed misinformation or being shadow-banned and where an expanded digital toolkit of the powers that be facilitates certain forms of social control. In times of challenges or even existential threats, stricter control seems the natural counterpart to the rise of a state of ‘durable disorder’ – evidenced by the increased number of armed conflicts in our lifetime. However, such control often comes with contortions. Thus in every region of the world, amidst faltering democracies, people in a function of governance are seen grasping at straws, appropriating unchecked power to advance convictions, however honourable, at the expense of minorities.

Alchemists have always been a unique minority group, not seldom at the vanguard of new discoveries though sometimes this could come at a price of being ostracised, imprisoned or worse. The prospect of interference in a peaceful meeting of minds rekindled the traditional insistence on privacy, the use of pseudonyms, of an argot in which *verba vexillum* – flag words – are substituted with neutral equivalents, of practices of steganography and other measures to stay below any radar. However, since a sincere questioning and nonviolent resistance to entropy are prerequisites to nurture the transcendent in mankind, we decided to include these few breadcrumbs regarding the Inner Garden specialty group baptised Eleutheria. The group has adopted the name of *ἐλεύθερια* as the personification of **freedom**, liberty, morals, love and destiny. Most importantly it expresses the freedom of a higher state of being. Project Eleutheria started just as Jupiter in Aries came back to its place in IGF’s horoscope. Our resident astrologist described its signature as follows:

“*Jupiter in Aries is Gnosis wearing Armour. Spiritual truth is no longer a personal inner quest but a cause to resound through the whole world. Jupiter helps us remember who we are but only if we dare to believe in our own authority and **sovereignty**. Prisoners we become if prisoners we allow ourselves to be. Jupiter in Aries gives us the key, knife, or hammer and it is up to us to break free while keeping with our personal integrity.*”



This group has already left a modest mark. When a participant reported that PayPal placed a permanent limitation on the account of the [U.K. Medical Freedom Alliance](#) and a number of other foundations because of the ‘nature of their activities,’ we immediately discontinued our PayPal donation option and switched to Stripe for that purpose. Though Inner Garden is not well known beyond Alchemical circles, this simple precautionary measure seems warranted just in case our modest group would catch unwanted attention. This type of alertness as fostered among the ranks of Eleutherians may thus help anticipate future possible threats to our daily operations.



The AA sustained its movement of expansion on fundamentals while also branching out to specialized categories. Worth mentioning is the initiative of Similia, who filed a generous amount of important volumes on the history of alchemy, chemistry, pharmaceuticals, and metallurgy. He also gave an impetus to the idea of creating an index of alchemist’s biographical data linked to the archive’s information system in order to ascertain and make known the various authors, their backgrounds, their relationships to other students-teachers and whether the latter were involved in tutoring the great Alchemical Art.

Keeping with the intention of using the AA also as a gemellary repository, or back-up support system for neoclassical alchemy websites and forums – both those well established and those short-lived – the ‘Books on Alchemy’ category has been expanded with seminal volumes about the Art; like for example those openly shared at the wonderful and colourful Italian website [Labirinto Ermetico](#), which recently came back online again.

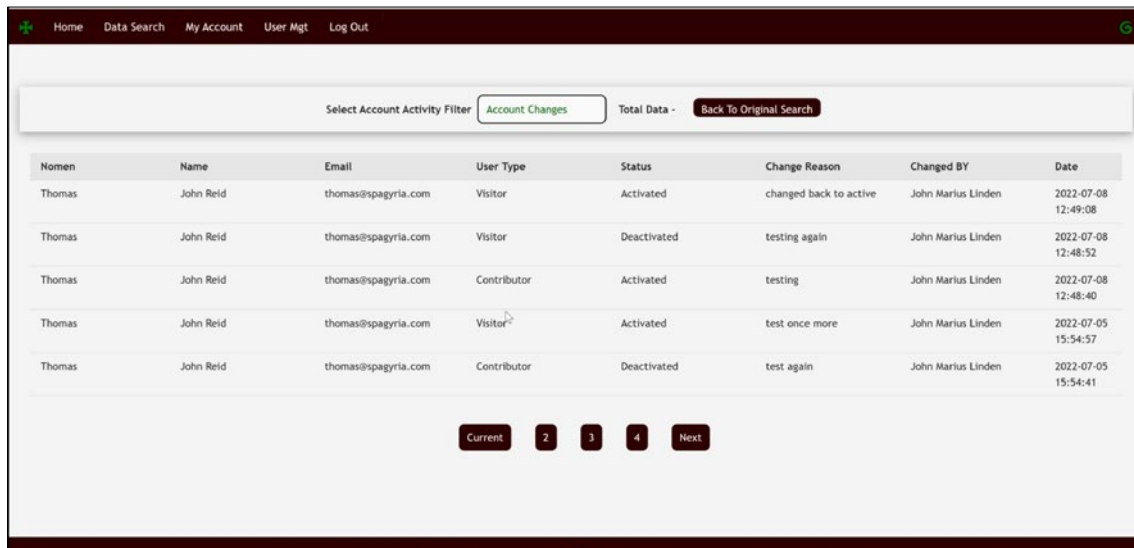
The special category, ‘**Allegorical and Symbolical**,’ now houses even more special and unique editions that are difficult to classify due to their imaginative, illustrative, and representative universal nature. This includes illustrated manuscripts, or works containing elucidations of those same symbols, such as *Splendor Solis*, *La Toison d’Or*, or *La Structure Alchimique du Tarot*.

With the intention of slowly increasing the AA’s public presence on the web, parallel to the development of the digital php portal, Horatius D’Omeros followed up on the idea of creating public social media profiles. Worth mentioning in this respect is the Preservica system and community, as a ‘...future-proof and access critical long-term digital information system’... “that uses a digital preservation software which is helping organizations drive innovation, confidently meet compliance and legal requirements, and safeguard digital content of unique cultural and brand importance.’





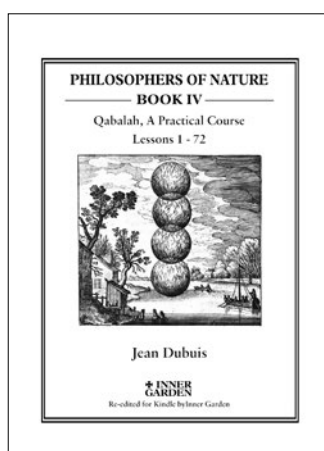
Coding for the digital portal of the Archive has seen significant progress this year. Changes made to the database schema simplified things on the back-end. While Justitius was working on the IG website, he pointed JML to an option of utilizing Content Security Policy (CSP) protocols as an added layer of security. JML spent considerable time coming up with a non-standard way to implement CSP. Generally CSP results in large, complex JavaScript files which is why most websites (even commercial software companies) don't implement it. The application JML came up with cuts down on size and complexity, thus completing the final piece in the puzzle of our new architecture.



The screenshot shows a web application interface for managing accounts. At the top, there is a navigation bar with links: Home, Data Search, My Account, User Mgt, and Log Out. Below this, there is a section for 'Select Account Activity Filter' with a dropdown menu set to 'Account Changes'. To the right of the filter, there is a 'Total Data -' label and a 'Back To Original Search' button. The main content area displays a table with the following columns: Nomen, Name, Email, User Type, Status, Change Reason, Changed BY, and Date. The table contains five rows of data, all for the user 'Thomas' (John Reid, thomas@spagyria.com). The rows show a sequence of status changes: Visitor (Activated), Visitor (Deactivated), Contributor (Activated), Visitor (Activated), and Contributor (Deactivated). The 'Change Reason' column provides details for each change, such as 'changed back to active', 'testing again', 'testing', 'test once more', and 'test again'. The 'Changed BY' column consistently shows 'John Marius Linden'. The 'Date' column shows timestamps from 2022-07-08 12:49:08 to 2022-07-05 15:54:41. At the bottom of the table, there are pagination controls: 'Current', '2', '3', '4', and 'Next'.

Nomen	Name	Email	User Type	Status	Change Reason	Changed BY	Date
Thomas	John Reid	thomas@spagyria.com	Visitor	Activated	changed back to active	John Marius Linden	2022-07-08 12:49:08
Thomas	John Reid	thomas@spagyria.com	Visitor	Deactivated	testing again	John Marius Linden	2022-07-08 12:48:52
Thomas	John Reid	thomas@spagyria.com	Contributor	Activated	testing	John Marius Linden	2022-07-08 12:48:40
Thomas	John Reid	thomas@spagyria.com	Visitor	Activated	test once more	John Marius Linden	2022-07-05 15:54:57
Thomas	John Reid	thomas@spagyria.com	Contributor	Deactivated	test again	John Marius Linden	2022-07-05 15:54:41

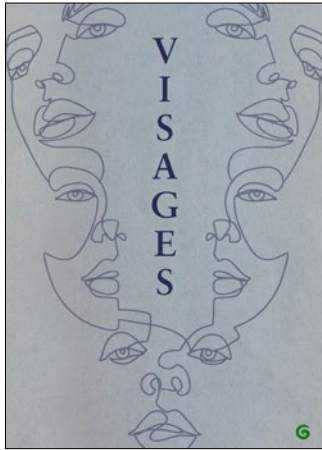
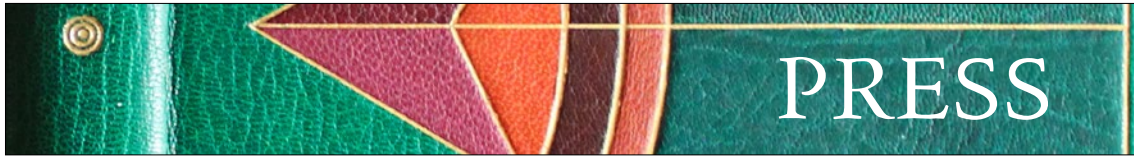
The tier 0 admin interface is expected to be done by the end of January 2023 to be followed by the tier 0 access to the public in Spring of 2023.



## PON Book IV - Qabalah, ebook

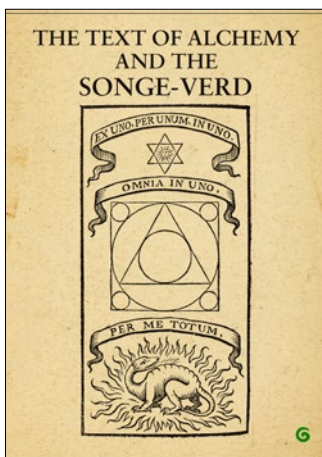
This book completes the five-part, multi lesson course of the Philosophers of Nature of which Inner Garden was granted the copyrights by Triad Publishing. It contains a series of lessons that is particularly cherished among practitioners of Alchemy. It presents an in-depth overview of the philosophy, theory and practical exercises in **Qabalah**. This course was originally compiled by Jean Dubuis and distributed among members of The Philosophers of Nature, an association based in France that was active during the last quarter of the 20<sup>th</sup> Century.





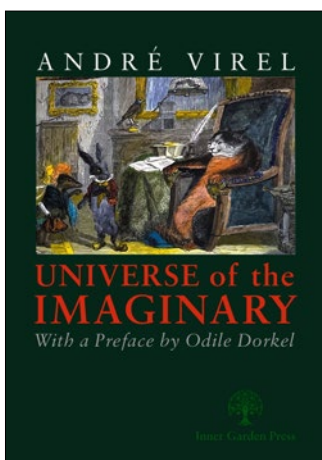
### Visages, ebook

This booklet is authored by Lucie Desoille, wife of Robert Desoille (who is known for his pioneering work with the Waking Dream). Psychologists, therapists or students working with the Waking Dream will find this book nice complementary reading vs more theory focussed works on the subject like the work below titled, *Universe of the Imaginary*. The stories in this booklet make better sense by ‘experiencing’ them rather than by understanding them as they seem to speak to the soul rather than to our intellect. Some tales might be considered **hermetic** in nature, especially the stories bundled in the third part.



### Alchemy and the Songe-Verd, ebook

This translation of the rare 17th century book provides an interesting perspective for the better understanding of alchemical writings. Its first three parts concern a description of external alchemy, a path to the Philosophers’ Stone. Its fourth and last part describes a vision, the Songe-Verd, or **Green Dream**, which seems to reflect internal alchemy, perhaps a vision or a Waking Dream. Fulcanelli, in his *Dwellings of the Philosophers* refers to this fourth part in relation to the tomb of the Knight Christian Rosenkreuz and the book’s preface states that it was published for the brothers of the Society of the Rose-Cross.



### Universe of the Imaginary, ebook

In this book Virel explains the evolutionary phases through which human thought passed before reaching its present stage with its current faculty of abstraction and conceptualisation.

Virel deserves great merit for his multidisciplinary look at the origins and modes of operation of this collective Imaginary at a time when Western thought has taken on an antinomic character with opposing aspects like man/nature, man/animal, body/spirit, conscious/unconscious, normal/pathological, rational/intuitive, conceptual/symbolic, life/death. Virel’s **holistic** approach thus comprises a genuine revolution in the study of psychic facts.



# PARTNERS

13 Candidate Partners joined the Foundation. Welcome goes out to Querimus Lucem, Oz, Perseverantia, Kykeón, Talau, Obelison, Spiritus Noctis, Ozias, Anastasia, Lux Vivum, Finis Coronat Opus, Solomon & Magus. Horatius D'Omeros and Shruti strengthened the core of the group as Partners. Brygin joined the Board as ex-officio member.

# ACKNOWLEDGEMENTS

A copy of our Balance Sheet is available upon request for benefactors of the Foundation. Special thanks go out to Jusitius and Horatius D'Omeros and John Marius Linden for leading another series of well-received AIR classes, to Dr. Laner Cassar for being such an inspiring master of the Waking Dream and teacher of level 2 Imaginative Movement Therapy (IMT), to Aashiq al Hikma, John Marius Linden, Ibn Hamda and Moreh for being an IMT guide in one-on-one sessions with our Gardeners, to Similia and Horatius D'Omeros for their great work on a new crisp version of PON's Qabalah course and for their entries into the Alchemy Archive, to Simila and Justitus also for their additions to the Alchemy I curriculum, to Justitius for arranging admission of the Inner Garden website to [Project Galileo](#) which provides extra cyber security for organizations working in the arts, human rights, civil society, journalism or democracy, to Jusitius and Brygin for their efforts in safeguarding ownership of our [Discord clubhouse](#), Sr. Orenda for her eagle-eye proofreading, to Dominique Virel and Odile Dorkel once more, to Jose Antonio Puche Riart for sharing his many interesting writings and books, to Shruti for his donations and for the GDPR compliance check including the necessary update, to Taliesin and Shruti for setting up a scholarship program and for their financial backing for that purpose, to Gallus Phoenix, Similia, Justitius, Cinis Horatius D'Omeros and Brygin for their ongoing work of translating our website, to Jusitius for arranging two equinox meetings, to Dom Cordova and Moreh for laying the foundations for the Eleutheria Group, to Hathor for her guidance as our in-house astrologist, to our lab guides Ibn Hamda, Guilielmus, Similia, Justitius and Sanitatem Magum for their efforts in guiding Gardeners through Alchemy I and, in the domain of lab alchemy as well, FraterUFA, Ouroboros and especially Alden.



