

✦ INNER
GARDEN

ANNUAL REPORT 2017

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Shadow of the Teacher
Roerich, 1947



IN 2010 WE BEGAN A COMPILATION of the writings of Dr. Schein on Alchemy. These writings relate in particular to the studies and experiments in the Art of Alchemy as was practiced at *Paracelsus College* and the *Paracelsus Research Society* (PRS) under the leadership of Frater Albertus. It proved to be a rather challenging task to put together this broad ranging collection of writings containing a variety of articles previously published in German in magazines like *Quinta Essentia* and *Naturheilpraxis*. There were also to be included instructions on techniques and operations, a large collection of pictures, some unfinished pieces and other items of potential interest for practitioners of Lab Alchemy. Seven years after initiating this work, we are proud to have been able to complete it.

On the occasion of this publication being made available, I would like to share a few words about the PRS and the **Legacy of Teachings** that we intend to continue to transmit through the Inner Garden Alchemy Research Foundation. At its time of existence, the PRS placed special emphasis on determining whether knowledge which would prove of benefit today could be gained from the art of Alchemy. The majority of progress in this investigation came through *experimental research* which focussed less on the history of Alchemy (and related fields like pharmacy) and more on understanding the alchemical theories and formulas from the viewpoint of alchemists, and then to duplicate those findings with the intention of supplementing these later with modern *scientific* perspectives. Dr. Schein in this respect points out the following:

Alchemy had never before been researched in this manner, presumably for the reason that it is extremely difficult to enter entirely into the discipline of Alchemy without thereby losing one's connection to modern knowledge. This requires a great tolerance in one's thinking and the overcoming of many, mostly unconscious, world conceptions which influence one's ability to approach this subject. Obviously Alchemy is still generally considered occult and unscientific today. But that is surely nonsense for if a field of knowledge is inaccessible to science, the problem is not to be found in that field but rather in the scientific method which thus requires expansion.

The research that PRS conducted therefore neither fell exclusively under the heading of pure Alchemy nor under that of modern chemistry but comprised a synthesis between the old and the new. Hence the term **Parachemistry** was conceived and our compilation of writings was baptised *The Parachemistry Collection*. The body of practices and the aim of parachemistry still finds an echo, for a large part, in the research and practices that are conducted by Inner Garden today both with regard to Alchemy in the *Lab* and in the *Oratory* — two areas of wonder that we continue to pursue towards its sacred core. Where possible we do this through application of the 'expanded' scientific method meant above.

The publication of these writings presents another important landmark for the alchemical community. It endorses the profound place the art of Alchemy may still have in the present and yet hold in the future. We feel honoured that Dr. Schein has granted Inner Garden permission to transmit these writings and we are grateful for his invaluable contribution in the compilation thereof. Since the author has accompanied the older texts from the late 70s and 80s of the twentieth century with down-to-earth additions from the perspective of modern day, the writings are augmented by an historical perspective and the wisdom and humility that come with age.

This historical perspective is of interest to the alchemical community since Frater Albertus, the Paracelsus College and the PRS, were formative of the alchemical community and its scope of study as it is today. The inclusion of a generous number of pictures of Frater Albertus is by no means meant to glorify the person since good is rarely united in one person alone. There is a less lofty side to Albertus' role in the PRS that could be told as well but this collection deliberately excludes these entanglements of the mundane. It is meant as a testament to the *aspiration towards the higher and the unknown*, a current that propelled many seekers forward by enabling them to take part in the **Royal Art**.

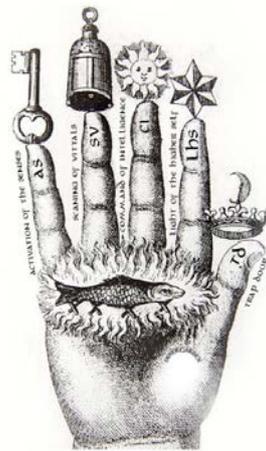
Moreh





A preview of the 200+ pictures in Dr. Schein's book has been released in two YouTube movies prior to publication of the book. These movies give an impression of PRS as well as Paralab, the enterprise that aimed to promote spagyric medicine. The movies can be viewed [here](#) and [here](#).

This year three initiates embarked upon the Vision Quest (VQ) journey: Orenda, Intinn, and Oculatis Abis, under the inspiring guidance of Ib Iluemah. The experiences with Guiding initiates in this form of Inner Work and the typical milestones or stumbling blocks that initiates run into are recorded on our Inner Work Research Forum. This has led to the polishing of lessons and the development of new instruction tools to aid in a better understanding of the the **Green Language** like, for example, the Hand of the Initiate (an Inner Work equivalent of Hollandus' Hand of the Philosophers).



Notwithstanding these developments in our Inner Work curriculum and even though our students are enthusiastic about the VQ course under Br. Ib Iluemah's careful guidance, we have made the painful decision to discontinue VQ. This decision requires some explanation:

VQ was conceived with the intent to transmit an initiatic current that is part of the alchemical tradition and of which fragments can be found in various alchemical treatises. The initial course was written by Moreh with some assistance from others on the basis of practical experience and provided elements of this ancient tradition that are not readily accessible in other qabalistic or alchemical societies. Judging from the milestones that our initiates passed – a number of unmistakable signs of an initiatic journey – and judging from the positive evaluations and gratitude of our students, we believe the course went a long way in transmitting a balanced curriculum.

The course drew upon various traditional sources as well as the form of trancework that is transmitted through another respected alchemy group. A number of envious remarks (the type one would see in esoteric ‘turf wars’) led us to carefully review the content of our course and we came to acknowledge that some key similarities provide some ground to those allegations. In order not to put our integrity at stake we felt it was necessary to acknowledge this.

In this respect it should be noted that no initiatic work can ever be called ‘original’ because initiation involves experiences that are universal and that harken back to the dawn of time. However, after critical assessment of the extent to which we managed to rise above existing curricula and penetrate the **Sacred Roots** of the mysteries, we believe there is still a road ahead of us. This humbling insight, in addition to the acknowledgement mentioned above, led to the decision to discontinue the current curriculum. We continue our quest to capture that initiatic thread which runs through the ages. We hope in due time to come back with a stronger Inner Work program. Time will tell.



In previous years we have kept a shortlist for enrollment in Inner Work but the actual enrollment took place on the basis of the degree of activity and merit of the Gardener. In order to make the procedure for enrolment more transparent, this year we set up an entry assignment and installed a ranking committee. The results of the assignment directly translated to a rank on the shortlist. Those who had a top ranking could start first, those with a lower ranking would have to wait their turn. Whoever was eager to start could distinguish themselves by handing in a carefully written essay about the assignment. The council in charge of selecting and ranking new applicants consisted of the brethren John Marius Linden, Siber, and Noor Al-Ayin. By way of inauguration of the office of this **Council of Three**, its representatives have been granted a seal featuring an orotund depiction of Cerberus.

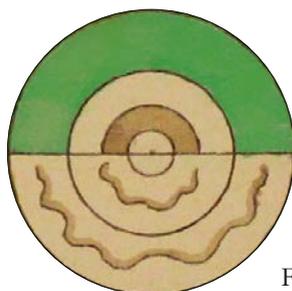


The Council of Three (TCO₃) was conceived with the intent of streamlining enrollment into VQ; but in light of the above mentioned discontinuation of VQ, this role has fallen away. In consideration of the hope expressed above, however, and given our intention to continue to nourish Inner Work as part of our alchemical research TCO₃ has committed to further patronage in this respect.



The previous page shows a microcosmic map of the Silent Language and the Artist's anatomization of Alchemy which found its way to an unusual canvas in an unusual form. This spectrometry based composition illuminates the dark solemn green fabric of the **Mantle of E** with a lighter shade of green — a hand-embroidered geometrical pattern that confers a first layer of meaning — depicting the Philosopher's Stone up close (scale 1:1·10⁻¹⁰). This *objet de vertu* now deserves the designation of *Mantle of a Thousand Stitches* and perhaps in the future, as the layers and patterns in Nomex Firefighter thread continue to densify, *Mantle of Fire Resistance*. That being said, it is not the mantle's material quality but the knowledge and instruction which it embodies that borders on the domain of the magical.

While in the domain of pictorial representations of the Stone and the Great Work leading towards it, worth mentioning here is that Br. Ib Iluema continued to expand his study of the Crowning of Nature. Moreh contributed for his perusal a series of high quality scans of the beautiful circular images from MS. PH310 and PH411 from the Royal Dutch Library in the Hague. We look forward to seeing the results of Ib Iluema's study in due time.

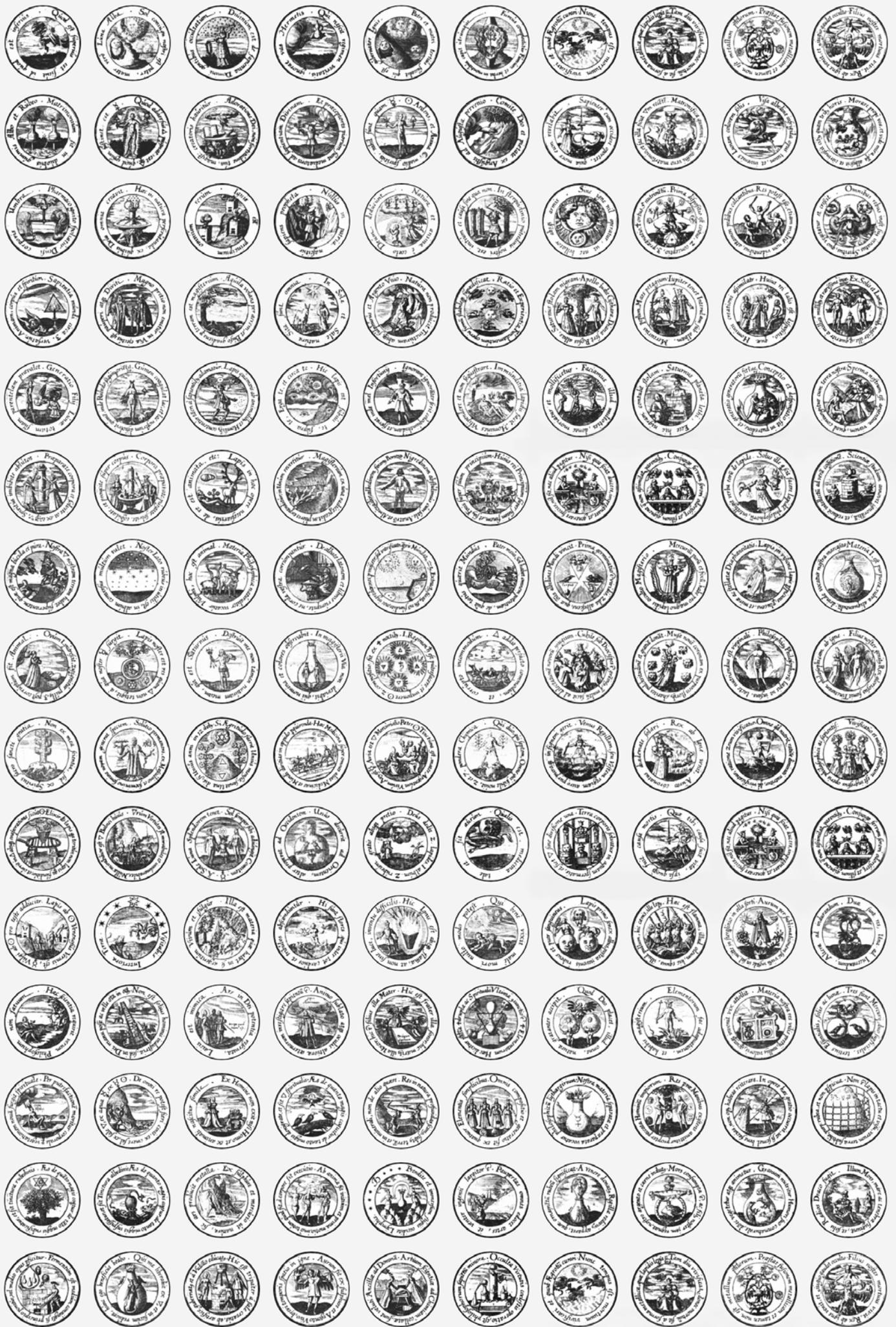


Fragment from Plate XXXVII, PH310

The imagery section of the website has been augmented with a remarkable series of circular symbolic emblems that stands apart in the domain of alchemy, namely those known as the **Hermetic Garden**. The following page shows how expansive and unique this sigillary anthology is. As Jean-Jacques Manget belauded:

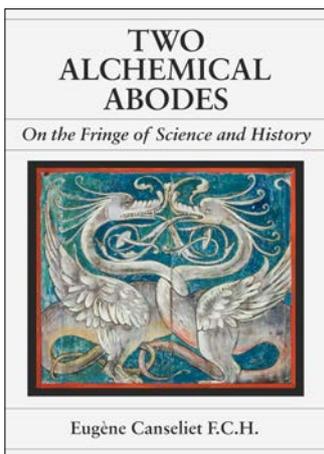
‘The hermetic garden of Daniel Stolcius, the Bohemian of Stolcenberg, formed by the Flowers of the Philosophers, is engraved on copper and explained in very precise short verses. Those passionate about Chemistry as well as weary laboratory attendants will enjoy reposing in this Philosophical Library.’

In continuation of Stolcius' tribute to the great philosophers and alchemists who have guided seekers to the Hermetic Garden, we consider embarking upon such a project for a new age, with due homage to the old ways — Hortulus Hermeticus Perpetuus. We hope this may come to fruition in the future.



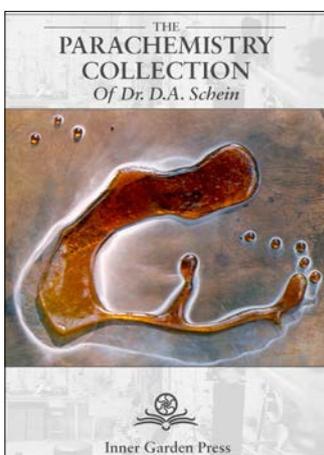


PUBLICATIONS



Two Alchemical Abodes, E-book

Moving from Stolcius' Hermetic Garden and emblem poetry to another form of pastoral poetry — the Celestial Agriculture known as the traditional designation of the Art of Alchemy — we here mention the publication of the English translation of Canseliet's *Alchemical Abodes* with its description of the alchemical door that once gave access to the hermetic sanctuary at Esquiline hill, between 'luscious vegetation, gardens and orchards with their sweet fragrances, along a large, rustic pathway [...]'



The Parachemistry Collection, E-book

This book gives a unique insight into the teachings of the Paracelsus College of the 1970s. The book in part is a manual on the subject of Alchemy and in part an historical record of the Paracelsus Research Society and Paralab. The laboratory section includes detailed instructions on a wide range of techniques and operations that are relevant to the spagyric art. For more details on this book refer to the preface of this Annual Report.



In 2017 the Foundation admitted five Candidate Partners. Our welcome goes out to Intinn, Oculatus Abis, διατ, Aashiq al-Hikma and Zehuti.



A copy of our Balance Sheet is available on request for donors to the foundation. We would like to thank all of those who contributed their time and effort in transcribing, translating and compiling research notes and lessons. Special thanks goes out to Sr. Orenda for her unwavering support in proofreading books and to Br. MShoAT for his expertise in migrating our forum. We would like to express our gratitude to Russell House for the formalisation of the grant for publishing rights of the **Philosophers of Nature** series by Jean Dubuis and for donating the invaluable notes of the PRS classes that Hans Nitzel compiled.

Thanks goes out to Br. Aashiq al-Hikma for initiating a more thorough discipline of archiving. Together with Moreh an Archive Master Reference was set up with a logical structure based on the Universal Decimal Classification. The system was amended (UDC-IG) to better fit the Inner Garden Archive and the niche of books on Alchemy. Lastly, thank you Br. Tzadik voor donating a hardcopy of *The Alchemist of the Rocky Mountains*.



