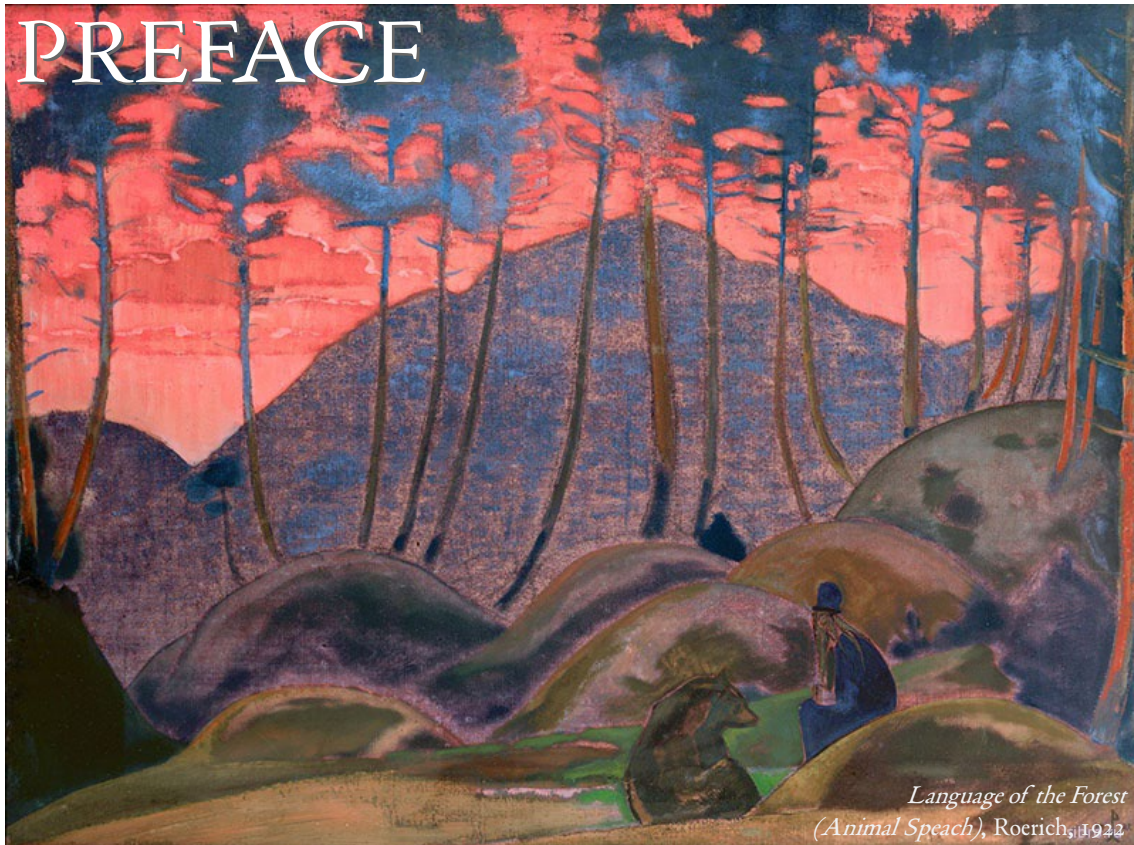


✦ INNER
GARDEN

ANNUAL REPORT 2021

Robinia pseudoacacia [4710]

PREFACE



THE TEMPERA ON CANVAS PAINTING shown above speaks to us from a former age where the world of visions and spirits was as important as was our material world. *Language of the Forest* expresses the artist's alluring call to follow the example of hermits to spiritually communicate with our *lesser siblings* (animals and plants) in order to become at home with our soul in an embrace of both the mundane and the spiritual. It is a theme that runs throughout the entire work of Roerich; *the unity of all living beings*, of brotherhood and kinship of all and with everything, as a fundamental law of life. The title of the work additionally points to what Alchemists called the *Green Language* or the 'Language of the Birds' — a symbolical language that captures the essence of the vital world within and around us. Through this colourful dialect, practitioners of Alchemy closely align with nature in their operations, involving the Mineral, Vegetable and Animal Kingdoms. Their intimate bond with these realms nourishes a sense of balance between the external and the internal and leads to a unique perception of nature.

This attunement to nature also involves an acute recognition of areas of unbalance, of what goes against nature. In our age of durable disorder, 'wake-up call' and 'before it is too late' have become platitudes, brushed aside under the pretext of having little influence on societal forces so much greater, or natural oscillations so much longer, while the rapidity of environmental change suggests the passage of a tipping point of sorts. The avaricious tendencies of modern man go against nature — even against human nature — and at the start of our anthropocene the question remains to what extent this has set in motion

a cascade effect that has prompted unabated or accelerating change, notwithstanding our current attempts to take away likely drivers that might have triggered it.

Alchemists are masters of change. They pursue development, **transformation**, even resurrection after a state of chaos, both in the *lab* and the *oratory*. However, any student of alchemy will also have experienced how a small error on the delicate path of transformation can snuff out the life from their flasks; irrevocably wasting their philosophical lifeblood without there being a way to undo the damage, except by starting all over. For the half a million insect species that face extinction today, there may be no starting over and the link between the human species and our environment has never been clearer.

Inner Garden does not advocate world-renunciation the way some prominent former century alchemical societies did. Without it being written in stone, most Gardeners tend to be *world-accommodating*, as captured by the adagium of ‘head in the clouds, feet on the ground.’ However, in order to find a way of coping with our ordinary lives, to develop a nourishing inner sense of spirituality and to avoid overexploiting the living matrix around us, it is evident that we need to renounce some contemporary material values.

It is not easy to give up parts of our life in order to discover other aspects of being. However, even if we are unconscious of something — be it a positive potential, transcendent functions or latent fears — that something still lives in us and through us in the world. Inner Garden has pioneered into this hidden domain, this other side, and has experimented with ways to experience and integrate it into our lives. Our efforts are, in one way or another, geared to rekindling this age-old practice and comprehension. Our ‘learning through the hands’ and experiments with the subtle processes of alchemy, the practice-oriented endeavours in Inner Alchemy, our publications about the *Green Language* by Dujols de Valois, on journeys into the subconscious world as presented by Happich, Desoille, Marquis d’Hervey de Saint-Denys, or our AIR inner work program, all of these venture towards an understanding of the Language of the Forest and of the Tree, as the axis of ascent of different planes of awareness, of being at home with one’s soul and the living world around us.

In view of our efforts in 2021, we conclude this year’s foreword on a symbolic note, with a version of our Foundation’s iconic tree that did not make the cut to serve as our regular logo. As the reader will discover in this report, the mysterious **fountain** flowing from this particular depiction of our emblem warrants an inclusion at least once, here now.

Moreh





WINNER
OF THE NOBLE
ALCHEMY ART
AWARD

INNER GARDEN
ART AWARD 2021





Extraordinary works of Art were submitted for the Alchemy Art Award. These range from a tasteful submission nearly fragrant with generous greens to works that draw us into their vibrant beat and ethereal music. We feel encouraged to explore these images, to linger as we please, to imagine something of the journey that the artist has taken. Br. Similia has won the 2021 award with the otherworldly photograph shown on the previous page. It is titled *The Torment of the Soul*. A member of the jury eloquently commented,

‘The artist has aptly titled their work; we maintain that genuine achievements in the Arts proceed from those torments of the soul which transform media and artist simultaneously. We recognize a figure, for us it is Hephaistos at his forge, but our eye is quickly drawn to another one, and then another; together they flow and circle, each one changing, casting off bits with each turn, darkening, growing brighter. We watch.’

For more info and other great expressions of the Royal Art: www.alchemyartaward.org.



A number of lessons in the Alchemy I course were expanded. Lesson 3, for example, was augmented with an appendix on heads, hearts and tails and now includes a section on lab safety as well. Br. Sanitatem Magum joined the team of Lab Guides as guide-in-spe.

Some Gardeners use domotics / labotics in their house or lab and a computer to monitor and switch off processes while others follow the traditional dictum to be as sparse as possible in their lab investments and only invest in electric heat or other tech (like solar panels) to limit their use of fossil fuels. The computer, however, is an indispensable tool for both categories, either for communication via our forum, email and Discord, for drafting lab reports or for leafing through our digital Alchemy Archive. This involves the occasional software and hardware upgrade. Br. Justitius gave the forum an overhaul and upgraded it from SSL to TLS cryptographic protocol.

Most Partners have switched to Protonmail and a number of Gardeners have moved to GNU/Linux as their operating system. Given the current range of freely available open source software, there is no need to be held hostage by tech giants and add to the pile of e-waste by software-forced-obsolence of perfectly good hardware. Since Linux is good enough for NASA to run Rovers on Mars and since it supports similar open source software apps such as Windows and macOS, the transition has its benefits.

Artifact

TS 4.200 Swing-out Rotor

Size: 185 x 185 x 76 mm, weight: 1760 g.

This German piece of equipment is both a beauty to behold and an alchemist's dream in the lab. It holds four 200 ml buckets which can be subjected to four times the mundane gravitational force. Such G-force makes certain separations easier, yielding purer products with less effort.

As such, this is an asset when trying to avoid spoiling of phytopharmaceutical products. In the old days, alchemists spent many hours filtering, re-filtering and waiting for suspensions to settle out. With this tool, modern practitioners are able to achieve superior purity in a fraction of the time.





Another AIR 1 (Alchemical Inner Reconciliation) course was held, guided by Br. JML with assistance from Br. Justitius and Horatius D'Omeros. Seven students participated in the mouth-to-ear lessons via Discord. A few reactions from participants:

‘The course was a transformative journey into my own Inner Landscape and a unique introduction to the vast expanse known as **Self**. It has provided a solid foundation for future work, both inward and outward.’

Br. Shruti

‘AIR illuminated the Inner sensorium by revealing the spiritual law of reflection. Through understanding that daily occurrences are an interaction with the divine and the soul, the light of wisdom brings clarity to the interior, revealing light behind the shadow. By entering a state of involuntary allowing, we no longer attract but emanate what we desire. The course enabled me to deeply connect with my life experience. In addition, it helped me connect with Lady Nature. I am beyond grateful.’

Br. Sanitatem Magum

Brn. JML, AaH and M enrolled for a post-graduate certificate training 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.). 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. As such IMT closely aligns with Inner Garden's explorations of the inner world from an alchemical perspective and with the Foundations's publications in the field.



This year's publication of Virel's *Mental Imagination* contributes another waypost in this respect. Virel was once a student of Desoille but eventually promoted a more free-form type of Waking Dream which he called **Oneirotherapy**. Oneirotherapy is a generic term that encompasses the practice and understanding of techniques based on the oneiric (dreamlike) state of consciousness. Virel's perspective presents a valuable addition to the works of Desoille which the Foundation published earlier. By way of various practical examples Virel underlines the benefits of the natural flow of images, the advantages / disadvantages of directivity and the application of invariable elements in the Waking Dream.

In particular, he explains that settling on an order *ne varietur* in the domains to be explored would wrongfully assume an invariable order of elements of human psychology. And while the inward journey features certain universal milestones and psychological laws with a certain permanence, the distribution of psychological processes and the **inner path** chosen is a uniquely individual matter. Virel's presentation furthermore distinguishes itself by the necessary nuance on the matter. He notes:

'... how far we have come since the days, not long ago, when psychotherapists of different schools each claimed to be the sole depositories of a truth that excluded all others.'

The book makes no claim on the monopoly of truth or the way, but is nevertheless fairly critical of the more directive variants of the waking dream technique. 'The more limited and defined the direction,' Virel elucidates, 'the more subjects find themselves locked into a narrow obligation of expressing a certain territory of the psyche.' Such confinement comes with the venial inconvenience of delimiting in the imaginary to what may infelicitously be singled out, disallowing certain liquidations to be brought about discreetly at the right time. Subjects who are given the necessary latitude in dreamlike thought will find an expression that is progressively less formulated but increasingly rich in content — as if, by way of a certain degree of evasion and release, the human being is able to make contact with the hidden and significant substance of the personality. And as subjects explore this inner realm, putting order in a symbolic world of what comprised the hidden universe at the root of their struggles, they are gradually liberated and led to even vaster, quasi cosmic planes of consciousness where they approach the infrastructure of their modalities of existence in relation to the world. This natural inward route brings about themes and territories that need no suggestion:

'The dream world of **Mental Imagination** does not differ much from what tradition bequeathed us in tales and legends: there too, we find characters and central myths that feature the hero, the king, the fairy, and favoured places such as the desert, the palace, the cave, the garden.'

Virel's respectful approach to this vast and colourful inner domain — the world of dreams and of half-sleep, of the sub-conscious and the conscious, of the waking dream and creative imagination — resonates well with the organic forms of inner gardening the Foundation has pursued, both in Vision Quest and in our current AIR curriculum. The profundity of this endeavour is well expressed in the following statement by Virel:

'The restoration of the prerogatives of the Imaginary, and particularly the practice of oneirotherapy as its organized expression, unquestionably holds a key to the future and to individual destinies.'

N°1 janvier/fevrier/mars 1971 15 fr.

psychotherapies

TOUT
MON SANG,
TOUTES CES PETITES RACINES QUI
ETAIENT DANS LE SOL SE SONT
PETIT A PETIT RESSECHES,
RECONSTITUEES DANS
CE TRONC D'ARBRE.

UN ARBRE
CONVULSÉ

revue de l'arbre vert 12, rue saint-julien-le-pauvre, paris 5°

Séjour Social du Syndicat National des Psychothérapeutes
de l'Institut d'Enseignement des Méthodes Psychothérapeutiques
de la Société Internationale des Techniques d'Imagerie Mentale



The foundation became an institutional member of the [Archive for Research and Archetypal Symbolism](#) (ARAS). This primarily pictorial archive of mythological, ritualistic, and symbolic images from all over the world and from all epochs of human history contains a number of remarkable Artifacts and images of Alchemical Art. It is an inspiring example of the relevance that alternative archives may still have today and the profound roles symbolic images may play in developing depth and richness in our lives. Given the collaboration of ARAS with the [Artstor Digital Library](#), we were also granted access to that extensive visual resource of images in the arts, humanities and social sciences.



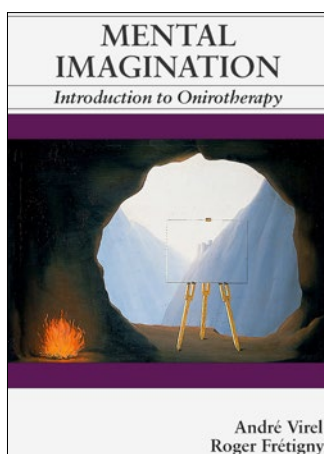
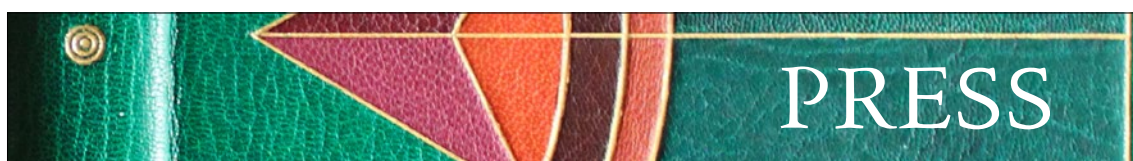
Another fantastic archive the foundation gained access to is the [Ilanot database](#) from the University of Haifa. *Ilan* is the Hebrew word for ‘tree,’ and in this case presents an arboreal diagram of Qabalistic wisdom. Such Porphyrian trees or ‘scales of being’ made their entry into alchemical teachings as schematic blueprints of the universe and ourselves, as well as potential routes back to oneness. *Ilanot* (plural) were often arboreal but also included concentric diagrammatic visualizations of mystic knowledge, like the image below.



This 16th century Lurianic Ilan shown above is one of the more basic images the Ilanot Project has to offer. It nevertheless speaks to the imagination. The outer circle reads ‘Ancient Light’ and the centre contains the name of God, **יהוה**, or possibly **מיי**, Sea, evocative of the notion that the Divine within is not just a drop in the ocean, but also an ocean in the drop. The worlds along the ring between the outer and inner circle allude to understanding and enlightenment. It is the operative domain of Alchemists in their effort to capture the light and unite it with the physical matrix in their vessel.

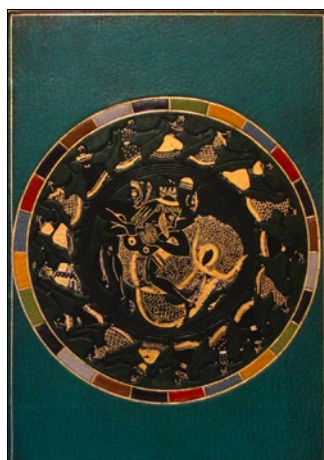
The [Alchemy Archive](#) was expanded with over 100 entries including additions to our collection of Parachemical journals, the GAP material, and expansion of UDC section 133.200 on supersensory experience, initiation and spiritual training. Entries for historic context on lesser known practices of the Waking Dream (like Dr. Win Wenger's *Voyages of Discovery*, added in 2019) this year included *Liber A* of the former NZ Tranceguild (formerly www.tranceguild.org) and *The Black Book* by 'Alchemists Guild NZ' (not formally established).

In addition to the Archive, our private forum grew out to a repository in its own right, with subjects ranging from traditional alchemy to threads on modern day vaccination (including discussions of critical views like from the [Brownstone Institute](#), [Doctors Covid Collective](#), [Global Covid Summit](#), and others.



Mental Imagination, ebook

This book presents the well documented research by the psychiatrist Frétigny and a doctor of psychology, Virel, on the various theoretical schools and methods of Mental Imagery. While they expanded largely on the findings of Desoille and his Directed Waking Dream, their Oneirotherapy tended towards a less directive, more free-form and client-centered approach of the inward journey. This work brings Mental Imagination to a higher degree of detail and legitimacy and expands the understanding of the therapeutic processes and possible pitfalls involved.



The Waking Dream in Psychotherapy, French binding

Octavo hardback, binding by Geert van Daal in naturally tanned leather, both base and onlay. Three layers 24K gold gilding, Byron-Weston Resistall 130 gsm paper, and doublure in black silk. This extraordinary binding honours Desoille's masterpiece in which he ventures into the treatment of mental disorders by way of the Directed Waking Dream. It colourfully joins the Art of the Binder to the Art of the Author who pioneered into the uncharted waters of the collective unconscious — the colourful realm where consciousness and unconscious meet.

PARTNERS

In 2021, the Foundation admitted fourteen Candidate Partners. Our welcome goes out to Akasha, Chironymus, Aldebrand Ludenhof, Firinne, Gallus Phoenix, Zeru, Phosphorus, Arbor Vitae, Taliesin, Frabro, Abadoro, Brigyn, Hathor and Salah. Br. Justitius has strengthened the core of the group as Partner.

ACKNOWLEDGEMENTS

A copy of our Balance Sheet is available upon request for benefactors of the Foundation. Special thanks goes out to John Marius Linden for leading another series of well-received AIR classes, to Dr. Laner Cassar for his inspiring guidance in the post graduate Certificate Training course in Imaginative Movement Therapy (IMT), Similia, Horatius D'Omeros, Baal and Justitius for their entries in the Alchemy Archive, Simila and Justitius also for their additions to the Alchemy I curriculum, Justitius for the forum overhaul and migration from SSL to TLS encryption, Sr. Orenda for her eagle-eye proofreading, the University of Haifa, Israel, for granting the foundation access to the Ilanot project and Tree of Life database, Dominique Virel and Odile Dorkel for their permissions for another translation project, Kitos Digiovanni for his permission to include his translation (2020) of Marteau's commentary on the [Tarot of Marseille](#) on our [site](#), Shruti for his generous donations, our lab guides Ibn Hamda, Guilielmus, Similia, Justitius and Sanitatem Magum for their efforts in guiding Gardeners through Alchemy I.



