

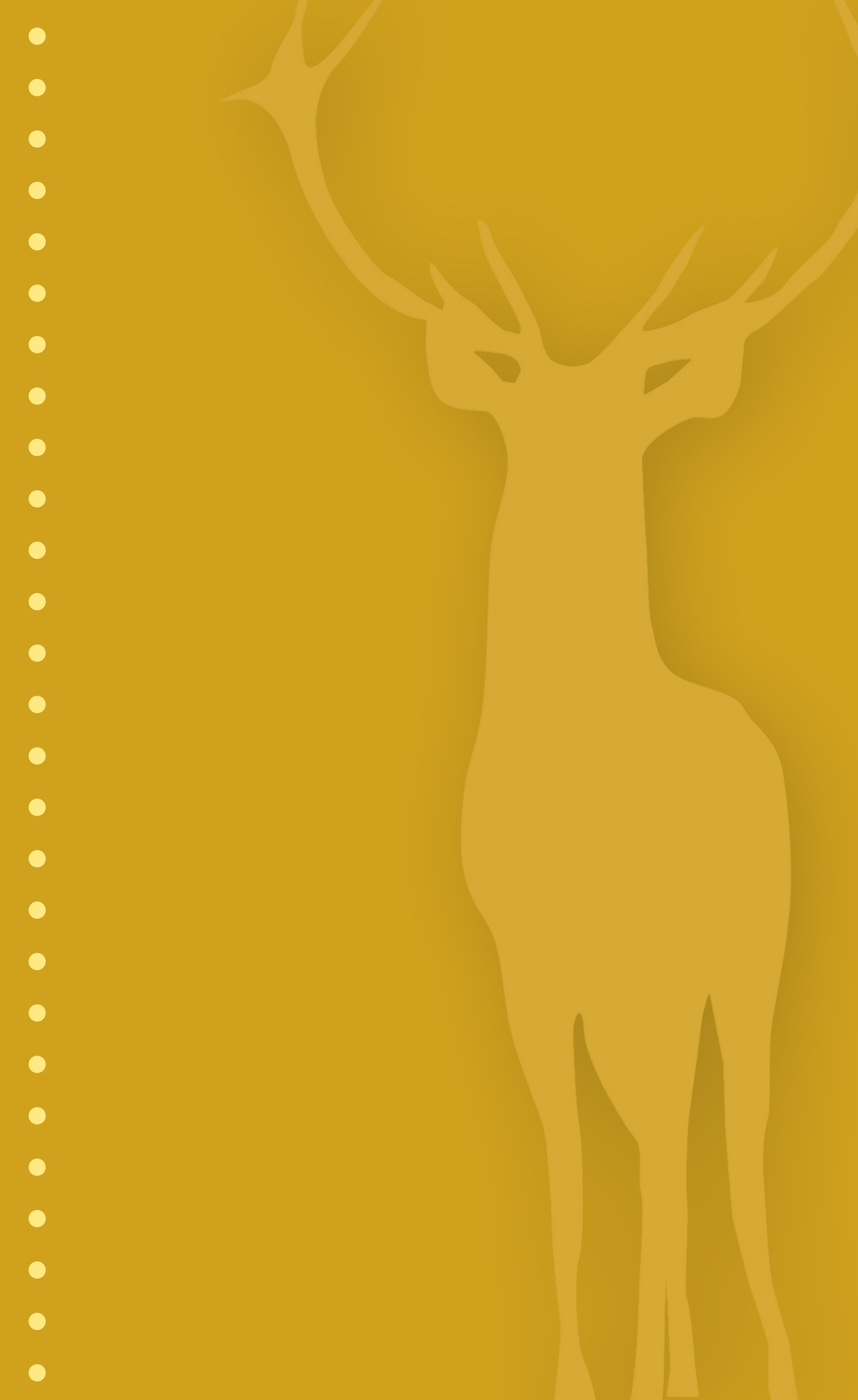
# the alchemy OF J.K. ROWLING

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IN THE LIGHT OF THE ALCHEMICAL  
WEDDING OF CHRISTIAN ROSYCROSS

Hans Andréa





the alchemy of J.K. Rowling

## Colofon

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WEDDING OF CHRISTIAN ROSYCROSS

Hans Andréa

*"I've never wanted to be a witch, but an alchemist, now that's a different matter. To invent this wizard world, I've learned a ridiculous amount about alchemy. Perhaps much of it I'll never use in the books, but I have to know in detail what magic can and cannot do in order to set the parameters and establish the stories' internal logic."*

*J.K. Rowling*

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To the Masters of Compassion, who guide the spiritual development of humanity, and to J.K. Rowling, one of their servants.

## Foreword

The idea of writing a book didn't occur to me at first. I started writing posts for our forum, 'Harry Potter for Seekers' in 2004.

My purpose was to provoke thought and discussion. I used a chatty form of address, as if I were speaking to a live audience.

There was often a significant time interval between posts, when I assumed new members would join, and so I adopted the habit of repeating the basic precepts underlying my explanations. This means that many of the earlier posts (now chapters) could be read in isolation, without having read preceding ones. This is less so for the later posts as the material became more complicated.

It was some years later that it occurred to me that my posts could be bundled into a book. I went through all my posts and selected suitable ones and edited them. This book is the result of many years of posts.

If my book is read from cover to cover it may come across as somewhat repetitive, but the advantage is that if the chapters are read individually they should still be comprehensible to those to whom Gnostic Alchemy is totally new.

When I first started reading *Harry Potter* my reaction was one of utter amazement and joy at seeing how closely the symbolism in *Harry Potter* paralleled the symbolism in Gnostic philosophy. I tried to express this amazement and joy in my writing, and I hope this shines through in this book.



## Introduction

I want to explain what motivates me to shout *I love Harry Potter* from the rooftops.

On the one hand I see a world of seven thousand million people whose suffering has never been so great. This is the world of 9/11, the world of COVID-19, of human slavery, of increasing crime, of drug barons wealthier than many a national economy, of sliding moral standards, and of dying hope among millions.

On the other hand I see the radiant story of a young boy whose moral fibre is so totally opposite to the prevailing standards; a story so filled with selflessness, self-sacrifice and love that I can't find words to express my joy. And that's only the top layer! Underneath all the excitement and suspense there is a deeper level of symbolism which resonates powerfully in the collective unconscious. And underneath that there is another level again, a level of spiritual Christianity which originated in the philosophy of Ancient Egypt. Hence it is at once ancient and brand new. And I believe there is underneath that a foundation of spiritual symbols that were previously taught only to the select members of Mystery Schools. That's the level which is totally incomprehensible to the man in the street. That's the level which can be understood only by dedicating one's life totally to the search for God, for the Essence, for TAO, as the ancient Chinese called it, and which means That.

What was once given to those few in the ancient Mystery Schools in Greece and the Middle East is now being made public to everyone who has ears to hear and eyes to see. This is a realisation which has begun to dawn on me in the last decade as I've read Harry Potter again and again, and as I've read what others have said. The joy of this discovery keeps hitting me again and again, sometimes literally taking my breath away. Sometimes I even wonder whether I'm dreaming all this, but when I think of the powerful symbols in the books and examine my own spiritual discoveries, I keep coming to the same conclusions: Harry Potter is a story of such tremendous spiritual beauty and power that it will change the world.

There have been many other works of great beauty and power, such as the story of King Arthur and the legend of the Holy Grail,

but no story, EVER, in world history, has sold 500 million copies within 20 years. The whole Harry Potter phenomenon is totally unprecedented. If Harry Potter were just a beautiful story but only 500 people read it, I wouldn't be writing this. We're talking about a book that is being read by HUNDREDS of millions of people! Only the Bible and *The Little Red Book* of Mao Tse Tung have sold more copies (1 billion). And I think it'll beat the latter in a few years, for the interest in Harry Potter is still growing.

But look at it from the other side. In my opinion there is a group of people who have achieved liberation. These people could be called the Communion of Saints, or the Lohans, or the Universal Brotherhood, or the Order of the Phoenix. Their name doesn't matter. They are filled with the Original Spirit which created the universe. The first characteristic of the Original Spirit is Love. And when these Masters of Love consider us mortals on earth, they feel for us an overwhelming compassion. They experience an intense empathy when they see the evils which I mentioned at the beginning. They see the children of the Original Spirit drowning in this world of darkness and suffering. They feel the pain of Godlessness which wrings the hearts of many millions who are (often unconsciously) seeking a way to the Imperishable Light. And what is a better way for this Brotherhood to work than to inspire a genius who can spell-bind young people and almost compel them to read this story again and again? How else do you seize the world at its heart but to enchant its children who are so open to the Truth of Liberation, albeit in symbolic form? My claim is that what we're seeing is a true miracle. A miracle, in my humble opinion, is the operation of unseen, Divine forces achieving an aim in accordance with Divine purposes. What I hope to be able to do in this book is to prove that Harry Potter is indeed a Divine Message for the ultimate salvation and liberation of humanity.



# 1 *The Spiritual Power Hidden in Harry Potter*

Deeply hidden under all the excitement, mystery and suspense in *Harry Potter* is an intensely spiritual symbolism that has escaped the notice of fans and the mass media, but nevertheless is being picked up by the subconscious minds of millions of children of all ages all over the world. It's a conspiracy of Love, a triumph of Divine Light. If we can disregard the trimmings, the basic story of Harry Potter is consistent with all the great myths, epics and scriptural narratives of the human race since time immemorial. The symbolism in *Harry Potter* is universal and timeless. Just look at the basic story:

A prophecy is made that a baby is to be born who will change the world. He is born and a star appears to announce his birth. When the king of this world hears about the birth he tries to have the baby killed, but fails. The child grows up in wisdom and in stature, and in favour with God and man. He performs miracles at a young age, but as he grows older he knows he will have to defeat his arch-enemy: Satan. Our hero prepares to sacrifice himself for the world, and so he surrenders himself, undefended, to face certain death. He is killed, and goes into an underworld, where he can choose to 'go on' or come back. He comes back victorious, as a Master of Death, i.e. eternal life, to liberate the world of evil.

We all know that story – that's the story of Jesus. But it's also the story of Harry Potter. In Harry's case the star is Sirius, who becomes his God-Father. At a young age Harry saves many lives, wins battles against dragons and giant snakes, and faces death by Voldemort time and again.

The story of the hero who enters the world of the dead and then comes back to save the world is universal. It's the story of Orpheus, Bacchus, Attis, Osiris, Dionysus, and many others, going back thousands of years.

This archetypal story resonates in the collective unconscious of so many millions because humanity has incessantly been confronted by the symbolism of the Inner God asleep in the human heart, like the bud of a pure, dazzlingly white lily. We can awaken the inner Prince of Peace by answering God's call to return to Him. That answer is to

thirst for God, like a hunted stag thirsting for the flowing water of the forest stream. This thirst will open the bud, and a new, Divine Soul will be born, who will commence the struggle against the seeker's own evil, selfishness, and darkness. He will triumph, and when he does so, he will lift the seeker above death, suffering and evil by means of an alchemical transformation.

Alchemy is the science by means of which the seeker enables the new, divine soul to grow, so that it gradually replaces the mortal, biological soul. This in my opinion is really what is meant by turning lead into gold. *Harry Potter* is an extremely detailed guide book, in symbolic form, to help the alchemist achieve total transmutation and transfiguration. The characters in the Septology are personifications of forces and aspects of his own character that help or hinder the growth of the Inner God. The struggle that Harry lives through, and the whole drama that unfolds, is a symbolic representation of the struggle that every human being has to go through to attain enlightenment, as the Buddhists call it.

If readers can see through the superficial aspects of the story, and ignore the elements that make the story seem like a children's book, often banal and sometimes even offensive (swearing, lying, fighting), an immensely deep, rich and powerful spiritual symbolism rises to the surface.

Lily symbolizes the dormant divine spark in the heart, while James personifies the longing to return to God. Harry himself personifies the new Divine Soul that is born when the bud of the Lily (the white Rose, as the Rosicrucians call it, or the Lotus as the Buddhists call it) opens. As soon as this birth occurs, a bright star appears in the outer boundary or 'firmament' of the microcosm\* (the seeker's personal force field). This star is a radiant inner source of power that connects the alchemist to the Cosmic Christ.

When the New Soul is born, an immortal force in the microcosm sees its existence threatened. This is the accumulated force of 'sin'. By 'sin' I mean life outside of the Divine Plan, and not as it is generally used. This living force has been built up since the Fall, innumerable years ago. It tries to kill the New Soul, but its influence is weakened because of the Divine Light that emanates from the New Soul, symbolized in the Septology by Lily's Love.

With respect to the trio, Harry symbolises the heart, Hermione the head, and Ron the voice of the biological personality situated in the abdominal region.

Albus Dumbledore personifies the healing, sanctifying force which enters the alchemist who is actively engaged in purifying his heart and mind. Hagrid is a bodhisattva who opens the spiritual world to the seeker.

Two voices from the seeker's own past speak to him: Lupin and Snape. Lupin is the grey force, the voice of goodness, tolerance, and reasonableness, while Snape is the seeker's attempts to pry open the eternal Lily by means of occult practices and intellectual prowess. He is in love with Lily but can never win her. Just like Harry, the alchemist has to defeat his own Voldemort, not by developing occult powers, or by violent means, but by developing the power of Love.

Alchemy is a science which changes the alchemist in soul, mind and body. In *Harry Potter* the Weasley family symbolises the chakras\* and the endocrine glands which are changed radically by this process.

The seven parts of the story symbolise seven steps in total liberation from evil, from suffering and from death. This is the hidden symbolism in one of the world's most popular books. This is the symbolism that resonates with the human collective unconscious, explaining the book's popularity. This is the conspiracy which is bringing Light into this world of war, terrorism, human trafficking, child soldiers, drug abuse and endless violence. The Light will work its way to the surface, causing millions of people to become seekers for the way back to the Father, like the prodigal son in the Bible story.

A new faith will be born, a faith that is at once modern and very ancient, and hence timeless: the faith in the Inner God, asleep in every seeker's heart.



## 2 Lily

The lily, the rose, and the lotus are traditional symbols for our deepest spiritual self, our only true and immortal self, our inner God. The imagery speaks clearly. A seed falls into the dark, slimy, rotting earth. A plant rises up and one day produces a breathtakingly beautiful and dazzlingly pure white flower that is in such complete contrast to the environment the seed was planted in.

This is not very flattering for us personally, but the idea is that we are the rotting earth and the flower is the potential Inner God in the heart. That's Lily Potter - Harry's mother.

The divine flower in the heart has been symbolised in many other ways in stories through the centuries. For example a familiar one is the Philosopher's Stone. The legend about this stone is that it can produce the elixir of life and can turn all other metals into gold. Here the symbolism is clear too. The elixir of life alludes to the property of the spiritual bud in the heart to give the bearer eternal life - if he uses the stone properly. Turning other metals into gold symbolises the same thing as the flower above, i.e. turning something worthless into something very beautiful. Gold is a very powerful symbol because it doesn't oxidise and so doesn't tarnish. There is an additional meaning to gold, because advanced seekers on the path of liberation have told us that when the flower in the heart has opened up fully and its heavenly fragrance has spread throughout the body, the aura of the seeker takes on an exquisite golden radiance. This is especially so around the head, and this is where the idea of the aureole or halo began. We can see this depicted in medieval paintings.

In my opinion J.K. Rowling uses the symbol of the Philosopher's Stone in quite a different way than the above, though. She uses it to make the very opposite point! She uses it as occult symbolism and the elixir of life here means life in the physical body, and gold means wealth on earth. This is quite an unexpected use of symbolism, but extremely effective.

Another effective symbol for the immortal life in the heart is the seed. I quote from Meister Eckhart: *The seed of God is in us. Now the seed of a pear tree grows into a pear tree; and a hazel seed grows into a hazel tree; a seed of God grows into God.* What an effective symbol



that is! We know that a seed is full of potential and that a small acorn can grow into a mighty oak which needs ten men to girth it. The seed is especially interesting in discussing *Harry Potter*, because we know that to create a plant, a seed has to die. Perhaps this is the message of why Lily sacrificed herself for Harry, symbolically speaking. The potential dies so the actuality can live.

If we compare *Harry Potter* to other stories we can see Lily represented in various ways. For example in Grimm's fairy tale, 'Briar Rose', also known as 'Sleeping beauty', we see another flower. Hidden behind impenetrable briars is a castle with a sleeping princess and a whole court, all asleep. If we can just accept that our self-centred life is the briars, we can awaken the 'royal' life asleep in our heart. Royalty is another powerful symbol for the divine potential within. Many seekers have a suspicion that there's something special about them; that secretly they're royal. From an alchemical point of view that is actually true, for the child asleep behind the briars of our temporary existence is a prince or princess: a child of the King of Creation. Another of Grimm's fairy tales, 'The Glass Coffin', is similar to 'Briar Rose'. There the divine potential is a princess asleep in a glass coffin, and jars around her contain a miniature castle, servants and everything to do with life in a palace. When the lid is lifted the princess awakens, and the castle grows back to its real size, all symbols of the 'Kingdom in the midst of you'. This particular fairy tale is even more relevant to *Harry Potter*, for guess what brings the hero to the glass coffin? A stag! We'll come to that when we discuss James.

The inner God can also be symbolised by things like a diamond or another jewel. The diamond is very apt because its hardness and hence near indestructibility is a wonderful symbol for the immortality of the inner prince or princess.

Abstract things can be understood better (or only) by symbols. But please remember that symbols are just comparisons; they're not the thing itself!

The inner God is LIKE a seed in that it can 'germinate' and grow according to its 'genes'. The inner God is LIKE a castle in that it's capable of self-supporting life full of richness, grandeur and beauty. The inner God is LIKE a prince or princess because it's a child of the King or Architect of the universe. It's LIKE a bud because out of it can unfold a flower of dazzling purity and beauty. But it's none of these.

Obviously it's not physical because we have had it through every incarnation. It's invisible, undetectable by science, and its existence is possibly denied by millions of people. Only its owner can detect it. How? By feeling that deep down he is royal. By suspecting that life on earth is not all there is. By being incessantly urged from within to seek for the purpose of life, for the causes behind the physical causes, for self-realisation as a spiritual being.

So what is it really? I think it can best be described as a Divine Thought-spark. Anything God creates is everlasting and indestructible. However there is the possibility of a Divine Thought-spark developing according to the thought contained within, or of atrophying if its potential is not realised. Millions and millions of years ago the Spirit of God flashed like a lightning bolt through the universe and in its wake it left a sea of Thought-sparks. Each one of these is unique yet able to develop into a mighty god, an everlasting father, a Prince of Peace. Through a process that took an unimaginably long time, the sparks developed, and many of them grew into Sons of the Father in mind-boggling glory. But others chose to follow an experimental plan instead of the one written within their own beings. They 'fell' into another universe and the Thought-sparks atrophied back to a bare minimum. For those who like technical explanations; the Thought-spark is actually the mathematical centre of the microcosm we inhabit.

We all have within us something so ineffably precious, so utterly sublime, so inexpressibly supernal that it should make us feel our heart is filled with a swelling balloon as J.K. Rowling puts it. Just think: no matter what our physical circumstances, no matter what our role in life or where we live, we have the potential to open our hearts to the Lily within and give birth to Harry, who will go on a long and painful struggle to defeat the Voldemort within us, ending in total liberation and the restoration of the inner Prince as heir to the everlasting Kingdom.



### 3 *James*

In Chapter 2 I discussed Lily as the personification of the Eternal Principle in the human being.

We experience Lily as the voice in the heart that makes us feel special, royal, full of spiritual potential. It also speaks to us as the voice of conscience. I'm not talking about fear of consequences or fear of breaking rules. The conscience I'm talking about is the inner urge to do the right thing morally because of self-respect, or because we just want to do the right thing to other people for its own sake. We just don't want to hurt other people. We know others have their own ineffable worth and we respect that deeply. When we transgress that inner law of the heart it hurts and we feel remorse. Remorse in its purest form is a deep regret at causing detriment to others, even when they don't know we've done it, and no one else knows. The conscience can be a hard master, as most of us will know.

Rejoice, for if you have a conscience and know what remorse is, you know Lily, and have her in your heart. Then you have the potential of going the Path of total Liberation which Harry is walking.

This voice is fairly passive in most people. It stops them doing the wrong thing rather than prompting them to do the right thing. However there comes a moment when this inner voice becomes active: James is born! James is what turns a person into a seeker. The word 'James' comes from the Hebrew name, 'Jacob'. It means 'supplanter'. James is the active force that supplants the passive voice of the conscience. James is the personification of the force in the human being that makes him actively search for the meaning of life. There is an intuitive feeling that our true destination does not lie in this world and that the latter is illusory and basically cannot satisfy the inner hunger for peace, for goodness, truth and justice.

What turns the passive voice into an active one? It's the end product of many incarnations full of disappointment, disillusionment and suffering. It's the subconscious realisation that nothing in this world can really satisfy the inner core of our being. That all our endeavours are just mad rides on the merry go round at Vanity Fair. That's James.

James Potter learns to turn himself into a stag. The stag is the age old symbol for the thirst for the Water of Life. The word 'hart' is sometimes used and I love that because it's so close to the word 'heart', where Lily lives and where this thirst comes from. This word is used in the Revised Standard Version of the Bible, and Psalm 42 has a fantastic little piece which sums up everything I can say:

*As a hart longs for flowing streams,  
so longs my soul for thee, O God.  
My soul thirsts for God,  
for the living God.*

The Water of Life is the symbol for the original, pure immortal life-force which enters the heart of those who have this longing for it. I'll come back to that later.

First I want to briefly discuss Grimm's fairy tale, *The Glass Coffin*. In this fairy tale the hero wakes up one morning to the sound of a stag and a black bull fighting. The stag wins and lifts our hero up with its antlers and takes him to a desert (John the Baptist!). The stag puts the hero down and he finds a cave with a glass coffin and a miniature castle. The princess (Lily) wakes up and tells the hero what to do. They kiss, everything comes back to life, and they live happily ever after.

The symbolism here is extremely clear. The black bull symbolises the force that imprisons us in this universe and the stag our longing for liberation from it. The fight between the two symbolises the many experiences we have through innumerable incarnations until the stag wins. In this fairy tale the stag is the brother of the princess while in *Harry Potter* they're husband and wife.

Lily and James marry and settle in Godric's Hollow. A hollow is a small valley or dell (as in Rivendell). Godric is a legendary figure who had a pet. It won't surprise you to know it was a stag!

Harry is born from the union of the lily and the stag. When the heart actively thirsts for the Living Water, its cry is answered and, like a quickening shower after years of drought, an inflow of imperishable life-force touches the heart. This enters the blood and commences its journey through the whole body. Harry is the new, immortal soul, our personal Messiah promised to us since the time of the Fall.

The forces which keep us imprisoned in this universe know what happens when a child is born to the lily and the stag, and they

try to kill it. The stag dies and the lily sacrifices itself. The forces of imprisonment, personified by Voldemort, are neutralised and incapable of further harm for a long time while the New Soul demonstrates its immortality.

Of course in real life the immortal, eternal Thought-spark in the heart and the longing that emanates from it don't actually die. They live on in the New Soul. When the New Soul is born in the seeker, it takes over the two roles. It becomes the personification of those two forces: its inherent goodness and its yearning for the Living Water and liberation from this universe. This is why it is said so often that Harry is like his parents. His appearance is almost identical to his father's, except that he has Lily's emerald green eyes.

Lily's sacrifice is a wonderful symbol of the seeker's relationship to the New Soul when it's born. The seeker has to be prepared to sacrifice himself totally to the New Soul. This New Soul is capable of liberating the entire human being, as Harry shows.

When the New Soul has reached a certain maturity it can use the longing for liberation to free itself from the forces imprisoning it on the astral plane. Lupin teaches Harry to invoke the Patronus, which is in the form of a stag. In *Harry Potter and the Prisoner of Azkaban* Harry is attacked by 100 Dementors. He invokes the stag Patronus and this drives them all away. The Dementors symbolise the black, demonic forces in the atmosphere that can not only immobilise the New Soul, but can even totally suck out its vital Light-power. However what *Harry Potter* tells us in this part is that the New Soul is indestructible as long as it mobilises its longing for the Living Water, for liberation. Another way to put this is to express it in the words of Psalm 121:

*I lift up my eyes to the hills. From whence does my help come?  
My help comes from the Lord.*

The hills symbolise the spiritual height the seeker attains to and the help is the spiritual power which drives all opposing forces away. What gives the stag the power to drive all evil and opposing forces away? All forces in the astral plane, i.e. all desires and emotions, have a certain frequency of vibration. Selfish and evil feelings have a lower vibration while unselfish, noble ones have a higher one. However the longing for the life-force from the Real World outside

our universe is much higher in vibration than any force in this world, and so it is supreme. It's scientifically invincible.

That is the message of *Harry Potter*. Drink the Living Water and you shall return to your Divine Origins.



## 4 Voldemort

Imagine the human microcosm: in the centre the Divine Thought-spark created millions of years ago by the Spirit in another universe where time does not exist. It's a four dimensional universe consisting of length, breadth, height and infinity. There is no such thing as good and evil there. There's only the plan of the One Architect and everyone in that universe works in accordance with that Plan and thereby increases his own glory and eternal joy. But where the Spirit is there is freedom, and eons ago groups of entities decided to develop a plan that deviated from the Divine Plan. They descended into a three dimensional universe and 'fell in love with their own image'. Spirit and matter cannot mix and so they entered a process of crystallisation. The Spirit withdrew from the microcosm and the soul was left without its guide. Thus death became the wages of sin, and suffering became a familiar experience. The microcosm consists of a higher self and a lower self, which I will call the microcosmic self\* and the personal self, or personality. In the Divine Microcosm these two form one single Divine Son of the Potter of the Universe. Such a perfect microcosm is truly a Temple in which the Spirit lives. The fulfilment of the Plan is that the Divine Human Being be able to manifest himself in the total Divine Septenary. Just like Creation itself, the microcosm has seven planes of existence in which the human being should become fully conscious. Because of the Fall, both the microcosmic self and the personal self became 'kindled in wrath' as Jacob Boehme puts it. The personality and the microcosmic self are reflections of each other and if the personality transgresses the divine laws, the microcosmic self shares the consequences

When the microcosm 'fell' in vibration rate and so entered this universe of time and space, the microcosmic self kept losing his counterpart, the personality, through death. By the process of human reproduction the microcosmic self was given the opportunity of recreating the personality.

After a baby has been conceived somewhere, the microcosmic self of a microcosm without a personality infuses his life into the spinal column of the foetus and so the personality can continue the journey

where the previous one was broken off through death. All the previous experiences, talents, fears, desires and faults are poured back into the foetus. The new baby about to be born is a faithful replica of the microcosmic self, which itself is a faithful replica of the previous person inhabiting the microcosm. And so the cycle of reincarnation turns endlessly, the lower or personal self changing the microcosmic self through life, then dying, and the microcosmic self projecting himself into a new foetus and thus creating a new personality.

Meanwhile Lily is asleep in the heart of the personality. She is like the sphinx under the desert sand. Like Peer Gynt the personality wanders through the endless deserts until one day he realises the total futility of it all, and finds the buried sphinx. He uncovers the sphinx and Lily wakes up. A microcosm is just like a cosmos. Just as the earth has a zodiac of twelve constellations surrounding it, so does the personality. The microcosm has a spherical 'shell' around it with twelve concentrations of energy and numerous smaller 'stars'. These 'stars' are electromagnetic fields which contain all the person's interests, ambitions, phobias, desires. Naturally they differ for every person.

The microcosm has seven 'shells,' each of which corresponds to one of the seven cosmic planes that comprise the universal House of God. As the human beings we are live in the Seventh Cosmic Plane\*, the seventh shell of the microcosm is active and the twelve constellations of the microcosmic zodiac burn brightly and control our lives as the puppet master controls his marionettes.

Before the Fall it was the twelve constellations of eternal beauty and harmony in the sixth shell that governed the microcosm. As the twelve wise fairies bestowed their divine gifts upon the young princess in 'Briar Rose', so the twelve stars in the original microcosm shone with unbelievable glory on the personal self, providing him with twelve faculties to carry the Divine Plan to its spectacular fulfilment. This was 'when the morning stars sang together, and all the sons of God shouted for joy'. (Job 38:7)

However the Fall resulted in the extinguishing of the twelve Stars of Eternal Life and twelve new lights were lit. Lucifer, the bright morning star, fell from heaven and the whole microcosm was



kindled in unholy fire. Man had eaten of the tree of the knowledge of good and evil.

That is Lucifer: Voldemort - a mixture of good and evil. This is why Quirrell says, expressing Voldemort's philosophy: *There is no good and evil, there is only power, and those too weak to seek it....*

And the personality, as a creation of Lucifer, is likewise a mixture of good and evil. However no matter how good, we still live outside of the Divine Plan. Until the twelve stars shine in the sixth shell of the microcosm, we exist as creatures of Voldemort and will remain subject to death and suffering. Voldemort is not our enemy. He is our personal god, our creator, the provider of our life energy, albeit a temporary life. Until Harry is born.

James kisses Lily, the sleeping princess of eternal beauty, and she wakes up. Their union results in the birth of a baby boy whose coming was foretold eons ago:

*For to us a child is born,  
to us a son is given;  
and the government will be upon his shoulder,  
and his name will be called  
'Wonderful Counsellor, Mighty God,  
Everlasting Father, Prince of Peace.'* (Isaiah 9:6)

A new soul is born in the person and this is destined to drive Lucifer from his throne. At the birth of the Boy the ancient, long extinguished morning star begins to glimmer in the sixth microcosmic shell. Sirius, the bright new morning star, is visible again for the first time in innumerable millennia.

Voldemort knows that a power greater than he has been born in his realm and he sets out to kill it before it can grow beyond his control. Like Herod he attempts to kill the power not of this world, but, like Herod, he fails. He has become Satan, the 'adversary', and will fight Harry to the last breath.

This same story appears in *The Chymical Wedding of Christian Rosycross*. On the fourth day a play is performed and begins thus:

A very ancient King came on, with some servants; before his throne was brought a little chest, with mention being made that it was found upon the water. Now it being opened, there appeared in it a lovely baby, together with some jewels, and a small letter of parchment sealed and superscribed to the

King, which the King therefore opened; and having read it, wept, and then declared to his servants how injuriously the King of the Moors had deprived his aunt of her country, and had extinguished all the royal seed except this infant, with the daughter of which country he had now the intention of matching his son.

The King of the Moors here is Voldemort. There was no worry about racial discrimination in those days and with apologies to any black people reading this, black was used as a symbol of the power of darkness.

Voldemort is also discussed in eastern spiritual traditions; for example in Buddhism he is called Mara, bitterness.



## 5 *Harry* [1]

To those in whom the Lily has opened up its pure white heart, or in whom the white Rose has unfolded its petals of supernal beauty, and so their heart aches with homesickness for the forgotten Kingdom of Unassailable Peace, a new soul is born: Harry James Potter. His coming has been prophesied from the beginning. This prophecy applies to every seeker whose heart is defeated by the repeated suffering of thousands of turns of the wheel.

The one with the power to vanquish the Dark Lord approaches... born to those who have thrice defied him, born as the seventh month dies... and the Dark Lord will mark him as his equal, but he will have power the Dark Lord knows not... and either must die at the hand of the other for neither can live while the other survives...

*From: The Order of the Phoenix Chapter 37*

And at his birth a new star shines in the east. The baby is given a God-Father, Sirius.



## 6 *Harry* [2]

When Harry, the New Immortal Soul, is born in the heart of the seeker for the ineffable indefinable causeless cause, a new life-force enters the blood stream. This life-force does not originate from this universe, but emanates from the Spark of the Original Creative Spirit, symbolised in *Harry Potter* by Lily. The Lily in our heart was conceived by the Mind of the Architect of the Original Universe in all its glory, fathomless depth, and rapturous, indestructible beauty. The Architect put Himself into that mental spark, and so it's just like Him: perfect in every possible way. Hence the glow that comes out of the spark when it's rekindled also has those qualities. However the human being whose blood stream it enters is not perfect, and two irreconcilable forces meet - the life-force of the perfect universe (in a weakened vibration) and the life force of the mortal human being with all his faults, his goodness, and his ignorance. When they meet, this causes a storm in the human being. A person in whom Harry is born will wonder what's happening to him or her. Everything is suddenly different. It's almost like the blood is fermenting. Tremendous emotional storms rage through the person. He may try to escape, but whichever way he turns, the force is there. He may even try to escape to a shack on an island off the coast, but to no avail. Then suddenly, in the middle of the storm, he receives an invitation.

This is a stage in the seeker's life which is described very graphically in both *Harry Potter* and *The Chymical Wedding of Christian Rosycross*. You will all be familiar with the events on Harry's eleventh birthday. Here is the same event in *The Chymical Wedding*:

All of a sudden arose so horrible a tempest, that I imagined no other but that through its mighty force, the hill on which my little house was founded would fly into pieces.

But inasmuch as this, and the like from the Devil (who had done me many a spite) was no new thing to me, I took courage, and persisted in my meditation, till somebody in an unusual manner touched me on the back; whereupon I was so hugely terrified, that I dared hardly look about me; yet I showed myself as cheerful as (in such occurrences) human frailty would permit. Now the same thing still twitching me several times by

the coat, I looked back, and behold it was a fair and glorious lady, whose garments were all sky-coloured, and curiously (like Heaven) bespangled with golden stars; in her right hand she bore a trumpet of beaten gold, on which a Name was engraved which I could well read but am as yet forbidden to reveal. In her left hand she had a great bundle of letters of all languages, which she (as I afterwards understood) was to carry to all countries. She also had large and beautiful wings, full of eyes throughout, with which she could mount aloft, and fly swifter than any eagle.

I might perhaps have been able to take further notice of her, but because she stayed so little time with me, and terror and amazement still possessed me, I had to be content. For as soon as I turned about, she turned her letters over and over, and at length drew out a small one, which with great reverence she laid down upon the table, and without giving one word, departed from me. But in her mounting upward, she gave so mighty a blast on her gallant trumpet, that the whole hill echoed from it, and for a full quarter of an hour after, I could hardly hear my own words. In so unlooked for an adventure I was at a loss, how either to advise or to assist my poor self, and therefore fell upon my knees and besought my Creator to permit nothing contrary to my eternal happiness to befall me. Whereupon with fear and trembling, I went to the letter, which was now so heavy, that had it been mere gold it could hardly have been so weighty. Now as I was diligently viewing it, I found a little seal, on which a curious cross with this inscription, IN HOC SIGNO VINCES, was engraved. ['In this sign will you conquer' – H.A.]

Now as soon as I espied this sign I was the more comforted, as not being ignorant that such a seal was little acceptable, and much less useful, to the Devil. Whereupon I tenderly opened the letter, and within it, in an azure field, in golden letters, found the following verses written.

*This day, today*

*Is the Royal Wedding day.*

*For this thou wast born*

*And chosen of God for joy*

*Thou mayest go to the mountain  
Whereon three temples stand,  
And see there this affair.  
Keep watch  
Inspect thyself  
And shouldst thou not bathe thoroughly  
The Wedding may work thy bane.  
Bane comes to him who faileth here  
Let him beware who is too light.*

*Below was written : Sponsus et Sponsa. ('Bridegroom and Bride')*

At this stage let me just reiterate the obvious: neither Christian Rosycross nor Harry Potter are or were real people, or meant to portray real people. They are personifications. Harry personifies the New Soul in a seeker whose heart is open. Christian Rosycross personifies the seeker himself. Hence the invitation is not a physical invitation. It's an invitation written in the heart. The Bible talks about 'the fleshy tables of the heart'. When the heart of a seeker is opened - by that I mean when the Spark of Eternal Life begins to glow again - it prints a letter as it were on the heart.

Paul says:

*You are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. (2 Cor: 3)*

In other words the power emanating from the pure spirit-spark writes a letter of invitation in the heart. If we can understand the symbolism, we can see that a seeker, whose heart is open, is a 'marked man'. This person has a Divine Spark which has been kindled and so is shining brightly; he thirsts for liberation and he has drunk the Living Water. This has caused a storm in his astral body because of the tremendous difference in vibration between the astral force of this universe and that of the Original Home. At the same time the power emanating from the Lily in the heart has etched a letter in his heart. This letter invites him to return to the Father's House, but it also gives information: the seeker knows what to do. He knows where to go, what he needs on the way, and what the purpose is.

Both Harry and Christian Rosycross have to travel through a gate to reach a large castle. Both have to pass a large number of tests, as we know. But they both pass!



## 7 Harry [3]

Genesis 3:4:

*The serpent said to the woman, 'You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'*

*Harry Potter and the Philosopher's Stone* Chapter 2:

Harry sat up and gasped; the glass front of the boa constrictor's tank had vanished. The great snake was uncoiling itself rapidly, slithering out on to the floor - people throughout the reptile house screamed and started running for the exits. As the snake slid swiftly past him, Harry could have sworn a low, hissing voice said, 'Brazil, here I come... Thanksss, amigo.'

All of us own a 'tree.' The spinal column with the spinal cord and the two strings of the sympathetic nervous system is called 'the tree of life.' The force that runs along these 3 channels, esotericists call the 'serpent fire'. The crown of the tree is the brain, and what lives in the brain? That is the human intellect! That is the serpent that tempted Adam and Eve to eat of the fruit of the Tree of Good and Evil.

In my theory that *Harry Potter* is the oft repeated universal message of liberation, I have told you that Harry is the new soul-force that is born in the heart of the seeker. This force enters the blood stream and thence spreads throughout the body.

James personifies the heart's longing for liberation. When Harry is born, and has reached a certain stage of maturity, the new force in the blood begins to affect the head. The intellect is set free as it were. When a person has a 'Lily' that is totally enclosed within its petals, it is very hard for him/her to understand the message of liberation. The mind is focused on earthly things. If you explain the teachings of liberation to a person like that you might just as well explain it in Double Dutch, because they won't understand it. Their 'serpent' is imprisoned in an earthbound cage, as it were. But once the new soul is born and its force begins to enter the head it will set the intellect free. The mind



can then soar to great spiritual heights. It will easily understand spiritual teachings and will become a great ally of the soul in its long, arduous quest for liberation.



## 8 *Harry* [4]

### Harry Potter and the Philosopher's Stone Chapter 5:

Griphook unlocked the door. A lot of green smoke came billowing out, and as it cleared, Harry gasped. Inside were mounds of gold coins. Columns of silver. Heaps of little bronze Knuts. 'All yours,' smiled Hagrid. All Harry's -- it was incredible. The Dursleys couldn't have known about this or they'd have had it from him faster than blinking. How often had they complained how much Harry cost them to keep? And all the time there had been a small fortune belonging to him, buried deep under London.

When the eternal Thought-spark of the Universal Architect is coupled with the thirst for the Living Water, a cry of help emanates from the human being concerned. Because of its purity this cry reaches the ear of the Creator, and so it brings forth a reaction. This reaction is an inflow of Living Water into the heart of the person. The Lily opens and gives birth to a New Life-force. This is a foetus as it were, that eventually will be born, grow up and become the Immortal and Perfect Soul of the Son of the Potter of the Universe. The Potter made a perfect plan for the whole of Creation, with all its myriads of planes and worlds of existence, and its innumerable trillions of entities and forms of life. When He 'breathed' out to create life, he created a sea of Life containing an uncountable number of Thought-sparks each of which contained the total Plan of the Human Being for all eternity. This vast cloud of sparks is called 'The Only Begotten Son'. This is to convey the idea that (original) humanity in its totality is God's Son.

Part of the Potter's Plan is that everything shall be provided at all times for His Only Begotten Son. He shall never want for anything. And this applies to every (original) Human Being individually.

We in this fallen world all know need and want and deprivation. But as soon as the Lily opens and begins to spread its heavenly fragrance, we are making a genuine attempt to step back into God's Plan, and the old Law of everything always being available for God's Only Begotten Son begins to operate again. The Son receives his Inheritance and a spiritual treasure of undreamed of wealth is at his disposal.

If the earthly personality accepts Harry as its leader, it too will share in the abundance available to the new, immortal soul. Would Harry ever let poor old Ron want for anything? No, let Ron leave his dry corned beef sandwiches and share in Harry's cauldron cakes and pumpkin pies!

There is a law which is cited in the New Testament (of the Universal Architect) as: *Seek first the Kingdom and Its Righteousness and all the other things you need will be given to you as well.* (Matth. 6:33)

The Harry in our heart is rich beyond our most feverish imagination.



## 9 *Harry* [5]

### The Seven Trials (1)

The seven trials in Part 1 sum up what the person who has a nascent Immortal Soul has to go through to be able to perform his first liberating act – detachment from the physical plane.

First he encounters Cerberus (Fluffy), the three-headed dog. Cerberus personifies the forces of the past which tie us to the universe of time and space. The river Styx symbolises the border between the fallen universe and the original pure Universe of God. To cross the border, we first have to pass Cerberus. He is the mirror of the past; in actual fact: delusion.

Why is he three-headed? It reminds us of the three temptations of Jesus in the wilderness. He too was at that moment ready to cross the border between earth and Heaven, i.e. the Seventh and the Sixth Cosmic Plane - Nirvana.

One of the great forces tying us to this universe is fear. The person who wants to be liberated from fear has to have the right motivation. Harry was motivated by a great purity. He wanted to save the world from Voldemort. Unselfishness is the only way to overcome fear. It cannot be overcome by courage alone. Armed with only courage, Harry would have been devoured by Fluffy. Harry was able to make 'fear' go to sleep by playing the flute. The music played by Harry symbolises the vibrations of his purity, his pure motives.

Another force tying us to this universe is dogma. 'Give up learning, and put an end to your troubles,' says Lao Tzu (Tao Teh Ching 20). Yes, to live in this world, we have to study. We need a certain amount of learning to live a meaningful life. And so we think we can 'learn' our way into Nirvana. Bad mistake! Lao Tzu adds: 'Other men are sharp and clever, but I alone am dull and stupid.' But!! 'I am different. I am nourished by the Great Mother.' Who is the Great Mother? Why, Lily, of course.

No learning, no study, no knowledge contained within the brain can prepare us for the overwhelming beauty of the Kingdom of Heaven. It lies in another universe, in another plane, in a dimension where time and space do not exist. There is nothing in our universe that we can compare with that. No words can describe it; no pictures can

give us even the vaguest idea. Not even the most heavenly music can give us a slight hint of what it's like.

But we DO have a little piece of Heaven inside us. That's the Great Mother, the Lily inside the heart. We must give up dogma and turn to the voice of Tao within.

When Harry turned eleven he received a letter of invitation to attend Hogwarts. In Chapter 6 I explained that the candidate for liberation has a letter in his heart. The alchemist has all the instructions in his heart to turn lead into gold. They have been there for millions of years but we've been too busy to read them. Then James marries Lily and Harry is born. We can now read the letter in the heart and carry out the alchemical processes with great joy. We can throw away dogma. We live from the instructions in the heart given to us by the Great Mother.

The third head is false idols. This is a very big, dangerous head, because in our past lie many idols we have worshipped through hundreds of incarnations. When we go the path of liberation we'll be confronted by this aspect of the past, and we'll discover that some of those idols are a long way from being dead.

We are all surrounded by thought forms we have accumulated in the past. These are our personal idols and must be given up, one by one. How? By turning to the Great Mother. She will give us Harry, the new soul, and our heart will be so filled with love for him that all the accumulated idols in our aura will fade away and die.

The big word for defeating Cerberus is: self-surrender. If we surrender to the Inner Christ He will drive out fear, attachment to dogma and false idols. He will give us the magic flute of purity and put ol' Cerberus to sleep. It's a cinch!



## 10 *Harry* [6]

### The Seven Trials (2)

The second trial Harry and his friends face is the vicious killer plant, 'Devil's Snare'. Before they're aware of it they're ensnared by a plant with long, snake-like tendrils. We know from Part 5 that people can easily be strangled by this plant. The more they struggle against the creepers the tighter their hold. The children figure out that what's needed is to stay calm and think clearly. Hermione remembers that this plant hates light, so she lights a fire. The plant recedes and the children are free.

I think what this can teach us is that the alchemist needs to give the process of liberation his whole, undivided attention so that he can stay calm and figure out what to do. The candidate for liberation is always in danger of being overwhelmed by his emotions. Strong emotions are not conducive to going the Path because then the candidate loses control. They can do harm to the new soul if the candidate allows himself to be carried away by them. The Path is extremely beautiful, and sometimes one can be overwhelmed by the sheer magnificence of it, but as soon as one loses control of one's emotions they tend to strangle the new soul. The heart of the candidate can be filled with great joy and love for others without being carried away by sentimentality, or by being moved to tears. The candidate must learn to control himself and turn to the light of reason so as not to lose touch with reality, and he must focus on the aim of the Path.

The third trial is to open a locked door. The key is present, but it's got wings and is flying high up near the ceiling among hundreds of other keys.

It's important to see in each trial which of the three children solves the problem. If it's Hermione, it's the mind of the candidate which solves the problem. If it's Ron, it's the old, earthly personality, and if it's Harry it's the New, Immortal Soul.

In the case of Cerberus, it was Harry, and therefore the New Soul, who played the flute - the harmonious vibrations of the pure Soul. In the case of Devil's Snare it was Hermione, and therefore the mind, but she was helped by Ron.

In the case of the flying keys it's Harry again. He is an extremely good flier and can see things others can't. His excellent flying obviously symbolises the height of his aspirations. The new soul can fly to great spiritual heights. It also has an extremely keen faculty of discrimination. And so we see that no door can be locked against the new soul. It can open all doors and overcome all barriers.



## 11 Harry [7]

### The Seven Trials (3)

The fourth trial is a giant game of chess with pieces that whack each other quite vigorously when they win a move. The children have to take the places of some of the pieces and play a winning game to get to the other side of the board and continue their quest. This game reminds us of the chess game played in *The Chymical Wedding of Christian Rosycross* on the seventh day. Christian Rosycross tells us that the game he saw represented virtue against vice. We could see the chess game in *Harry Potter* in the same light. Notice, too, that it is Ron who directs the game. In other words, it's the old earthly personality that has the important role to play here.

What *Harry Potter* is telling us here is that the earthly personality needs to have a very good sense of what's vice and what's virtue. He must have a very strong faculty of distinction between right and wrong.

At the end of the game, Ron sacrifices himself to the white queen so that Harry can checkmate the king. The earthly personality has to sacrifice itself so that the New Soul can go on its glorious triumphal march back to its Fatherland. This is the meaning of the words, *He who is willing to give up his life for my sake shall find it*.

In the New Testament this is represented by the beheading of John and the entry of Jesus on to the centre of the stage.

Fortunately Ron doesn't die at this stage but is merely knocked unconscious by the queen.

The fifth trial is a gigantic troll which is guarding the passage. However the three children have already passed this test in an earlier venture and so they don't have to do it again. The troll is already lying there unconscious.

Once again it was actually Ron who defeated the troll. He cast a spell which lifted the giant's club and smashed it down on its skull. We can learn from this that the earthly personality has to learn to control the tendencies and passions of his lower nature and its mentality. Ron, to his surprise, finds that he is capable of greater things than he knew.





## 12 *Harry* [8]

### The Seven Trials (4)

Leaving the unconscious Ron behind, Harry and Hermione enter a room where they are trapped by fire and can neither go forwards nor backwards until they solve a logic puzzle. Obviously it is Hermione who solves the puzzle, as she personifies the renewed mind of the seeker with a New Soul.

My interpretation of this symbolism is that an alchemist must act with intelligence if progress is to be made. Although the heart, the centre of the New Soul, always takes the initiative on the Path, the head must ensure the candidate takes logical and intelligent actions. Together they succeed.

I just want to digress slightly and ask a question. This is a short extract from the book:

Hermione's lip trembled, and she suddenly dashed at Harry and threw her arms around him.

'Hermione!'

'Harry – you're a great wizard, you know.'

'I'm not as good as you,' said Harry, very embarrassed, as she let go of him.

'Me!' said Hermione. 'Books! And cleverness! There are more important things – friendship and bravery and – oh Harry – be careful!'

*From: The Philosopher's Stone Chapter 17*

As you can see above, Hermione says, *Friendship and bravery and* – And what? Ever since the first time I read this I've thought that she was going to say, 'love', but was too embarrassed to say it. I thought it was obvious, in fact, that everyone else would think the same. After some years now I've found that no one else has this thought at all. My question is, what do you think is the missing word?

Back to Harry. There is only one draft of the magic potion to be able to get into the next room, so Harry goes in alone. The new soul has to face this trial alone. Whenever the soul is facing a be all and end all situation, it has to act on its own inner strength.

When Harry enters the next room he meets a man with two faces – one in front and one behind. I believe this is to indicate

that the microcosmic self is both good and evil. This is why Quirrell, speaking as Voldemort, says, *There is no good and evil, there is only power, and those too weak to seek it...*

As I said in Chapter 4, the microcosmic self is impersonal and knows no good or evil, just power.

Harry is able to take the stone out of the Mirror of Erised because he doesn't want to use the stone. I believe this symbolises the liberation of the soul from attachment to the physical plane. The stone can make gold and the elixir of life. In other words, the owner of the stone can live an unending life in perfect health, with all the luxury he wants. Harry does not think of himself, or of the unending wealth and power and prestige he could have. He thinks only of defeating Voldemort.



## 13 *Harry* [9]

### The Chamber of Secrets (1)

Harry's second year illustrates the New Soul's liberation from the etheric plane of the time-spatial universe.

The etheric plane is next to the physical plane, and is in a sense part of it, for it gives life to physical bodies. All living organisms have an etheric\* field or aura, and some people can see this. Our etheric body penetrates our physical body and is slightly larger. It regulates our health and facilitates things like metabolism, sexual reproduction, sensory perception, and the working of the nervous system and the brain. The etheric body is made up of etheric atoms which actually fit inside the physical atoms. It therefore follows our physical body wherever it goes, and is, in a sense, the 'slave' of the physical body.

There are many organisms which have an etheric body but not a physical body, and so are invisible to most people. However very young children and some animals can see them. Their existence was known long ago and many legends and myths name them. These include fairies, elves, gnomes, undines, salamanders, nymphs, sylphs etc. These creatures often work with nature in developing growth of trees etc.

We are introduced to one of these creatures right at the beginning of Part 2. Dobby is a 'house elf' who warns Harry that someone is about to wreak havoc at his school. Whenever liberating stories contain mention of etheric creatures, the author is drawing our attention to the etheric plane. So right away we know *Harry Potter and the Chamber of Secrets* takes place on that plane. When Harry stays at the Weasleys' house he meets another type of etheric creature – the garden gnome. Harry's first lesson in Defence against the Dark Arts is to learn to control a group of etheric creatures called pixies. As we know Hermione is the one who is able to do this immediately.

Harry meets Dobby throughout the book and near the end learns that he is the slave of a servant of Voldemort, namely Lucius Malfoy. If we look at the symbolism as I have explained it so far, we know that Harry is the New Soul born in the seeker in whom the Lily and the Stag have united, while Voldemort is the microcosmic self. When the Soul is born, this microcosmic self is weakened considerably.

Lucius Malfoy is a servant of Voldemort, and so we can deduce from this that Malfoy is a force within the human being which represents the microcosmic self. His wife is Narcissa. What better way to symbolise the physical body and its brain? In the discussion about the Malfoy family it will be explained how these together symbolise the body and its 'brain-god.'

In my opinion Dobby personifies the etheric body of the alchemist who is undergoing the process of liberation. I don't know if it's a coincidence, but if we reverse the consonants in 'Dobby' we get 'Bbody'. As stated above, the etheric body is the 'slave' of the physical body. It follows it wherever it goes, looks after it, and helps it in all its functions. This is exactly what Dobby does for Malfoy – until Harry changes things. By a brilliant act of quick witted intelligence and compassion for Dobby, Harry frees Dobby (how I love Harry). This is exactly what the new soul does for the etheric body at a certain stage of the alchemical transmutation. The New Soul actually lives in the etheric body and at a certain point the etheric body is freed from the physical body. It is no longer its 'slave' as it were, but can move independently. And just as Dobby does some very useful things in the later parts of the Septology, so the etheric body is extremely helpful to the New Soul.

You may have heard mention of wonderful robes worn by heroes in some fairy tales and legends. We hear about golden wedding vestures, and in *The Chymical Wedding of Christian Rosycross* the candidates for the wedding are repeatedly putting on new clothes. These usually refer to the various invisible bodies. When the alchemist has a New Soul that has been able to take the Philosopher's Stone out of the mirror, his etheric vesture or aura will begin to radiate a brilliant golden light – hence the term golden wedding vesture.



## 14 *Harry* [10]

### The Chamber of Secrets (2)

One of the most overwhelming pieces of evidence that *Harry Potter* is NOT occult, is the defeat of the Basilisk in the Chamber of Secrets. We all have this chamber, for it is the sacral (=sacred) plexus at the bottom of the spine. This chamber certainly has a powerful and magic serpent, namely the kundalini, the root-force of our existence as fallen, mortal human beings. This serpent is extremely ancient, and was put in the 'castle', i.e. our microcosm, from the beginning of its sojourn in this universe of time and space. The root-force it represents contains our entire karma, and links us to world-karma. It also contains our sexual force.

It is possible through occult exercises, which require extreme concentration, unyielding will-power and fearless dedication, to drive this force up along the spinal column. On its way up it will influence the chakras. It can rise up right into the crown chakra, linked to the pineal gland. If this succeeds, the person is linked directly to the root-force of the cosmos, i.e. the central astral fire of our earth. This fire is called Lucifer. It is obvious to me that Salazar Slytherin personifies this force. The result of such a unification with Lucifer is that the successful occultist achieves immense occult powers. He has the sort of powers that are ascribed to Voldemort, for example Legilimens and Occlumency. There are also clairvoyance, clairsaudience, and a willpower that bears no resistance (except Harry's!). But the greatest achievement of all is that the occultist is for the time being detached from the wheel of reincarnation. This is another reason why Voldemort keeps talking about immortality. Such a course of development leads into the exact opposite direction to the one leading to Christ. In addition it is extremely dangerous and perhaps one occultist in ten thousand succeeds. Failure can have extremely unpleasant circumstances lasting for several incarnations, for example uncontrollable erotic desires. However the essential thing is that it crystallises the personality as far as its susceptibility to the divine call emanating from God is concerned. It 'kills' Lily and James and therefore any chance of Harry being born. And as it rises up the spinal column it spreads crystallisation and death as far as the liberating possibilities are concerned. In fact the

uppermost chakra, the 'crown chakra' is closed off to any possibility of liberation. The Gate of Saturn is closed.

What does our hero Harry do? He comes down the spinal column (J.K. Rowling calls it 'pipes') for a totally selfless purpose. Tom Riddle, personifying the Luciferic force in the sacral plexus, sets the giant serpent on to Harry, who demonstrates his loyalty to Dumbledore, symbolising the Gnosis\*. This invokes the phoenix that pecks out the Basilisk's eyes and gives Harry the sword of **Godric**. Harry kills the Basilisk and then destroys Tom Riddle. The phoenix takes Harry back up the pipes.

This is a very accurate description of the triumph of the New Soul over the old serpent of karma and the power of Lucifer. Once the New Soul has reached a certain stage of maturity, it comes down the spinal column, by means of the sympathetic nerve, affecting the chakras as it goes down. This process takes many years, but if the alchemist persists in his devotion to the New Soul, it will reach the sacral plexus and there will face the heir of Lucifer and the ancient serpent of the kundalini.

There is no will power needed in this, as in occultism. What is needed here is total devotion to the New Soul-force which was born out of the little Tao in the heart. Total loyalty must be shown to the power of liberation. Then the force of the resurrection (the phoenix) will destroy the lethal power of the kundalini and give the New Soul the sword of Christ (Godric - 'Rich in Godliness'). The New Soul will then engage in a life and death struggle with the serpent of the kundalini. But the result is a foregone conclusion. The New Soul is certain to win, as it is a force from another universe, the Universe where God's Will rules.

And so there comes a moment in the life of the alchemist when he becomes a Master alchemist. The ancient serpent is dead. The alchemist has broken all fetters with the past. His karma no longer rules his life. His links to world-karma are cut off and the representative of Lucifer is gone.

The severing of the fetters of karma means the total forgiveness of sins. All the mistakes of the past are forgiven. This is what the New Testament means by forgiveness.

The New Soul-force then flows upwards along the sympathetic nervous cord and reaches the pineal centre (Dumbledore's office), where the enlightenment takes place. In the New Testament that's

called the descent of the Holy Spirit. Jacob Boehme calls it the Light-birth of God. The New Testament also describes this in the Transfiguration of Christ.

J.K. Rowling is able to incorporate these esoteric facts into an exciting story that a child of 5 can understand. I see Isabel Allende has said that J.K. Rowling deserves the Nobel Prize for Literature. But more than that she deserves the Peace Prize. For she is bringing to humanity the ancient alchemical way to reach everlasting peace, the peace that surpasses all understanding.



## 15 Harry [11]

### The Prisoner of Azkaban (1)

*Harry Potter and the Prisoner of Azkaban* is very clearly the struggle of the New Soul to break the chain to the astral plane of the wrathful universe, the world of Lucifer.

The astral plane is the plane of emotions and desires. Every plane has its own atoms and forces, and the atoms of the astral plane are a bit like sparks of fire of different colours. They are imperceptible to the ordinary five senses, but they can be perceived by our 'sixth sense', by our 'feelings'. These atoms can pass through physical atoms and can move very much faster than them. All creatures with an active consciousness have an astral\* field around them, which is often called the astral body or desire body.

Astral atoms are moved by a force we call desire or emotion. When we desire something, we create a force which attracts astral atoms of a certain vibration. For example if we have a strong desire for money we will attract atoms which correspond in vibration rate to that desire. If we strongly desire to help other people, this creates a force which attracts astral atoms of a much higher vibration.

A clairvoyant person can see these atoms rushing in and out of our astral body, as each vibration radiates a different colour. With one glance people who have this sight can see what sort of a person they are looking at. A spiritual person will have a lovely light blue radiance; an intellectual person a bright yellow one. People with base, selfish desires and emotions will have very muddy, dark colours. A person suffering from depression will have an impenetrable grey cloud around him. A person with a New Soul, symbolised by Harry Potter, will have a breathtakingly beautiful golden aura. Harry has a lot of gold! Another extremely important property of astral atoms is that when a mental image is projected into them, they take on the form of that image. To understand this very clearly, think about the Defence against the Dark Arts classes dealing with the boggart. These lessons are perfect for understanding life in the astral plane. Lupin tells his students to concentrate on a form which makes the boggart look ridiculous. That's exactly what happens on the astral plane. If you project a powerful mental image accompanied by a



strong emotion or desire, you will create an astral form just like your mental image.

When we lose our physical body and our etheric body through death, we go on living for a few years in our astral body. This means the astral plane becomes open to us and we can travel throughout its many sub-planes, except that we can't enter planes which are higher in vibration than our own personal key vibration. Obviously people with a low key vibration will have a rather unpleasant time while those with very spiritual vibrations will live in a land of light, happiness and spiritual companionship. The stories about hell and heaven are based on this, and the 1998 film, *What Dreams May Come*, with Robin Williams, is an excellent representation of life in the astral plane.

Once a person is conscious in the astral plane (he doesn't have to be dead though) he can also learn to change his appearance. Once again, by intense concentration on a mental image, accompanied by a strong desire, a person can change his astral field to resemble anything he likes. J.K. Rowling demonstrates this by her description of the animagi. They have learnt to adopt the forms of animals. Transfiguration lessons are exactly the same sort of thing. In the astral plane you can change a teacup into a turtle.

J.K. is also very careful about what she tells her young readers about the astral world. For example crystal gazing is extremely dangerous for the astral body, and, as we know, she ridicules this practice. Harry, the pure New Soul born to the seeker who is thirsting for God, sees nothing in the crystal ball! Another indication of how *Harry Potter* is NOT OCCULT!

To sum up: Part 3 is about emotions. It begins by describing how Harry loses control of his emotions when his aunt tries to desecrate the memory of his parents, and ends with Harry's supernal triumph over his emotions.



## 16 *Harry* [12]

### The Prisoner of Azkaban (2)

One of the most powerful effects of *Harry Potter* is that many readers identify strongly with Harry. I certainly felt that immediately when I first started reading it, which happened to be Part 2. I know from comments on Internet that many adults really love Harry almost as much as a living person. The press reports from all over the world tell us that millions of children identify intensely with Harry.

To me that's a sign that the Masters of Compassion, responsible for the salvation of humanity, are engaged in etching the essence of the teachings of liberation deeply into the blood and the subconscious of many millions of people. From there it is a small step for people to realise that Harry can actually be born in them. Every seeker carries Lily in his heart. The realisation that she can give birth to Harry, the true and eternal child of God, is just around the corner. The only condition is the true yearning for that which cannot be obtained in this universe. This yearning is personified by James Potter.

All of us seekers have the potential for a New Soul to be born out of the Divine Thought-spark, which I sometimes call the Little Tao, in the heart. That New Soul will take us on a journey from the vale of suffering, sorrow and death to a New Life that is intensely happy, totally unselfish, imbued with all embracing Love for all creatures and for all of creation, and has no end, but is an eternal growth from one state of ineffable refulgence to the next, which is even more radiant, more fulfilling, with even greater power to bestow goodness on others. The price is small. All we have to do is give up our self-centred consciousness, as we are shown in Part 7.

The journey of the New Soul to attain liberation has seven stages, and we have discussed two. Part 1 shows liberation from the bonds tying us to the physical plane; Part 2 deals with liberation on the etheric plane. Part 3 shows clearly and unequivocally how we can be liberated from the astral plane of this universe.

This book has two main climaxes and therefore two lessons: the defeat of the Dementors and saving Buckbeak and Sirius.

Dementors are discussed in Chapter 73. Let me say for now that Dementors are not totally symbolic. They really do exist, and, as the book says, are invisible to us Muggles.

The activities of the Dementors are described very clearly in the Gnostic Gospel, *Pistis Sophia*. This gospel calls them 'the rulers of the aeons'. In this scripture Pistis Sophia is constantly weakened by the rulers of the aeons, who 'take away her light-power' (Chapter 31). This is exactly the same as when the Dementors suck 'happiness' from Harry.

What does this mean in practical terms for you and me? It is in the interest of many 'principalities and powers in the heavenly places' (i.e. the astral plane) that people definitely NOT be liberated. As explained in Chapter 4, a microcosm and a cosmos have the same structure. Just as our microcosm has a huge self surrounding our aura, so does the cosmos, i.e. the earth. I have called the microcosmic self 'Voldemort'. In *Harry Potter*, Voldemort personifies both the microcosmic self AND the cosmic self. Just as our personal Voldemort tries to kill our Harry at any cost, so the cosmic Voldemort is the deadly enemy of all seekers who want to go the Path of Liberation. Just as Harry is bound to defeat Voldemort, so the collective group of seekers who have a New Soul will one day defeat the cosmic Voldemort. This is all described symbolically in *The Revelation of John*, the last chapter of the New Testament in the Bible.

The cosmic Voldemort, more commonly known as Lucifer, is a collective astral force which rules life on earth in the same way as our own microcosmic self does. And just as our microcosmic self has twelve main power centres in the auric ring which surrounds the microcosm, so the earth has twelve immense power centres surrounding it. We call their collective influence the zodiac. *Pistis Sophia* calls these the twelve aeons. Each aeon consists of numerous sub-powers which work for it, and these are called the rulers of the aeons in 'Pistis Sophia', and Dementors in *Harry Potter*.

When a seeker has received the incomparable blessing of the birth of the immortal and precious New Soul, he immediately becomes an object of great interest to the rulers of the aeons. The New Soul radiates 'light-power'. This is astral energy of an extremely high potency. The rulers or Dementors prey around the seeker with the New Soul and try, whenever possible, to 'suck out' this energy with two aims: firstly to absorb the energy themselves, which makes them more powerful, and secondly to weaken and, if possible, suck out the new soul completely.

However the New Soul has a mighty weapon: the Patronus! Essentially the seeker is totally safe. Although he may have moments

of weakness when his focus on the Path of Liberation diminishes, for example through being absorbed by the problems of life, or by lapsing into negative emotions, he has a weapon against which not even 100 Dementors have the slightest chance of winning.

We are discussing the astral plane, the plane of desires and emotions. Every desire results in the attraction of astral forces of a certain vibration. We as creatures of the universe of Lucifer can attract only the forces from this universe. However as soon as Harry is born, there is a living being within us who is not from this universe. Tao has brought forth Te. Jesus is born in the heart. The Prince of Peace has arrived to reclaim His Kingdom. This means that in the astral body of the seeker there is a New Soul which can desire something that is not obtainable anywhere in this universe: the Living Water. This is a symbol for the life-force of the Kingdom of Heaven. It is the astral substance of the Sixth Cosmic Plane.

Invoking the Patronus means concentrating oneself on the yearning of the soul for 'the Blood of Christ', the elixir of life, for Tao, for God. This longing is best described by Psalm 42:

*As a hart longs for flowing streams,  
so longs my soul for thee, O God.  
My soul thirst for God,  
for the living God.  
When shall I come and behold the face of God?*

Among those who read this there will be those who know this experience, but they will not be able to explain or describe it to those who don't. When Harry is born in your heart you have a new sense organ. You are no longer a Muggle and a new world opens up to you. Trying to explain this deep yearning, this hankering for manna, is like trying to explain the view of a mountain range to a blind person or a symphony to a deaf one. The nearest we can get to describing this longing is to compare it to the intense craving for air one feels when one's head is being held under water for a few minutes. Imagine almost suffocating and then suddenly being able to breathe fresh, fragrant, oxygen rich air. Only the relief isn't felt by the lungs but by the heart. When the little Tao in the heart meets the big universal Tao there is an intense joy, a spiritual ecstasy.

Perhaps the best way to describe it is to compare it to the joy of being reunited with a person, whom we love with utter intensity, and who we thought was dead.

When a person focuses on this supernal longing, he is invoking the Patronus. Patronus comes from Pater, father. Invoking the Patronus is in fact a cry from the New Soul for its Father. God loves His creatures with an intensity far beyond our understanding, and when one of them cries out to Him He reacts immediately with an abundance of Holy Light. This Holy Light has a vibration rate far above anything possible in this universe. When a seeker invokes the Patronus, when his soul, Harry, calls for the Light, there is an answer from Heaven. The New Soul is immediately linked to a ray of Light from another universe. In *The Chymical Wedding of Christian Rosycross* this is symbolised by a cord being let down into a deep pit. This takes place in his dream, and Christian Rosycross is able to grab the rope and be liberated from the pit.

Harry invokes the Patronus and the light appears out of his wand. He is linked to his father at that moment. If all the hordes of demons and devils in hell, and all the rulers of the aeons, and Lucifer himself all were to try to attack us in one united thrust, they could do nothing to us if we invoke the Patronus. The Celestial Light of the Father will protect us and drive them all away. That is the victory promised to us in *Harry Potter*.

The number 100 in liberating stories signifies an infinite number, or 'all'.

Let me assert with all my strength: There is nothing in the whole universe more beautiful than the story of Liberation. *Harry Potter* tells the universal story of that struggle and the victory, as do many other books and stories. Here is a quote which reflects this.

And then Harry saw them. Dementors, at least a hundred of them, gliding in a black mass around the lake toward them. He spun around, the familiar, icy cold penetrating his insides, fog starting to obscure his vision; more were appearing out of the darkness on every side; they were encircling them...

'Hermione, think of something happy!' Harry yelled, raising his wand, blinking furiously to try and clear his vision, shaking his head to rid it of the faint screaming that had started inside it – I'm going to live with my godfather. I'm leaving the Dursleys. He forced himself to think of Black, and only Black, and began

to chant: 'Expecto patronum! Expecto patronum!'

Black gave a shudder, rolled over, and lay motionless on the ground, pale as death.

He'll be all right. I'm going to go and live with him.

'Expecto patronum! Hermione, help me! Expecto patronum!'

'Expecto -' Hermione whispered, 'expecto - expecto -'

But she couldn't do it. The Dementors were closing in, barely ten feet from them. They formed a solid wall around Harry and Hermione, and were getting closer...

'EXPECTO PATRONUM!' Harry yelled, trying to blot the screaming from his ears. 'EXPECTO PATRONUM!'

A thin wisp of silver escaped his wand and hovered like mist before him. At the same moment, Harry felt Hermione collapse next to him. He was alone... completely alone...

'Expecto - expecto patronum -'

Harry felt his knees hit the cold grass. Fog was clouding his eyes. With a huge effort, he fought to remember - Sirius was innocent - innocent - We'll be okay - I'm going to live with him -

'Expecto patronum!' he gasped. By the feeble light of his formless Patronus, He saw a Dementor halt, very close to him. It couldn't walk through the cloud of silver mist Harry had conjured. A dead, slimy hand slid out from under the cloak. It made a gesture as though to sweep the Patronus aside.

'No - no -' Harry gasped. 'He's innocent... expecto expecto patronum -'

He could feel them watching him, hear their rattling breath like an evil wind around him. The nearest Dementor seemed to be considering him. Then it raised both its rotting hands -- and lowered its hood.

Where there should have been eyes, there was only thin, grey scabbed skin, stretched blankly over empty sockets. But there was a mouth... a gaping, shapeless hole, sucking the air with the sound of a death rattle.

A paralyzing terror filled Harry so that he couldn't move or speak. His Patronus flickered and died.

White fog was blinding him. He had to fight... expecto patronum... he couldn't see... and in the distance, he heard the familiar screaming... expecto patronum... he groped in the mist for Sirius, and found his arm... they weren't going to take him....

But a pair of strong, clammy hands suddenly attached themselves around Harry's neck. They were forcing his face upward... He could feel its breath... It was going to get rid of him first... He could feel its putrid breath... His mother was screaming in his ears... She was going to be the last thing he ever heard – And then, through the fog that was drowning him, he thought he saw a silvery light growing brighter and brighter... He felt himself fall forward onto the grass...

Face down, too weak to move, sick and shaking, Harry opened his eyes. The Dementor must have released him. The blinding light was illuminating the grass around him... The screaming had stopped, the cold was ebbing away...

Something was driving the Dementors back.... It was circling around him and Black and Hermione... They were leaving... The air was warm again...

With every ounce of strength he could muster, Harry raised his head a few inches and saw an animal amid the light, galloping away across the lake... Eyes blurred with sweat, Harry tried to make out what it was... It was as bright as a unicorn... Fighting to stay conscious, Harry watched it canter to a halt as it reached the opposite shore. For a moment, Harry saw, by its brightness, somebody welcoming it back...raising his hand to pat it... someone who looked strangely familiar... but it couldn't be...

[...]

*From: The Prisoner of Azkaban Chapter 20*

[Later, after time travelling back three hours sees the scene again from across the lake]

There was a bush at the very edge of the water. Harry threw himself behind it, peering desperately through the leaves.

On the opposite bank, the glimmers of silver were suddenly extinguished. A terrified excitement shot through him – any moment now –

'Come on!' he muttered, staring about. 'Where are you? Dad, come on –' But no one came. Harry raised his head to look at the circle of Dementors across the lake. One of them was lowering its hood. It was time for the rescuer to appear -- but

no one was coming to help this time –  
And then it hit him – he understood. He hadn't seen his father  
– he had seen himself –  
Harry flung himself out from behind the bush and pulled out  
his wand. 'EXPECTO PATRONUM!' he yelled.  
And out of the end of his wand burst, not a shapeless cloud of  
mist, but a blinding, dazzling, silver animal. He screwed up his  
eyes, trying to see what it was. It looked like a horse. It was  
galloping silently away from him, across the black surface of  
the lake. He saw it lower its head and charge at the swarming  
Dementors... Now it was galloping around and around the black  
shapes on the ground, and the Dementors were falling back,  
scattering, retreating into the darkness... they were gone.  
The Patronus turned. It was cantering back toward Harry  
across the still surface of the water. It wasn't a horse. It wasn't  
a unicorn, either. It was a stag. It was shining brightly as the  
moon above... it was coming back to him...  
It stopped on the bank. Its hooves made no mark on the soft  
ground as it stared at Harry with its large, silver eyes. Slowly, it  
bowed its antlered head. And Harry realized...  
'Prongs,' he whispered.  
But as his trembling fingertips stretched toward the creature, it  
vanished.

From: *The Prisoner of Azkaban Chapter 21*





## 17 Harry [13]

### The Prisoner of Azkaban (3)

Harry meets Buckbeak at the beginning of his third year at Hogwarts. Buckbeak is a Hippogriff, a creature that is half horse, half griffin.

In my opinion the griffin gives us the clue to what Buckbeak symbolises. The griffin is an ancient mythical creature occurring in the tales of many nations. It is also mentioned in *The Chymical Wedding of Christian Rosycross*. The front half is eagle and the back half lion. The lion symbolises divine love while the eagle symbolises the spirit. The mighty wings of the eagle symbolise the heights to which this mystery creature can rise, while the lion has its feet on the ground. Here we see a beautiful symbol of an animal that connects heaven and earth: the Christ!

When the sons and daughters of the Potter descended into matter millions of years ago they started a process of severance from the Original Spirit which lived as the king in the microcosm, next to the Soul as queen, with the personality as their precious child. The Original Spirit never forsakes His children, and so right from the beginning there was a plan to enable the human being to return the way he had come.

It is not possible just simply to open oneself to the Original Spirit again. The unimaginably high vibrations of the Spirit would destroy the human being instantly. There has to be an intermediary between the fallen human being and the Spirit. There has to be a guardian of God's compassion who can descend to the earth, even to hell if necessary, to answer the cry of the seeker when he realises there is no point in life in the fallen universe and his heart longs for the return to the Spirit. This intermediary we call the Christ. His rays of hope and comfort can reach right down to us and give us the strength and desire to turn around and go the long, long way back to where we once came from. He will lift us up onto his back and carry us upwards, ever upwards towards the heights of the Spirit, for the reunion with the Father.

That is the griffin. In *Harry Potter* the Hippogriff rather than the griffin has been chosen as the symbol of Christ, but in my opinion this doesn't make any difference whatsoever. The Griffin is, of

course, the name of Harry's House: Griffin d'or – Golden Griffin. Beware! The Hippogriff has very sharp claws! It is necessary to approach him with great respect and caution. The griffin is also the symbol of the protective power of the body of Christ.

The body of Christ is the Brotherhood of the Masters of Compassion. In the past millennia many people have successfully gone the path of liberation. These people do not forsake humanity but help to send the rays of hope and comfort down to earth. When Christian Rosycross was freed from the pit he helped to pull the next load of people up. Hagrid is the example the Septology gives us of a master of compassion. It was he who introduced Harry to the magical world. And so it is only natural that he works with the body of Christ. When Hagrid tells Harry to sit on the Hippogriff's back, naturally the New Soul enters the body of Christ and this takes him upwards immediately. And Harry and Buckbeak become instant friends.

As an aside I must say I love this scene in the film. It has become my all-time favourite scene. The symbolism comes out so well!

But then Draco Malfoy ('Bad faith') approaches Buckbeak. He represents the type of person who is on the path of liberation for the self rather than the new soul that needs to be born. It is not possible for the earthly self to be liberated as it is an integral part of this universe. It's an emergency measure to enable the microcosm to express itself in this world. Without it the human being could never be liberated. The Spirit has left the microcosm many thousands of years ago and the Original Soul has died. The earthly human being has the task of restoring the microcosm to its former glory, but he can do so only if he is willing to sacrifice himself as Ron does in the chess game.

It is natural for the human being to seek liberation for the natural self, or the 'Self of matter' as *The Voice of the Silence* calls it. But that is impossible. Nevertheless many people do try. Draco in my opinion symbolises such a person. At Hogwarts he belongs to Slytherin, the House of Lucifer. He approaches the Body of Christ with irreverence and disdain. He says, *I bet you're not dangerous at all, are you? Are you, you great ugly brute?* As we know, Malfoy gets slashed by the sharp claws. The body of Christ is a force-field of intensely high spiritual energy and beneficial only when it is approached by the immortal soul, but when the egocentric seeker for liberation for the self

approaches it, he will be harmed. The high vibrations of the Christ Hierarchy will cause damage to the astral body of such a person. Draco goes to hospital and later he and his father organise the trial and fix the condemnation of Buckbeak.

Meanwhile Harry discovers that Sirius, his God-Father, is innocent and has spent 12 years in prison as a victim of Peter Pettigrew's treachery. Chapter 20 explains exactly what force Sirius personifies. Just for now let's just say he is the New Soul's guardian and guide, a source of inspiration and spiritual power. He is in the microcosm, close to the new soul.

By means of a time-turner Harry and Hermione (note: Ron is absent) go back in time and save Buckbeak from the executioner. Then they fly up to the cell where Sirius is imprisoned and help him to escape. Sirius flies off on Buckbeak. Harry has saved two innocent lives.

*Harry Potter* is the story of a candidate for Liberation through alchemical transformation. All the characters are forces, influences or entities the alchemist meets along the way. Dementors are forces which try to rob the new soul of the candidate of its soul-power. Harry is able to drive these away through his mighty longing for liberation, as we saw in Chapter 16.

Buckbeak has been condemned to death. The influence of the Body of Christ, the Brotherhood of Compassion, is contrary to the purposes of the powers of darkness in and around the seeker. They want to get rid of this influence as soon as possible. Christ is dangerous! He upsets world order. Look at what he's done to poor old Draco Malfoy! *Exterminate!*

The same with Sirius. He has been taken by Snape and locked up. Snape is our dark side, our shadow. He hates Sirius and Harry. He is the black king in *The Chymical Wedding*. Although Snape joins the Order of the Phoenix later, as we know, and sacrifices himself for Harry in the end, he is bound by his past to hate the Divine Light. However, Harry bows to the Hippogriff, and he and Hermione fly off to save Sirius.

The New Immortal Soul defies the powers of this world and enters the Body of Christ with great respect. He surrenders himself to it and the Christ-force lifts him up and enables him to liberate Sirius. Harry has completed another phase in the Divine Plan of Redemption. He

has become free of the astral world. He has set free the Power of Christ within himself and has brought up into his firmament the new Bright Morning Star, Sirius.



## 18 *Harry* [14]

### The Goblet of Fire

*Harry Potter and the Goblet of Fire* takes us on to the mental plane. Once again the first Defence against the Dark Arts class gives us the clue. Professor Moody starts by talking about the Imperius Curse. This is a curse to make a person do exactly what you want them to. It's total mind control. In later lessons Moody actually puts the curse on the students. We see that Harry is the only one who can resist the curse.

Moody insisted on putting Harry through his paces four times in a row, until Harry could throw off the curse entirely.

These lessons are vital for Harry, for although (fake) Moody is Harry's deadly enemy, Harry's will-power is strengthened, which helps him defeat Voldemort.

At the end of the year Harry and Voldemort fight a duel. This is what happens:

As Harry shouted, 'Expelliarmus!' Voldemort cried, 'Avada Kedavra!'

A jet of green light issued from Voldemort's wand just as a jet of red light blasted from Harry's – they met in mid-air – and suddenly Harry's wand was vibrating as though an electric charge were surging through it; his hand seized up around it; he couldn't have released it if he'd wanted to – and a narrow beam of light connected the two wands, neither red nor green, but bright, deep gold. Harry, following the beam with his astonished gaze, saw that Voldemort's long white fingers too were gripping a wand that was shaking and vibrating. [...]

The golden thread connecting Harry and Voldemort splintered; though the wands remained connected, a thousand more beams arced high over Harry and Voldemort, crisscrossing all around them, until they were enclosed in a golden, dome-shaped web, a cage of light, beyond which the Death Eaters circled like jackals, their cries strangely muffled now...

[...]And then an unearthly and beautiful sound filled the air... It was coming from every thread of the light-spun web vibrating around Harry and Voldemort. It was a sound Harry recognized, though he had heard it only once before in his life: phoenix song.

It was the sound of hope to Harry... the most beautiful and welcome thing he had ever heard in his life... He felt as though the song were inside him instead of just around him... It was the sound he connected with Dumbledore, and it was almost as though a friend were speaking in his ear...

Don't break the connection.

I know. Harry told the music, I know I mustn't... but no sooner had he thought it, than the thing became much harder to do. His wand began to vibrate more powerfully than ever... and now the beam between him and Voldemort changed too... it was as though large beads of light were sliding up and down the thread connecting the wands – Harry felt his wand give a shudder under his hand as the light beads began to slide slowly and steadily his way... The direction of the bead's movement was now toward him, from Voldemort, and he felt his wand shudder angrily...

As the closest bead of light moved nearer to Harry's wand tip, the wood beneath his fingers grew so hot he feared it would burst into flame. The closer that bead moved, the harder Harry's wand vibrated; he was sure his wand would not survive contact with it; it felt as though it was about to shatter under his fingers –

He concentrated every last particle of his mind upon forcing the bead back toward Voldemort, his ears full of phoenix song, his eyes furious, fixed... and slowly, very slowly, the beads quivered to a halt, and then, just as slowly, they began to move the other way... and it was Voldemort's wand that was vibrating extra-hard now... Voldemort who looked astonished, and almost fearful.

One of the beads of light was quivering, inches from the tip of Voldemort's wand. Harry didn't understand why he was doing it, didn't know what it might achieve... but he now concentrated as he had never done in his life on forcing that bead of light right back into Voldemort's wand... and slowly... very slowly... it moved along the golden thread ... it trembled for a moment... and then it connected...

At once, Voldemort's wand began to emit echoing screams of pain...

We can see here that Harry's will-power is actually greater than Voldemort's. Harry's resolve is strengthened by the song of the phoenix, the symbol of the resurrection.

The microcosmic self wants to kill the New Soul as it's not under the control of the microcosmic self, but the New Soul is able to resist the microcosmic self. The latter can neither control nor kill the New Soul. It has won the victory on the mental plane, fortified by the power of the resurrection. It has broken the fourth chain to the universe of time and space.



## 19 Parts 5, 6 and 7– Introduction

I feel a detailed explanation is now needed, as the symbolism in *Harry Potter* becomes increasingly abstract as we go through each part. Parts 5, 6 and 7 deal with planes of life which are extremely subtle and in fact almost completely unknown to us ordinary mortals. The only way we can really get a clue to what the symbolism is saying is to compare the symbolism in *Harry Potter* with that in *The Chymical Wedding* published in German in 1616. There are many similarities between the two stories and in addition there is an author who has provided us with an amazingly clear and inspiring explanation of the symbolism in *The Chymical Wedding*. This is Jan van Rijckenborgh, author of *The Alchemical Wedding of Christian Rosycross* published in Dutch in 1969.

As indicated in Chapters 5-18, each part of the Septology of *Harry Potter* deals with the liberation of the New Soul on a plane of life, starting with the densest. Hence Part 1, *Philosopher's Stone*, deals with the physical plane, the one which we can perceive through our five senses. Each successive part of the Septology rises up to the plane which is next in subtlety and tenuousness. To recapitulate the information in Chapters 5-18:

*The Philosopher's Stone* the physical plane

*The Chamber of Secrets* the etheric plane

*The Prisoner of Azkaban* the astral plane

*The Goblet of Fire* the mental plane.

Thanks to Jan van Rijckenborgh we can work out the next three planes in which our lives operate, even though we have no knowledge or perception of them. Together the seven planes form our total universe, our total sphere of operation. All our different incarnations in the past have taken place there, and unless a New Soul is born in our heart, we are imprisoned for ever in the seven planes of this dualistic universe.

On page 167 of volume 2 of the English version of *The Alchemical Wedding of Christian Rosycross* there is a table of the seven human vehicles as they operate on the seven planes of this dualistic universe.



1. the material body
2. the etheric body
3. the astral body
4. the mental body
5. the ego of the mind
6. the ego of the emotions
7. the ego of the consciousness

For the sake of brevity and ease I will henceforth refer to the last three levels as: 'the mental I', 'the emotional I', and 'the consciousness-I'.

If my theory is correct, this means that:

*Order of the Phoenix* deals with the liberation of the mental I,

*Half-Blood Prince* with that of the emotional I,

and *Deathly Hallows* with that of the consciousness-I.

To help us in making some sort of mental image of these three aspects of the human consciousness I will make an analogy.

Imagine that the human being is a country ruled by three ministers. There is a Prime Minister and two ministers to advise him and help him make decisions. However the Prime Minister has all the power and what advice he takes is his choice.

The Prime Minister is the consciousness-I, situated in the head, just above and behind the eyes. This is the part of us that calls itself 'I'.

The two other ministers are the voice of the head and the voice of the heart. Everyone is familiar with these two voices, which are often in conflict. The heart or the emotional voice is telling us one thing, but the head is telling us it's not logical and sensible, and so we should be doing something else. These two voices come from the consciousness centres in the mind and the head, and are known respectively as the mental I and the emotional I. I suppose we could call these ministers the Minister of Cranial Affairs and the Minister of Cordial Affairs.

Obviously the mental I works closely with the mentality in the brain. I guess we could say the Minister of Cranial Affairs is the head of the Department, while the Department itself is the actual workings of the mind, operating on the **mental** plane and expressing itself in the physical brain.

Similarly the Minister of Cordial Affairs is the head of the department of everything that happens on the emotional, i.e. **astral** plane.

By extrapolation we can work out that the Prime Minister's department is also in charge of **Etheric** Affairs. To put it simply: The mental I governs the mental body, the emotional I governs the astral body, the consciousness-I governs the etheric body (as well as being in charge of the other two ministers).

I hope this somewhat banal comparison helps you understand how the very top of the human organism works. In the next three chapters I will deal with the liberation of these three centres of consciousness, as symbolised in the last three parts of the Septology.



## 20 *Harry* [15]

### The Order of the Phoenix

The plane of life above the mental plane is the plane of the mental I. The human consciousness is a trinity: the mental I, the emotional I and the consciousness-I.

In Part 5 Voldemort attempts to gain control over Harry's mental I. Dumbledore knows this and tells Snape to give Harry Occlumency lessons. (occlud- Latin: to close, ment- Latin: mind). As we know, this doesn't work. However when Voldemort makes the effort to possess Harry's mental I, Harry is able to expel Voldemort through the love he feels for his God-Father, Sirius.

Why does Dumbledore choose Snape of all people? Snape represent our shadow side, our 'black' side (he always wears black). This is the alchemist's past experience of the 'dark arts', which we call occultism. Every candidate on the Path of Liberation has first attempted to reach the goal by means of occult experiments. It is inherent in the human being to learn by making mistakes, and this is what Snape personifies. He therefore tries to teach Harry to shut his mind to Voldemort by using his mental faculties. Harry has to shut out all emotions and concentrate his entire mind on closing itself off. But Harry fails. What can this teach us about liberation? It teaches us that the new soul cannot reach liberation by using the mental faculties. Using the power of the mind to achieve liberation is occult and this takes us back to the causes of the Fall.

*Harry Potter and the Order of the Phoenix* teaches us that occult methods do not work on the Path of Liberation. We must not be guided by the voice of our dark past, the voice of experimentation. The only guide on the Path is the New Soul itself. The Soul is linked to the God-Father, and its love for what this represents will always triumph against the old fallen microcosmic self, personified by Voldemort.

This how J.K. Rowling says it:

There is a room in the Department of Mysteries [...] that is kept locked at all times. It contains a force that is at once more wonderful and more terrible than death, than human intelligence, than the forces of nature. It is also, perhaps, the

most mysterious of the many subjects for study that reside there. It is the power held within that room that you possess in such quantities and which Voldemort has not at all. That power took you to save Sirius tonight. That power also saved you from possession by Voldemort, because he could not bear to reside in a body so full of the force he detests. In the end, it mattered not that you could not close your mind. It was your heart that saved you.

From: *The Order of the Phoenix Chapter 37*



## 21 *Harry* [16]

### The Half-Blood Prince

Part 6 describes the victory over Voldemort's attempt to take possession of the emotional I in the candidate's heart. The cave Harry and Dumbledore enter symbolises the heart. The locket, worn just over the heart, symbolises the emotional I. Harry and Dumbledore retrieve the locket with great difficulty, but Harry finds out later that the locket is a substitute for the real one, which was taken about the time Harry was born by Sirius' brother, Regulus Arcturus Black.

This teaches us that when the New Soul is born, the emotional I in the heart is neutralised. Regulus is a star and hence is a wonderful symbol for a star in the auric firmament. He is the force in the microcosm that makes the person think he is a king, hence Regulus: Latin for 'little king'. When the Lily opens and the New Soul is born, the little king falls down from his throne, because the New Soul is the real king. We are told that Regulus was pulled under the water by the Inferi, and died, just after Kreacher substituted the locket with a fake one.

It's not till we reach Part 7 that we learn what's happened to the locket. It was stolen by Mundungus Fletcher and then confiscated by Dolores Umbridge. Finally Harry managed to steal it back, and Ron was given the task of destroying it. He was subjected to an almost intolerable ordeal, including a sexual innuendo. It is a temptation in the wilderness. Ron was able to resist, and finally destroyed the locket, freeing the seeker for enlightenment from sexual temptation.



## 22 *Harry* [17]

### The Deathly Hallows

A year before Part 7 was published I had a discussion with a person who is very experienced in spiritual matters. He agreed with my explanation of the symbolism in the Septology. But then he told me that the only way to test the purity of the hidden teachings in *Harry Potter* was to see how Part 7 would end. What he said then was engraved indelibly on my consciousness.

'The New Soul does not kill,' he said. 'When the New Soul is attacked it will step aside and fill the voided space with Love.'

That is the Philosophy of Truth. That is the philosophy of Christ, who did not defend himself when arrested and crucified. That was the philosophy of the Cathars who were taken without resistance and burned at the stake. That is the universal philosophy of all those who wish to return to God as the Prodigal Son: there is no self-defence.

This is completely contrary to the ways of this world. There is no legal system or government in the world that does not allow, or in the case of national interest, *compel* self-defence.

It is also completely against our nature. It is against the natural system of self-preservation, against the ego, against all our natural instincts.

Yet this is exactly what happens in Part 7 of *Harry Potter*. Harry faces Voldemort twice at the end, once in the heart of the forest and once in the Great Hall. On the first occasion Harry puts his wand beneath his robes and faces Voldemort unarmed, knowing he is about to die. Voldemort casts the killing curse and Harry enters 'King's Cross.' The cross here connects us with the death of Christ.

On the second occasion, Harry and Voldemort both have a wand, but Harry uses his wand to cast a protective shield around those he loves. When Voldemort finally casts the killing curse for the last time, Harry once again (as he did in Part 4) casts the disarming spell. Voldemort's curse rebounds and he is killed by his own curse.

The rebounding is caused, as we are told by Dumbledore, by the fact that Voldemort took Harry's blood in Part 4 to create a new body. Hence Lily's sacrifice, which was etched into Harry's blood, is in Voldemort's body too.

Another essential proof that *Harry Potter* contains the message of liberation is the disappearance of the consciousness-I. Chapter 19 explains the nature of the threefold consciousness of the human being. Part 5 deals with the liberation of the mental I, and Part 6 with the liberation of the emotional I (the locket).

The consciousness-I is symbolised by Harry's scar. The consciousness-I is situated just behind the forehead, between the eyes, exactly underneath where Harry's scar is. It contains a fragment of Voldemort's soul. This relates to the fact that our consciousness is rooted in the microcosmic self that infused itself into the spinal cord of the foetus before birth. We are all creatures of our own Voldemort. However he is not our enemy; he is the enemy of the New Soul when it is born in our heart.

After Harry is 'crucified' and wakes up at King's Cross, his scar is gone. He is liberated from the egocentric consciousness of the mortal human being. He now has the consciousness of a Child of God. He knows God's Plan. He can go home.

But of course he doesn't. Dumbledore tells him that if he wants to, he can get on the train and go 'on.' But, like a true Bodhisattva, Harry turns his back on his personal salvation and returns to the world to save it from Voldemort.

The Bodhisattva does not care about personal bliss. He is concerned only with the liberation of the world from the Power of Voldemort that has enslaved man in the great delusion for many thousands of years.

Harry has become a Master of Compassion.



## 23 Sirius [1]

Let me first give some background information. We'll have to go right back to the beginning of creation. I've explained that the deepest spiritual core of the human being as a microcosm is a Thought-spark of the original spirit. My chapter on Lily explains how difficult it is to describe it in concrete terms. Is it a seed? Is it a flower bud? Is it an egg? Is it a mother? It's none of those but it has the potential to produce a human being who can develop into a god.

Many millions of years ago this divine principle developed into a divine human being in many microcosms. But some of these human beings deviated from the divine plan and they descended into a universe where they were not supposed to dwell. That universe was meant to be a laboratory where work had to be done. However these human beings saw their form 'reflected in the water' and they fell in love with it. This is the legend of Narcissus.

When they fell in love with their own image they made the mistake of associating themselves with something that is constantly changing. The characteristic of this universe, the Seventh Cosmic Plane, is change. The spirit is unchanging, so when these human beings immersed themselves in matter, their situation became impossible. The spirit withdrew from their microcosm, and so they were left without a guide. The soul died and all that was left was the personality, which was originally intended to be the vehicle in which the soul, united with the spirit, could express itself. However the original Thought-spark of the Spirit also remained, as it is indestructible. It is possible for the mortal personality to dedicate itself to the rebirth of the original soul, and so bring it back to life.

And there, deep in the heart of every seeker, is the original Thought-spark of the Divine Spirit. If we consider a seed, we know it has some properties. It has a tiny germ, it has energy for the germ to grow, and it has a plan for the future plant.

If we now look at *Harry Potter* we know that Lily gave birth to Harry. Harry personifies the original soul that emanates from the divine Thought-spark. But there is also energy, and a plan that is to be followed. In a physical seed the plan is in the chromosomes. In a divine thought spark there are no chromosomes, but there definitely



is a mental plan which is silently resting in one of the planes of existence until it is vivified.

If we consider a microcosm just before the new soul is born, we can imagine the following:

There is the divine Thought-spark in the heart, about to burst into flames again. That's Lily, pregnant with Harry. Then there's James, the seeker, who has at last found the meaning of life, and is longing for the inner God to be born. And there's Voldemort, who knows what's going on. It has been prophesied that Lily will give birth to a son who will vanquish Voldemort. But there is something else that's difficult to explain.

The microcosm has seven planes of existence, just like the universe. The original human being was active in the SIXTH plane of the microcosm. Both the microcosmic self and the personality originally vibrated with an intense life in the Sixth Cosmic Plane of the microcosm. This means the sixth ring or shell of the microcosm was active, and the rays of sustaining energy entered the microcosm through this shell.

To understand this, imagine that you're in a glass sphere. By means of an electronic instrument you are able to change the colour of the glass to one of seven colours. You can imagine that if you change the colour of the glass to red, the glass will only permit red light rays to enter the sphere. As soon as you change the colour to green, only green rays enter, and so on.

When the human being manifested himself in the Sixth Cosmic Plane, the sixth shell was open to the rays of energy of that plane. This plane we call the Kingdom of Heaven, Nirvana, etc. The human being existed in great glory and happiness. However, a large group of the human entities started to make their abode in the Seventh Cosmic Plane, which was not intended for that purpose. This meant that the seventh shell of the microcosm started to open itself to the energy of the Seventh Cosmic Plane, while the sixth ring started closing up. That was the birth of Voldemort and the death of the previous microcosmic self. This process took many millions of years of our time reckoning.

The position today is that our microcosm still has those seven rings, but the sixth one (and Nos. 1-5) is totally dormant, while the seventh one vibrates and allows energy from the fallen universe to

enter it. The microcosmic self absorbs this energy and keeps the personality going.

Now let's make the picture a little more detailed and we'll be able to explain Sirius soon. Imagine that the seven glass spheres are not transparent throughout their surface, but look like a night sky, with transparent foci which look like stars. The stars in the microcosmic firmament are arranged into twelve groups, like a microcosmic zodiac. These transparent concentrations of light shine inwards into the microcosm. Once again, these points of light allow only the light-energy (of an astral nature) of the Seventh Cosmic Plane to enter the microcosm, because the other rings are not vibrating.

There comes a time in the life of every potential seeker, though, that he begins to realise he is imprisoned. And as soon as this feeling of imprisonment begins to manifest itself, a longing for liberation is born. That's when James unites with Lily and Harry is born. Now this is an extremely important moment in the story of Harry Potter: a tiny ray of light from the SIXTH COSMIC PLANE, i.e. from Heaven, from God, suddenly enters the microcosm for the first time in aeons, and falls on the Lily in the heart. But how can a ray of light from the Sixth Cosmic Plane enter the microcosm when the sixth shell is dormant? The moment Harry is born a hole is breached in the prison wall, so to speak. A star appears in the heaven of the sixth microcosmic ring. This is the star of Bethlehem! This is why a star is seen in the east when Jesus is born. The east is the symbol of new life, while the west is the symbol of the end of the old life.

When Harry is born, Sirius shines in Harry's sky. Sirius was the star of the resurrection to the ancient Egyptians. When for the first time Sirius came up in the morning just before the sun, this was declared the first day of the Egyptian calendar. It was the harbinger of the flooding of the Nile and so meant renewed life for the Egyptians. The name of Sirius therefore has very powerful connotations.

We know that when Harry is born, Sirius is made his God-Father. Sirius becomes Harry's example, his mentor and his guide.

As I have said, Harry personifies the new soul that is born out of the eternal principle in the heart. Harry is the germ in the seed, so to speak. But as I mentioned a seed needs a plan for growth, and energy. It is Sirius who personifies the plan for the growth of the new soul, which is the first step in the re-creation of the original divine human being. When the new energy enters the microcosm

for the first time in aeons, it begins to project into the microcosm a mental image of the Coming New Human Being as he was planned by God in the beginning. This mental image is projected into the aura of the seeker and silently inspires and motivates the seeker. As the soul grows in grace, so does the mental image, the mental projection of God's plan.

We know that when Harry is born, the microcosmic self tries to kill the new soul, but the new soul actually weakens the microcosmic self. Voldemort tries to kill Harry but ends up being weakened. Harry radiates a light that is totally disharmonious to the life in the microcosm.



## 24 *Peter Pettigrew*

Who is the main character in *Harry Potter*?

Is this not an idiotic question?

Isn't it Harry? No, dear reader, the main character in *Harry Potter* is never mentioned. Because it's YOU! The next most important character is Harry.

*Harry Potter* is a road map to the path of alchemical liberation, written for you and me. Every character, event and magic object or power is a force or influence that we will encounter if we go this path in actual practice. When we go the Path we must have Lily in the heart and James must be driving us to seek for liberation. These are the requirements, and if we allow James to woo Lily and marry her, a most amazing and powerful influence will begin to steer our life in a new direction; in the opposite direction in fact.

This new influence is a new soul that will grow within us and spread its influence throughout our four bodies. However, as we know, there are also influences within us which resist the new soul. Harry has powerful enemies! The most powerful one of all is Voldemort, the microcosmic (or 'higher') self. He personifies the power of our past incarnations and especially the fallen state of our microcosm. He is situated around our aura and we don't feel his influence until Harry is born in God's little valley, the heart.

There is another influence that initially co-operates with Lily and James, but is actually a close ally of Voldemort

When the microcosm is preparing for a new incarnation it seeks a foetus that is karmically suited for the new personality. As I've described previously, the microcosmic self pours its energy into the foetus to enable it to carry on where the previous tenant of the microcosm left off because of death. One of the most important aspects that the microcosmic self bestows on the new personality is the ego. The ego is vitally necessary for the new personality, because it is the force which gives the personality the instinct to survive.

I'm sure you will all be aware of your ego. Just observe yourself when somebody insults you. Did you feel that spasm in the solar

plexus? Or when you're sitting on a plane and it gives a very hard, unexpected lurch. Ouch! Panic in the solar plexus (sometimes known as 'the pit of your stomach'). What happens when somebody treats you unjustly? The boxer in your belly comes out, fists ready. And who takes over your life when you're faced with a do or die situation? For example when an enemy invades your country and threatens the health and well-being of you and your children? The naked ape appears with the club, ready to defend at all costs. Or if you're in a dance hall and the place catches fire? Who's there to scream in panic and trample others to death in a blind panic to get out?

May I present to you: Peter Pettigrew! The dirty rat!

It is astounding to see the accuracy and the intelligence with which J.K. Rowling has created a coherent and gripping story out of the facts surrounding the Path of Liberation.

Ron symbolises the old personality, the mortal soul. Of course Peter, otherwise known as Scabbers, sits snuggled up against Ron's body! That's where he belongs. That's his home.

In his youth he was a friend of Sirius, James and Remus John. They are all aspects of the seeker before he finds the Path. Until the seeker's heart is opened to Tao, and Harry is born, everybody is quite happy to be nice and friendly. Remus John personifies the 'good' in the person. James is the seeking influence who flirts with Lily. And Peter is the ego that protects the interests of the personality. Sirius is the mental image of the perfect divine child of God. Snape is their enemy because he personifies the 'black' side of the personality.

But watch out when Harry is born! Peter and Voldemort are tarred with the same brush when it comes to liberation. If Voldemort's existence is threatened, so is Peter's. For when the new soul is born in the seeker, both the microcosmic self and the personal self have to die! When an ordinary earthly person lives life in this vale of tears, he needs an ego in order to survive. But when the soul is born, the seeker has to hand over the reins of his life to Him, to Harry.

When a seeker has a new soul, he shall want for nothing. Friends, if we could only have an inkling of the intensity with which God loves his Son, we could stop worrying about anything for ever. Harry has enough gold to last for the rest of his life. And do you remember the room of requirement? 'Seek ye first the Kingdom and its righteousness and all these other things will be yours also.'

But there is one condition: the ego has to go. Sorry about that, Scabbers; there's no choice. And Peter knows that. He may not be as clever as James, Sirius and Remus John, but he is extremely cunning. What does he do when Voldemort and he are in danger of being vanquished one day by Harry? Simple! Pretend to be on the good side. Pretend to go along with the seeker.

What really happens to the seeker is that the ego starts to play along with the activities of the seeker. It begins to surround the mental image of the Eternal Son of God with delusions, with unfounded speculations, with absolute lies. Prometheus is put in chains. The image of the Imperishable One is isolated, or linked to occultism or religious movements which reinforce the ego. In other words: Sirius is imprisoned!

This may be hard to understand. However what this simply means is that before a person can go the Path of Liberation, his ego will urge him to go into directions which seemingly lead to the truth but in fact imprison the seeker in occult practices, or at any rate practices which boost the ego. Just ask yourself if you're a seeker: would you rather listen to a movement that promises you all sorts of wonderful things for yourself, or to a movement that says, 'give up your self-interest if you want to be liberated?' or 'He who gives up his life for My sake shall find It?' What about this simple but true example from a magazine advertisement: 'Thoughts can influence others'? Or would you choose, 'Purify your thoughts of self-interest?'. It is a fact that every seeker has to go through the occult or ego-religious phase before he can find the true Path. That's why J.K. Rowling makes such a point of it. She's written a whole book about it!

So there we are. Sirius is in prison. James and Lily are dead, but they both live on in Harry. Snape hates Harry because Harry is the Light while Snape is the black aspect of the seeker's past. Remus John looks upon Harry almost as a son because Remus is good, and knows Harry is absolute goodness. Peter can now rest easily as Scabbers (the dirty little scab) on Ron's body.

However Harry grows older. He is no longer an infant but can act independently. He has defeated Voldemort several times. And a strange event takes place. Ron and Scabbers go to Egypt. Sirius sees a photo of the two of them in front of a pyramid. While the star Sirius, the Bright Morning Star of Egypt, looks upon Ron, the

other Sirius, the chained Prometheus, is in prison looking at Ron and Scabbers in front of a pyramid in Egypt. What a coincidence! (No it isn't.)

Sirius escapes and goes after Scabbers. Of course we all think right to the end that Sirius is after Harry. But Sirius loves Harry. He wants only to help Harry, to be his God-Father, to show him WHAT TO DO. He's Harry's future.

What does this mean to the alchemist? It means that when he abandons all attempts to go the path of the liberation of the ego, the mental image of the Son of Eternal Fullness is liberated! If a pupil gives up hope of finding salvation for his ego, which is just a temporary survival mechanism for life in this world, the mental image in the aura will begin to radiate intense light, and will illuminate the Path the seeker needs to go. Sirius will guide his footsteps towards the dawn, the East.

And Sirius will come and drive Scabbers away from Ron. What does this mean in practical terms? The mental image of the inner God will move down from its place in the aura and drive the ego out of the solar plexus! There is a phase in the Alchemical Path of Liberation when the mental image of Liberation becomes so powerful and intense that it literally comes down into the body and drives the ego out. It is no longer needed! And what takes its place? Harry's Patronus, the stag, the longing for liberation.

To someone to whom the Path of Liberation is new, this may sound like a crazy fairy tale. But Harry Potter tells us that when the new soul has become a conscious, rational being, and its radiant Mental Plan has become powerful enough, there is no further need for an ego. It's not all that crazy when you think about it. Didn't people like Jesus, Gautama the Buddha, Lao Tzu and people like that show total selflessness? They had no ego! When the alchemist surrenders the control of his life to the God within, He will take care of everything. 'Come to me, you who are weary and heavy laden, and I will give you rest', He says to the seeker, 'My yoke is easy, my burden is light'. When the alchemist surrenders his life to the Inner Christ a Power of unimaginable beauty and splendour takes over his life. He can let go of all worries and cares, for not a hair on his head can be harmed without permission from the Potter of the Universe.

And what happens to poor old Scabbers? He escapes into the aura!  
In other words he goes back to Voldemort who's his creator and  
snuggles up there.





## 25 Sirius [2]

When we think, we form small astral clouds around our head, and these thought-forms drift around our body in an anticlockwise circulation, from the head down to the upper abdomen, through the spleen and liver, and out the other side, up again.

This is the normal state of affairs in every human being. In addition to these thought-forms there is an influence in many people which turns them into a seeker. That is the Thought-spark or seed of the original spirit. It is symbolised by Lily in Harry Potter. If the lily is closed up in its petals there's no influence to change our way of thinking. However through various causes, the lily in the heart can begin to open one petal, so to speak. Such a person begins to suspect that the purpose of life is not just eating, sleeping, sex and entertainment. He/she begins to search for the purpose of life. The seeker is born.

Obviously this influences the seeker's thoughts. And equally obviously a new thought-form is produced that corresponds with the seeking pattern. In the beginning this thought-form is very vague and indistinct and hence powerless. But after a lot of experimentation the seeker will discover that liberation is the purpose of life, and that this can be achieved only by giving up the self-interest. The thought-form now begins to take on a clear shape and begins to radiate power. Sirius Black is born.

This thought-form does not circulate, however! It stands still in front of the seeker, shining like a bright morning star. And, as I mentioned last time, there is a corresponding light in the sixth auric ring of the microcosm.

Paul was aware of this and mentions it in the First Letter to the Corinthians. Chapter 15 verse 49: *Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.* Sirius is the personification of the thought-image of the heavenly human being.

I mentioned previously that a seed contains a germ, energy, and a plan. When the divine spark in the heart begins to vibrate, or catches fire as we say mystically, the 'plan' which the Divine Spirit created all those millions of years ago begins to project itself in the aura of the human being. Initially this projection of the plan is lifeless, but as the

new soul grows it begins to become conscious. It takes on its role of giving instructions to the new soul so that it knows what to do, how to grow up as intended by God.

Chapter 24, *Peter Pettigrew*, explains that Peter – alias Scabbers – personifies the ego, situated in the upper abdomen, around the solar plexus, the spleen and the liver. The thought-forms circulate through the ego.

The ego is behind all our thoughts and desires. In fact we could say it is the master of our desire body, our astral body. Our thoughts obviously stem from our desires. Our desires feed our thoughts and our thoughts feed our desires. Until Harry is born.

Have a look at such a person's situation. The lily has begun to open. A bright silvery stag stands next to the lily and hopes fervently for a child. Sirius is in the seeker's firmament and gives bright solace and hope. The microcosmic self is the boss and Scabbers is his servant, though Lily and James don't know it. Then Lily gives birth to a beautiful baby. This is the baby that has been prophesied to kill the overlord, Voldemort. Sirius is immediately made God-Father because he is Harry's pattern, his example, his mentor and loving guide.

Voldemort feels the pain of Harry's presence and tries to rid his world of the trouble makers. He kills James and Lily, but the love in Lily is so great that Harry is unharmed. However the microcosmic self is greatly reduced in power. Harry has to live in the cold, unmagical world that does not recognise his greatness. The new soul has to learn to live in the everyday world removed from God. As explained in Chapter 23, the ego has deceived the seeker into imprisoning the thought-form of the heavenly man. Sirius is imprisoned in all sorts of egocentric spiritual and religious pursuits. He grows weaker and weaker.

But the new soul grows and Sirius manages to escape. He is able to expel the ego which escapes to its creator, the microcosmic self. Just like a normal thought-form he circulates through the solar plexus, but instead of boosting the ego, which normal thoughts do, he drives it out.

However Dementors, or rulers of the eons as *Pistis Sophia* calls them, try to suck the life out of both the new soul and the thought-form.

The new soul is able to drive them away because of the powerful longing he has for liberation.

Forces all around Harry are trying to stop him growing to maturity and living with Sirius. Together Harry and Sirius are destined to become the new rulers of the microcosm. Such a new human being is extremely powerful in goodness, truth and justice, something which the established order doesn't want.

Buckbeak, symbolising the liberating Christ radiations from the Brotherhood of the Masters of Compassion, is ready to be sacrificed. Sirius has been captured by Snape, the dark side of the personality. Things suddenly look very grim. However the new, divine soul, Harry, surrenders to the Christ radiations which immediately lift the soul up to great new spiritual heights. The mental image of the heavenly man is also lifted up by the redeeming Christ-rays and is set free to guide, inspire and encourage the new soul.



## 26 Sirius [3]

Before the big battle at the Ministry of Magic in Part 5 the state of play is as follows: Sirius is now the brightest star in Harry's sky - literally. Both the new soul and the mental conception of the immortal man are filled with divine power, and the microcosm of the alchemist is rapidly becoming God's Only Begotten Son again. The former glory of God's only and dearly beloved child is rapidly returning.

The time has come for Sirius to pass through the Gate of Saturn. The spiritual concept behind this event is so utterly and totally rapturous and indescribably beautiful that there are absolutely no words in any language on earth to convey this.

As I've said a number of times, it was God's plan that the human being reside in the Sixth Cosmic Plane, and work in the alchemical laboratory of the Seventh. Both these planes were divine, but it was not the intention that the human life-wave connect itself with the seventh. The Sixth Cosmic Plane is traditionally called the Kingdom of Heaven in Christian language, and the Seventh, in its original condition, Paradise. The human life-wave decided to live in Paradise and leave the Kingdom of Heaven behind. However when this happened Paradise was kindled in wrath. That's Jacob Boehme's way of saying that part of the universe of the Seventh Cosmic Plane changed in key vibration and started deviating from the Divine Plan. This took eons and eons of time, but here we are today with the mess we've made of it. Everything that happens on earth today is the direct result of our past actions as a collective group of entities.

As you know, the human being consists of a personal self and a microcosmic self. Chapter 4 on Voldemort describes the microcosm in its original condition. Another element that hasn't been discussed yet needs to be brought in here otherwise I can't explain exactly what Sirius symbolises.

When God created the human microcosm He projected His plan for the whole development of the human being from Adam to

Life-giving Spirit into it. Such a plan is called an archetype. Every microcosm originally had an archetype which supplied it with divine energy and enabled the growth of the microcosm according to the Plan. The archetype is connected to the Original Spirit and receives its energy from that. In other words, the microcosm and God are connected permanently via the archetype. The archetype is the Inner Christ! As I have repeatedly stated, there is a cosmic Christ, but at the same time Christ lives in every divine microcosm.

The divine archetype, the Inner Christ, sends rays of energy into the microcosm and projects the Divine Plan for the perfect human being into the microcosm, i.e. into the aura of the human being in the microcosm. That projection is called Lucifer! Christ is the inner sun, Lucifer is the bright morning star, the reflection of the Sun. Remember, we're talking about the original microcosm before the Fall. As I said in the chapter on Voldemort, this was the time *when the morning stars sang together, and all the sons of God shouted for joy.* (Job 38:7)

Let's just go back and look at the original microcosm again. Firstly there's God Himself. Secondly there's the archetype, directly linked to God and supplying the microcosm with God's energy. The teachings of liberation call this archetype Christ. This archetype, situated outside the microcosm, projects its plan and its energy INTO the microcosm. This projection is called Lucifer, the light-bearer. This light-bearer is the microcosmic self. And then there's the personality with its four vehicles and three foci of consciousness. The personality and the microcosmic self are united. The personality has an immortal soul and the Spirit is 'married' to the soul, i.e. united. They are the King and Queen in 'The Chemical Wedding', and the Spirit and the Bride in Revelation 22:17.

I have also mentioned the twelve bright stars that shine in the microcosmic ring. These are twelve bright powers that bestow great faculties on the microcosm.

But, as we know, a large group of microcosms deviated from the Divine Plan. This was very gradual, but the consequences were tremendous. The most important thing is that the spirit withdrew from its union with the soul, and the Christ was stopped from projecting himself into the microcosm. The microcosm started wandering in darkness. However, just because the archetype no

longer projected the plan into the aura didn't mean Lucifer stopped living! This is where the legends of Lucifer being kicked out of heaven originate. The inner Christ, the divine archetype, stopped vibrating and became dormant while its projection, Lucifer, shone more brightly than ever! That is the Fall. That is how Voldemort was born. That is what Isaiah 14:12 refers to: *How are you fallen from heaven, O Day Star, son of Dawn!*

Now today we see this sad state in the human microcosm: the twelve divine stars are latent; their place has been taken by twelve Death Eaters. Burning brightly in our microcosm is Lucifer-Voldemort. The inner Christ, the Divine archetype is latent. We are kept alive by a temporary archetype that stops vibrating after 'threescore years and ten', and which is not linked to God but to Lucifer.

In my opinion Harry Potter is a handbook to bring fallen microcosms back to their original glory. The only thing is it's written in symbols, but if we know the key we can read it. These are its instructions in short:

1. In the heart is the focal point of the archetype. This focal point (Lily) must be opened by James, the yearning for God, so that the archetype, the inner Christ, can start to vibrate again.
2. One of the twelve original 'stars' must let Divine Light into the microcosm.
3. This divine Light causes the birth of a new soul: Harry.
4. The archetype projects the original Divine Plan into the aura once again. In J.K. Rowling's book this projection is personified by Sirius - the new bright Morning Star.
5. The old morning star, Lucifer, surrounds the New Soul and the projection of the inner Christ, and tries to kill them, but Lucifer is prevented by the soul's deep yearning, deep thirst, for the divine energy which will feed and sustain him - the stag. This energy is like fire to Voldemort and burns him.
6. The New Soul must break the seven chains which tie it to the Luciferic universe.

But now something absolutely astonishing has to happen! Sirius has to pass through the Gate of Saturn. Why? John 16:7 says:

*It is to your advantage that I go away, for if I do not go away, the Counsellor will not come to you. And when he comes, he will convince the world of sin and of righteousness and of judgement.*

As stated before, the human being was meant to live in the *sixth* field of manifestation of the microcosm and *not* the seventh. Passing through the Gate of Saturn doesn't mean death, but simply going Home. Sirius isn't dead! He has risen up to the Sixth plane of the microcosm where he is the microcosmic self of the resurrected original microcosm. That is the true meaning of the resurrection. That is what the story of Sirius is telling us. Sirius is the projection of the inner Christ into the microcosm, and one of the steps of the Path of Alchemical Liberation is that the new Morning Star moves out of the seventh field of the microcosm into the sixth. In other words Sirius has gone to the Kingdom of Heaven to await Harry.

On the surface it seems a tragic story, but the passing over of Sirius is in fact a most joyous and supernal step in the return of the reborn divine human being to Tao, to Nirvana.

The return of Sirius to the Kingdom of Heaven is an occasion of utter joy. This is what the New Testament calls *a new heaven and a new earth*. This refers to both the cosmos and the microcosm! The microcosmic self is the new heaven and the personality is the new earth. Sirius and Harry!

The latent sun in the microcosmic self is rekindled and its reflection, its moon, the focal point in the heart of the personality, takes up its position. That is the resurrection of the Original Divine Son of God! This is what Revelation 12:1 refers to: *A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.*

The inner Christ has been resurrected. The personality is its reflection, its mirror. And the twelve original stars of immeasurable glory radiate their songs of praise to the Father of all things once again. This resurrected human being will say:

*I am the root and the offspring of David, the bright morning star.*

*(Revelation 22:16)*



## 27 *Harry and Sirius*

Harry and Sirius are powerful magic symbols as old as ancient Egypt but presented in a totally new way. J.K. Rowling once said no one has yet been able to pinpoint the essential message of *Harry Potter*; the hub on which it all turns. Here's what I think.

The message is first of all that every seeker has the potential to become a divine human being, an eternal Son of God, imperishable and free of death, sorrow and suffering. The New Testament calls this Son of God Jesus; J.K. Rowling calls him Harry.

The second part of the message is that every Son of God is surrounded by a tremendous and unimaginably powerful energy field that is a conscious being, like a guardian angel. This God-like angel as bright as the sun leads the Son out of the House of Death (this universe) into the House of Life (the Kingdom of Heaven).

What is this living energy field called in the New Testament? He is personified there and has three best friends: *James, John and Peter*. In *Harry Potter* he is personified and has friends with the same names: *James Potter, Remus John Lupin and Peter Pettigrew*. This energy field, this guiding star as bright as the sun, is called Christ in the New Testament.

Harry and Sirius together: Jesus Christ. Harry: the new earth. Sirius: the new heaven. *And I saw a new heaven and a new earth.*

That's what *Harry Potter* is really about. It's about the liberation of the Inner God which is potentially present in every seeker. Every seeker has the potential to become as Jesus Christ.

That is our future, according to *Harry Potter*. This is what the Mystery Schools have been teaching for thousands of years, going back at least to ancient Egypt. We are privileged in our time that this great Mystery, in fact the greatest Mystery of all time, the Mystery of human existence, has been revealed by a young woman in Scotland. We are living in tremendous times! But the fact that this great Mystery is being revealed in such clear symbolism also means we as a human race are standing on the edge of the precipice. There is not much time left. Let's hope that many will wake up in time and listen to the call that comes through *Harry Potter* from the Masters of Compassion.





## 28 Hedwig

When a seeker discovers that the purpose of life is not in this universe but in the original divine universe, he begins to long for that life as a hunted stag pants for the fresh, cool water of the flowing stream. The bud of the lily in his heart opens up and the stag courts her. From their union a new soul is born, a child who is destined to purify and cleanse the seeker's whole miniature world of all that is earthly, finite, fallen, and not part of the original purpose. Such a new soul, because it is divine, radiates a wondrous light, a magnificent lustre of ineffable beauty and purity. This is symbolised in *Harry Potter* by Hedwig, Harry's faithful, loving and intelligent companion. Of course Hedwig could only be a brilliantly white snow owl, symbolising Harry's inner purity. The fact alone that Harry has Hedwig is enough proof that Harry will be victorious over the accumulated evil in himself, personified by Voldemort.



## 29 Hagrid

After Harry, Hagrid is my favourite character. What does he represent?

It's fairly easy to see what Hagrid stands for. What are the clues?

1. He brings the letter of invitation to Harry.
2. He opens the door to the magical world for Harry.
3. He is the 'ferryman' for the first-years.
4. He is the 'Keeper of the Keys' at Hogwarts.
5. He loves dragons.
6. He is especially fond of a Hippogriff.
7. He was given his position because of a 'punishment'.

These things all point to one thing: Hagrid is a Master of Compassion! To understand what this means we should look at *The Chymical Wedding of Christian Rosycross*. Christian Rosycross on the second day of his adventure meets the gatekeeper to whom he shows his letter of invitation to the Alchemical Wedding. After the Alchemical Wedding, Christian meets the gatekeeper again on the seventh day.

Now we arrived at the first gate where the guardian, in a blue habit, was waiting. He held a supplication in his hand. As soon as he saw me with the King, he delivered the supplication to me, with the humble request to mention his faithfulness to the King. Now I first asked the King what was the matter with this guardian, and he cordially answered me that this was a famous and excellent astrologer, who has always had the high esteem of his Lord and Father. But as he had at some time committed an error with regard to the Lady Venus, by looking at her when she was resting on her bed, he was punished by having to guard the first gate until someone should release him from it. Then I asked: 'May he be released?' 'Yes,' the King said, 'if anyone can be found who has as highly transgressed as he did, he must stand in his stead, and the other shall be free.' These words went to my heart, for my conscience convinced me that I was the offender.

After that an enquiry is held, and Christian Rosycross confesses that he has seen the Lady Venus. Although the King is very fond of Christian Rosycross there is no way the King can transgress the ancient rule, and so Christian is told he has to become gate keeper next day.

There are people in this universe who have made great progress on the Path of Liberation, but who are so filled with compassion for humanity that they're willing to sacrifice their own immediate advancement on the Path and stay behind to help their wandering brothers and sisters find the Path.

This is beautifully described in *The Voice of the Silence*.

Verse 145:

To don Nirmanakaya's humble robe [the robe of compassion – H.A.] is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's bliss, but to renounce it, is the supreme, the final step - the highest on Renunciation's Path.

Verse 146:

Know, O Disciple, this is the Secret Path, selected by the Buddhas of Perfection, who sacrificed The SELF to weaker Selves.

Verse 300:

[...] Compassion is no attribute. It is the Law of LAWS – eternal Harmony, Alaya's\* SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

Verse 301:

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.

Verse 307:

Now bend thy head and listen well, O Bodhisattva - Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'

\* Alaya: the Universal Soul or Atman, each human being having a ray of it in him and being supposed to be able to identify himself with it and to merge himself in it.

It may be difficult to see dear old Hagrid with his moleskin coat and boar hound as a Bodhisattva, but the symbolism in *Harry Potter* lies on a certain level beneath the surface. The ancient symbols of liberation are all dressed in twentieth century clothes and manners, but their essence is unchanged.

1. He brings the letter from Hogwarts to Harry. This action symbolises the call from the Masters of Compassion to go the Path of Liberation.
2. He opens the door to the magical world for Harry. The gate-keeper idea is very strong here.
3. He is the 'ferryman' for the first-years. This symbolises the role of Charon, the ferryman on the Styx. The Styx symbolises the borderline between the world of the dead (earth) and real life (liberation).
4. He is the 'Keeper of the Keys' at Hogwarts. Once again a pronounced reference to being gate-keeper.
5. He loves dragons. This may be a bit harder to understand. In the traditions of those learning to go the Path of Alchemy, there is the legend of the 'six-winged dragon'. This dragon symbolises the human serpent-fire. The serpent-fire is what they call the force that resides in the cerebro-spinal system of the human being. In the case of the fallen, earthly human being it's regarded as a dragon because of the unholiness of the fire that burns in our system. The six wings represent properties that emanate from the serpent-fire.

The dragon: that's us!! To the pure and holy Masters of Compassion we are like dragons because of our selfishness, our base desires, the unholy fire we radiate. We have only to look at the world around us to see what we've done to Paradise. If you ever want to evaluate this human world look at the wars and the famines of today, or at the crimes against humanity in so many countries.

Everyone is responsible for the war crimes and atrocities that happen because all of us radiate an unholy fire which accumulates in the atmosphere and builds up to gigantic proportions. In this way we create the dragons that wreak havoc in the world and cause immeasurable suffering. Certain people are open to the accumulated forces which humanity

radiates, and there you have your Stalins and Hitlers. This is what's behind the constant massacres, the holocaust and every war that's ever been fought. And we're all responsible. But despite being dragons, the Masters of Compassion love us! That's why Hagrid loves dragons.

6. He is especially fond of a Hippogriff. Chapter 17 explains what the Hippogriff symbolises. The Masters of Compassion have a living body, i.e. an astral force-field that radiates an intensely spiritual power into the world. If we tune in to that power it will liberate us - it will raise us up and fly up to the highest regions. If we try to go the Path of Liberation but preserve the ego, it will harm us with its sharp claws. The gate-keeper can handle the Hippogriff and he loves it because he is a member of the Brotherhood.
7. He was given his position because of a 'punishment'. The gate-keeper in *The Chymical Wedding* was also given his position as a 'punishment'. It may be hard to understand the joke, but this is humour. Well, I think it is. It may also be a veil to hide very holy things from the profane.

When people behold 'Lady Venus' it means they are beholding Divine Love! This Love is inside them, as I've tried to explain before. We all have a chamber in our heart that is magically sealed until Harry or Christian Rosycross open it. Once the door is opened and we behold what is within, we are seized by *a force that is at once more wonderful and more terrible than death, than human intelligence, than the forces of nature*. This force - Love or Compassion - is what 'punished' Hagrid by making him gate-keeper. And it is that force which enables Harry to defeat Voldemort.



## 30 Ron

*Harry Potter* and *The New Testament* tell the same story: they are both road maps to total human liberation. In *The New Testament* the New Soul is personified by Jesus, in *Harry Potter* by Harry. In the former, the old, earthly personality is symbolised by John the Baptist, in the latter by Harry's friend, Ron.

Jesus and Harry personify a new, immortal soul that is born in a seeker whose lily has opened in God's hollow place (Godric's Hollow). This is not something that just happens by chance. There is quite some preparation needed.

The story begins with a microcosm that is completely shut off to the calling Light of the Brotherhood of the Lords of Compassion. The Light is calling, but the auric ring (Voldemort) of the microcosm shuts it out. However there is also a latent ring that aeons ago shone in refulgent glory in God's Immovable Kingdom.

When eventually a person begins to realise that life is an endless repetition of things without any real progress, one of the twelve original lights in the latent ring, the sixth ring, gradually begins to resume its work of letting in the Divine Light. Such a person realises that *what has been is what will be, and what has been done is what will be done; and there is nothing new under the sun.* (Ecclesiastes 1:9) A new sun is born in the firmament of the person. This new sun is only a small star at first, but a tiny ray of light falls on the divine spark of the spirit in the heart of the person. The seeker has been born! He has become a seeker because the divine seed has begun thirsting for the Living Water.

As I have explained in previous chapters, the new sun we call Sirius, and the thirst for God we call James. Ron/John is the earthly seeker who is reacting to the calling power of the Brotherhood of the Masters of Compassion. This is the person who has found the Path of Liberation and is willing to dedicate his whole life to it. He realises that the only way he can reach liberation is to give up the earthly self. Very soon after John the Baptist is born, Jesus is born. In *Harry Potter* Ron is a few months older than Harry.

Ron and Harry are best friends, and Ron tacitly accepts Harry as his leader. One of Ron's greatest talents is chess. Chess is mentioned in *The Chymical Wedding of Christian Rosycross* and it is the symbol

of right versus wrong, or *virtue against vice* as *The Chymical Wedding* puts it. In other words, the alchemist has to have a very clear perception of right and wrong. He has to know what the right thing to do under all circumstances is.

Chapters 9-12 explain the seven trials in Part 1. In the fifth trial Ron conducts a chess game of gigantic and dangerous chess pieces in which the three children take the place of certain chess pieces.

Their first real shock came when their other knight was taken.

The white queen smashed him to the floor and dragged him off the board, where he lay quite still, face down.

'Had to let that happen,' said Ron, looking shaken.

'Leaves you free to take that bishop, Hermione, go on.'

Every time one of their men was lost, the white pieces showed no mercy. Soon there was a huddle of limp black players slumped along the wall. Twice, Ron only just noticed in time that Harry and Hermione were in danger. He himself darted around the board, taking almost as many white pieces as they had lost black ones.

'We're nearly there,' he muttered suddenly. 'Let me think, let me think...'

The white queen turned her blank face toward him.

'Yes...' said Ron softly, 'It's the only way... I've got to be taken.'

'NO!' Harry and Hermione shouted.

'That's chess!' snapped Ron. 'You've got to make some sacrifices! I take one step forward and she'll take me – that leaves you free to checkmate the king, Harry!'

'But –'

'Do you want to stop Snape or not?'

'Ron –'

'Look, if you don't hurry up, he'll already have the Stone!'

There was no alternative.

'Ready?' Ron called, his face pale but determined.

'Here I go – now, don't hang around once you've won.'

He stepped forward, and the white queen pounced. She struck Ron hard across the head with her stone arm, and he crashed to the floor – Hermione screamed but stayed on her square – the white queen dragged Ron to one side. He looked as if he'd

been knocked out. Shaking, Harry moved three spaces to the left. The white king took off his crown and threw it at Harry's feet. They had won.

From: The Philosopher's Stone Chapter 16

Ron's willingness to sacrifice himself teaches us that liberation requires the giving up of self. *He who loses his life for my sake will find it.* (Matthew. 10:39)

In *The Chymical Wedding* six kings and queens are beheaded in self-sacrifice, and John the Baptist is also beheaded. The earthly personality, no matter how pure, how noble, how self-sacrificing, cannot enter the Kingdom of Heaven. He is the product of an error, the Fall from the Divine Life. However if he can give up his life for the New Soul, he will dissolve into the original human being who is the Only Begotten Son of the Father. Why decapitation? Because the old consciousness situated in the head, is gone. It has merged into the new consciousness as a candle flame merges into the sun. It no longer exists as an individualised self-consciousness but has become part of the universal, omnipresent consciousness. This particular decapitation is not gruesome or bloody, but extremely serene and means that the alchemist has completed his transmutation and is now a Master Alchemist by the Grace of God.





## 31 *Hermione*

Hermione's name is the female form of Hermes, the messenger of the gods in Greek mythology. The Roman equivalent was Mercury. It's fascinating to think that this same word is used for a metal as well as a planet.

Mercury is the stage in alchemical self-initiation where the candidate for liberation opens the door to a new mental faculty. It means he gains direct knowledge of the Divine Plan. If you carry a messenger of the gods in your mind, this means you can see what God wants you to do. J.K. Rowling constantly refers to Hermione as knowing everything. She said somewhere that if she wants to say something to the reader, she either speaks through Dumbledore or Hermione.

Another aspect of Hermione is that she symbolises mercury as one of the ingredients in traditional alchemy. Here Harry symbolises sulphur, Hermione mercury, and Ron salt. When you add these three ingredients to the fire slowly, they will form the Philosopher's Stone.

The point is that when the alchemist surrenders his desires, his feelings, his thoughts, his actions and his will to the new, divine soul, Harry, this will allow it to grow quickly and become a powerful force in the blood, the endocrine system and the nervous system. In the beginning the new soul is present in the heart region only, but as it grows, this new force enters the head, and the alchemist begins to KNOW with more and more certainty what he has to do. A new consciousness begins to dawn.

In the beginning of the Path of Liberation, there is faith. This is an emotional certainty that the alchemist is on the right track. But when Hermione becomes Harry's friend, there is also the mental certainty, the hope, that he will reach his goal. The aspirant on the path feels the hand of God leading him, giving him the experience that is described so well in Psalm 23:

*The Lord is our shepherd.*

*We shall not want.*

*He makes us lie down in green pastures. (green: hope)*

*He leads us beside still waters (the tranquil astral body).*

*He restores our soul (Harry).*

*He guides us in the paths of righteousness for His name's sake  
(Hermione guides him!).*

*Yes, though we walk in the valley of the shadow of death  
(Voldemort), [mort = death - Latin] we will fear no evil, for You are  
with us.*

*Surely goodness and mercy shall follow us all the days of our lives,  
and we shall dwell in the house of the Lord forever.*

Yes, that's the purpose of *Harry Potter* and all the other road maps to Liberation: to return to the Kingdom of Heaven, to live in union with the original spirit, proceeding from a living soul to a Life-giving Spirit. That's *Harry Potter*.



## 32 Snape

J.K. Rowling has been inspired to make Snape the deepest and most interesting character in the book. Without Snape the whole book would have lost a great amount of excitement and interest. I doubt if it would have become so famous and well loved. In this world, the interplay of opposites is absolutely necessary. It provides the driving force that sends humanity through its long journey of experience on the way to Godric's Hollow. This driving force is always present in good literature, and in the holy scriptures of all the great world religions.

The most important point I want to make about Snape is that he is alive in each of us! All the main characters are aspects of ourselves, and as Snape is such a vivid character this means he is a strong voice in every seeker, and especially in every alchemist!

In one sense Severus Snape and Remus John Lupin belong together. They represent respectively the black king and the grey king in *The Chymical Wedding of Christian Rosycross*.

These two characters personify two voices that speak forcefully in the candidate for alchemical transformation. They represent a harvest of experiences that has built up in the microcosm for hundreds of incarnations. These experiences have all been caused by the interplay of two opposite forces in our lives: good and evil - black and grey. How apt! How superbly and cunningly appropriate! Not black and white, but black and grey! For there is no Good; there is no pure white goodness in this fallen universe! There are only shades of grey and black. Good is where the Spirit is; Good is in the original divine universe we've left behind. One of the greatest examples of a person who had reached liberation, Jesus, says: 'Why do you call me good? No one is good but God alone.' (Mark 10:18)

Snape always wears black. He is the black king and therefore the voice of our shadow side, our black side, and our sinful aspect. He also symbolises the accumulated bad experiences we've had. He is the cup of bitterness we've had to drink throughout hundreds of incarnations. How many times have we committed intensely evil actions, how many times have we given in to the evil around us, how

often have we made grave errors of judgement that have caused great suffering to others? All these things have caused extremely painful karmic consequences for each of us. We all have our black side!

We human beings are unable to learn without making errors. The word 'error' literally means 'to wander'. What we do in life is to wander around in the dark. Originally this was not so. Before the Fall we were always guided by the Light of the Spirit and there was no wandering, no errors, and hence no sin. But we chose to turn away from the Light and go our own way. The more we turned away the more we wandered, and the more we wandered the more we fell into error and blackness. That's Snape.

Snape therefore is not just our black side; he is that aspect in us which caused us to turn away from the Light. And whenever we turn away from the Light we seek the darkness. The darkness is any place where the Spirit is not present, and that's this whole universe, which Jacob Boehme calls 'the nature of death'. Whenever we seek life fulfilment in any aspect of this fallen universe, Snape is talking to us.

When a person decides to go the Path of Liberation through alchemical transmutation, he surrenders his whole being to the New Soul, personified by Harry. This is why Snape leaves Voldemort and joins the Order of the Phoenix. He tries to save Harry's life during the Quidditch match in Part 1.

The alchemist knows that both his good side and his bad side have to be sacrificed so that the original divine human being can resurge in an alchemical process of death and rebirth. He tries to restrict and restrain his black side as much as possible, but it is still very painful to the new soul. This is why Harry suffers whenever he is in contact with Snape. Snape's very essence is abhorrent to Harry, as our shadow side is abhorrent to the new soul.

It is obvious why Snape hates Sirius Black, James Potter and Remus John Lupin.

- Sirius: the archetype of liberation.
- James: the longing for liberation.
- Remus John: the striving for goodness.

These three aspects of the candidate on the Path of Liberation are intensely abhorrent to the shadow side. This is why he tries to get Sirius 'kissed' by the Dementors in Part 3. Sirius is the very opposite to everything Snape stands for! This is why he opposes Remus' appointment to Hogwarts. This is why he loathes James with the utmost intensity. And he sees his old rival James in Harry James Potter.

One of the most dangerous aspects of our personal Snape is a tendency to engage in occult activities. The human being has a conscious or unconscious desire to rule over his life (the black 'KING'), to make his temporary state permanent, to conquer death. We know that Severus Snape studied the black arts in his youth. He was a Death Eater and was marked by Voldemort ('fleeing from death') with the dark mark.

What is the essence of Occultism? It is in fact very close to alchemy. It's *Harry Potter* without Harry. What I mean by that is that the occultist goes the same path as Harry does, but without a new soul born to Lily and James. As I said in *Harry* (10), the occultist goes to the serpent of the kundalini in the sacral plexus and drives this upwards through all the chakras, endowing him with great occult powers. See *The Chakras* by C.W. Leadbeater (Theosophical Publishing House).

No wonder Snape has such skill at Legilimens and Occlumency! Those are occult powers. J.K. Rowling shows us in the most convincing way that Harry can't do that, and in any case he doesn't need it! His love is what drives Voldemort out, not occult power.

The liberating message of *Harry Potter* is so clear, so right, so pure, so obvious I'm amazed so few people can see it!

In Part 6 we learn that Snape has a house. It is filled with books; so many in fact that even the doors have book shelves on them. All the time Peter the Ego is lurking behind the doors, assigned by Voldemort to assist Snape.

It is normal in this fallen world to gather knowledge. In the World of Light it is not necessary to do this, because the union with the Spirit provides instant knowledge for whatever activity is to be carried out in the Divine Plan. But our inner Snape has an extremely large store of occult knowledge, through which the ego creeps and crawls to see what is to its advantage. Who knows what dangerous and

black experiments we have carried out in previous incarnations? If we were to ignore our inner Harry and delve into our past, we would undoubtedly find a great storehouse of occult knowledge and skills which would come to life if we dedicated ourselves to developing our occult powers.

Snape has a big secret, as we learn in Part 7. In his early youth he fell in love with Lily and this love never left him. The black king in our microcosm is deeply fixated and emotionally drawn to the Spark of the Spirit in Godric's Hollow, our heart. When Snape looked into those magic green eyes he saw the flame of eternal life and this ignited a fire of deep desire which could never be extinguished. Snape was motivated by this fire for the rest of his life, although the object of the desire was absolutely unobtainable. Occultism and the Spirit are mutually exclusive! Lily can never return Snape's love. Occultism cannot attain eternal life.

We learn that one of Snape's deeds is actually part of the chain of events that lead to Lily's death. He hears the prophesy about Harry being destined to defeat the Dark Lord, and tells him. He asks for Lily to be spared, which Voldemort agrees to. But neither Voldemort nor Snape foresee that Lily's love for Harry will motivate her to sacrifice herself. Snape is struck by an extremely powerful remorse and promises Dumbledore to protect Harry and assist him in defeating Voldemort, while all the time not telling Harry ('Harry must not know,' or Voldemort would find out), and knowing, I'm sure, that he will have to sacrifice himself to enable Harry to win.

In *The Chymical Wedding* the black king voluntarily submits to decapitation. Snape is bitten in the neck by Nagini. As he is dying Snape sees the green eyes for the last time, and with his last strength he gives Harry his memories. These show him the last pieces of the puzzle that gives him the knowledge of how to defeat Voldemort.

In Part 7 Harry honours Snape by naming his second son after him. 'You were named for two headmasters of Hogwarts. One of them was a Slytherin and he was probably the bravest man I ever knew,' he tells his son.

From: *The Deathly Hallows Chapter Nineteen Years Later*

As alchemists we would do well to choose Snape as a source of inspiration and strength. For to go the Path of Liberation we need Snape's bravery! We need to understand, we need to desire, and we need to actualise our self-sacrifice for Harry, the New Soul. We need to be brave enough to carry out the Plan of Redemption no matter what. We need to fall in love with Lily's green eyes, as Dante did with Beatrice, so that this love will carry us through all difficulties and all opposition from Voldemort. We need to love the spark of the spirit in our heart so much that our Patronus, our very essence, becomes identical to Lily's: a doe.

To attain liberation there has to be a sixfold death: Snape, Lily, Remus John, Tonks, Harry and Dumbledore must all sacrifice themselves, just as do the six kings in the Chymical Wedding. Why? Because to be able to enter the Absolute, there has to be an absolute purification. The two aspects of our personality: good and evil – grey and black – have to be replaced by absolute Good, and the New Soul and the increasing influence of the Spirit within the human being have to be brought to a zero point; a point at which the original divine human being can be born again completely, and start the process of rebuilding the human temple in which the Spirit can dwell. Only then can the prodigal son return to the arms of the Father.

*Harry Potter* is a new version of the ancient alchemical Path of total human Liberation from suffering, sorrow and death. J.K. Rowling is bringing this message to the world in the form of a rapturously beautiful story.



### 33 Remus John Lupin

Most of us really like Remus John Lupin. He's a very good teacher, and he's kind to Harry and Neville. He teaches Harry a charm that saves his life several times: the Patronus. He is extremely flawed, which makes us sympathise with him, but at the same time fills us with revulsion: he's a werewolf.

Have you ever noticed how often J.K. Rowling mentions his greying hair? It's five times, actually, plus once when she mentions his 'grey face'. This is what gave me the clue that he's the equivalent to the grey king in *The Chymical Wedding*. This king is described as 'a very old king with a grey beard'. There, the grey king personifies the opposite force to the black king. That's Snape, whom I discussed in the previous chapter. If Snape personifies our shadow side, it's obvious that Lupin personifies the opposite.

Why is he grey? Grey is the symbol of ripeness of experience. The microcosm of a person going the Path of Liberation has an extremely long journey behind it. It's 'old' in terms of having been through every possible kind of experience and having learned a great deal from that.

Grey is also the opposite of black here. In this time-spatial universe nothing is pure white, i.e. good in the absolute sense. Everything here, no matter how good, is flawed. We know that Lupin is extremely flawed. Through no fault of his own he was bitten by a werewolf as a child. I will explain the meaning of lycanthropy in a later chapter. Suffice to say for now that he is not in control of his biological self. He cannot control his animal nature. This is the flaw in every human being, no matter how good.

Once a month Lupin turns into a wolf, and this works extremely effectively in plot terms. James was a stag, Peter a rat, and Sirius a dog. The symbolism is quite ingenious. James had the ability to turn into a stag, which is the symbol for the longing for liberation. Peter being able to transform into a rat was extremely effective, as his physical presence on Ron's body really emphasised his attachment to the old earthly personality. Making Sirius a dog was very suitable for allowing him to escape from prison and to sneak around Hogwarts, and the dog is obvious from Sirius' nickname as the 'dog star'.



Lupin is very flawed, as is every type of goodness on earth. For one thing, there is no definition of what is 'good'. It's very subjective and usually we define as 'good' whatever promotes our desires and 'bad' as whatever thwarts them. In fact we can only get a clear idea of goodness by comparing it to evil. Without evil, there would be no good. Good and evil really hold each other in balance in this world. However the main point is that we're all living in a 'prison' outside of the real world. Our destination is not *inside* the prison but *outside* of it! Hence whatever we do inside the prison is only of temporary benefit. The prisoners can help each other or make things even more miserable than they are, but their one and only task is to get *out* of the prison. If our task is to get out, but many do-gooders in the prison are working to make life as comfortable as possible under the circumstances, trying to forget the bad conditions, trying to forget the radiant world of sunshine, fresh air and glorious *freedom* outside of the prison, then is that not actually bad? In the opinion of the prisoners these do-gooders are making life in the prison less unbearable, and so they're considered good, but in actual fact they're 'drugging' the prisoners into forgetting about liberation, which is their one and only purpose. So doing good may seem wonderful from one point of view, but very bad from another. And so that's another aspect of the grey king in every seeker.

Fortunately this is one thing Lupin doesn't do! For does he not teach Harry to invoke the Patronus? In the alchemist, Remus John Lupin personifies the force which realises the impotence of its goodness, the flawed nature of itself, and so encourages the new soul to long for the fresh, cool, clear Living Water, which will refresh it, give it new courage, and drive off the forces that oppose it.

And so we can see that Remus has the lightest shade of grey possible in this world. He was a friend of James the stag and Lily the priceless flower of eternal life. He cares greatly for their son, the new eternal soul, and helps him as much as possible. He teaches him to concentrate his longing for liberation so much that it becomes an all-conquering force that can overcome the soul's attachment to the astral plane of the fallen universe. This longing for liberation comes from a strong desire for a goodness which has no opposite as it does in this world. The Good in the Real World has no opposite; it is not bipolar but leads to the Absolute Life in the ineffable heights of the Father, the Potter of the Universe.

The grey king in *The Chymical Wedding* has a wife who is very young and vital. This symbolises the wonderful new opportunity the good side of the candidate has, to surrender itself to the new soul and so enter permanent Good.

In *Harry Potter* Lupin marries Nymphadora Tonks, who is also much younger than he is.

In *The Chymical Wedding* both the black king and the grey king and their wives voluntarily submit to decapitation, just as Snape and Lupin and Tonks both die in the final battle. This symbolises the end of relative evil and relative goodness in the candidate. However their death is the same as the death of the phoenix: it is followed by a glorious resurrection of a new human being, the Son of the great Architect. This is the homecoming of the prodigal son to the Father, who shows greater honour to the one who has fallen than to the one who stayed at home!



## 34 Dumbledore

Dumbledore is a very ancient man who lives in a tower and is in complete charge of Harry's spiritual (i.e. 'magic') development. He knows exactly what trials Harry will face each year and organises a lot of them, for example the Mirror of Erised and the seven trials in Part 1. In each successive part of the Septology the collaboration between Harry and Dumbledore increases.

He lives in a room which is reached by a moving spiral stairway. The room contains many instruments of observation.

In *The Chymical Wedding* there is also a very ancient man who lives in a tower. He is in complete charge of the alchemical wedding which brings back to life the dead King and Queen.

What is the purpose of the alchemical wedding? It is the complete restoration of the Divine Human Being as he was before the Fall. In other words, it is the complete healing of the child of the Sevenfold Spirit. What is healing? Being healed means being restored to health, being restored to what God intended us to be. When we are healed, we are whole, we are HOLY. A person who has achieved the alchemical wedding has been transfigured from an imperfect child of Lucifer/Voldemort to a perfect Child of the Holy Creator, and is therefore Holy. Dumbledore symbolises the sanctifying, healing Spirit of God. He personifies the Holy Plan of Redemption of humanity. In other words, he is the Force of Liberation, the Christ-force.

This is what Jan van Rijckenborgh says of the Very Ancient One:

He is the Supreme Watchman, the original spirit-man, the Holy Spirit, the divine Son. He is the great, fundamental power of the spirit expressing itself in a twofold ray; he is the divine trinity in abstract, which must become concrete in the candidate. As Old Atlas, he takes form in the pineal centre. One could compare this spirit-man or divine Son with a second microcosm, in which a high, superb life radiates, only able to express itself in the solar macrocosm.

In the Kabala this principle is called 'The Ancient of Days'. 'The Ancient of Days' is also mentioned in the Book of Daniel, chapter 7. Why does Dumbledore live in a room at the top of a moving spiral staircase? This room symbolises the supreme spiritual centre in the

head of the alchemist. This is the place where the crown chakra is situated, represented in the physical body by the pineal gland.

Jan van Rijckenborgh says of the moving spiral staircase:

This staircase symbolises the connection between the heart chakra and the uppermost chakra, which corresponds with the pineal gland. When the soul has been born and the candelabra are united and burning in harmony, a link of etheric light develops, literally and bodily, between the heart and the head. This link does not have any anatomical aspects, being formed from reflecting ether and light-ether which are mental and sensorial, and it has a distinct spiral motion. That is why we speak of a spiral staircase.

The difference between the occult development of the pineal gland and the liberating one is extremely important.

Occultists try to drive the serpent of the kundalini, situated in the sacral plexus, upwards, along the spinal cord, to the pineal gland. This is where people often get confused between occultism and liberating alchemy. In both the occultist and the alchemist a force rises up the spine and enters the pineal gland and the crown chakra. In both cases there is a tremendous change in the person. But in the occultist it is the Basilisk that rises upwards and enters the Temple of the Holy Spirit to defile it with its evil eyes and poisonous fangs. It's called the Light-birth of Lucifer. In Alchemy it is the new, pure and Divine Soul, personified in, Harry that rises up to the Temple where it will celebrate the wedding with the Spirit. This is called the Light-birth of Christ.

The occultist will earn great powers and stop the wheel of reincarnation for a long period. He will become one of the great rulers of the Fallen Universe. He will become a Death Eater and serve Lucifer/Voldemort.

The Alchemist enters the Temple of the Holy Spirit and humbly serves the Potter of the Universe with an intense compassion for humanity. He will be free of the wheel of reincarnation, and hence will not be compelled to come to earth again, but he will do so as an unimaginable sacrifice, driven by the Love burning in his heart.



## 35 Dobby

From the esoteric point of view the personality of the human being consists of seven bodies or vehicles.

1. The physical body
2. The etheric or vital body
3. The astral or desire body
4. The mental body
5. The Mental I
6. The Emotional I
7. The consciousness-I

Each vehicle operates on a corresponding plane. The candidate for liberation has to cut the chains that tie him to each of the planes. In Part 2 Harry symbolically cuts the second chain.

In normal circumstances the etheric body is fettered to the physical body in six places: one in the head, one in the heart, two in the palms and two in the feet. In the New Testament these are symbolised by the crown of thorns on the head of Jesus, the spear wound in his side, and the nails through his hands and feet.

In *The Chymical Wedding of Christian Rosycross*, etheric liberation takes place on the second floor. This is how it is described:

This room was the whole breadth of the Tower itself, having six very stately vestries raised a little above the room, and were entered by an ascent of three steps. In these vestries we were placed, there to pray for the life of the King and Queen.

In *Harry Potter* the etheric body is symbolised by a house elf called Dobby. House elves are bound to their masters by magic, and the spell can be broken only by the owner giving the elf clothes. Harry gives Dobby's owner Lucius Malfoy a book wrapped up in a sock. Without thinking, Malfoy gives the sock to Dobby, thereby breaking the spell of enslavement.

In actual fact the etheric body is a kind of slave of the physical body, because it has to follow it everywhere and serve it day and night. This is because the etheric body is what gives life to the physical body. Without it, the physical body would be dead. However when the alchemist has reached the stage symbolised by the second floor

of the Tower of Olympus, his etheric body is filled with the forces of Liberation: four ethers from the Sixth Cosmic Plane. These are called 'the Four Holy Foods'. This means he becomes fully aware within his etheric body and can consciously control and direct it. It is no longer a 'slave' of the physical body.

It begins to radiate a glorious golden light and forms part of what is traditionally called, 'The Golden Wedding Vesture'. It becomes extremely helpful to the alchemist in the further alchemical processes. As we know, Dobby is very helpful to Harry. In part 4 he helps Harry with the second task, and in part 5 he shows Harry how to find the Room of Requirement. In part 6 he says:

Dobby is a free house-elf and he can obey anyone he likes and  
Dobby will do whatever Harry Potter wants him to do!

From: The Half-Blood Prince Chapter 19

When death occurs in alchemical literature, it should usually be seen as a symbol for a passage to a higher state, as for example in the death of Sirius. In Part 7 Dobby dies in Harry's arms, and we all cry inwardly and outwardly when Harry buries Dobby with his own physical labour as a token of the sacrifice which pervades the whole story. But of course Dobby is not dead. When Harry set him free he became immortal, and although we can no longer perceive him, we can be sure that he is there ready to serve Harry when he, too, passes to the higher plane where immortal souls dwell.



## 36 *Narcissa Malfoy*

Narcissa refers to the ancient Greek legend of Narcissus: the handsome young man who saw the reflection of his own body in the water and fell in love with it. This story is well known as symbolising the Fall. That is the clue that the Malfoys symbolise the physical body. This is just one more suggestion to me that the story contains numerous clues so that we can understand what *Harry Potter* is all about. Undoubtedly we have not yet discovered many of these. The Seventh Cosmic Plane was originally a gigantic alchemical laboratory in which the original human being was to work on the Divine Plan. The essence of this universe, both in its original state and its fallen one, is incessant change. Things in this universe move in circles, in cycles of rising, shining and fading. They condense and crystallise, only to be pulverised and to dissipate again. They move through the states of matter, from solids to liquids to gases, and back again. They form compounds which react with each other, forming yet other compounds, and then break down into elements again. The human being was to work in this laboratory without living in it, without associating with it.

The original intention of God was that matter was to be left without reason. The moment that spirit and matter associate themselves with each other, an impossible situation arrives, for then matter gains reason, and hence death.

When spirit connects itself with matter, spirit and matter (which is the opposite of spirit) mix. Now the essence of spirit is that it is eternal and unchanging, while matter is continuously changing, as indicated above. When spirit and matter mix, matter drags spirit down with it, causing crystallisation. Matter resists the spirit, which tries to maintain itself. The action of the spirit to maintain itself causes matter to condense and crystallise. In this way spirit is imprisoned in matter, which is the root cause of all suffering. That is the Fall.

Humanity was to use matter as an alchemical working material, as an aid towards fulfilling the Divine Plan, but was told not to associate itself with it (remember the commandment in Paradise). The legend of the Sorcerer's Apprentice shows what happens if you try to put life into things without fully knowing what you're doing. This young

sorcerer cast a spell on brooms to carry water, but could not stop them. He was nearly washed away by the water.

The original human being entered the alchemical laboratory of the Seventh Cosmic Plane and experienced it as a garden of wonders, as a paradise. This place was so marvellously attractive and beautiful that from time to time he forgot his true Home and remained working in the Garden of the Gods. He saw himself standing in the centre. He saw his own reflection in the water and fell in love with it. He wanted to cohabit with it. But that meant his will had created a very erroneous image. Nature, matter, embraced her lover and began to merge with him. And this is how the human being was imprisoned in matter.

Here we are millions of years later, still imprisoned in matter, with the a spark of the original spirit dormant in the heart, and the fallen human being living in a universe of sorrow, suffering and death.

And so I see Lucius and Narcissa Malfoy not only as the physical body, but in fact the symbol of our imprisonment in matter, where we do not belong. This is why they are vassals of Lucifer/Voldemort. Lucifer, as I've said before, is the personification of the sum total of our erroneous actions since the Fall. That's why Lucius' name is so close to Lucifer's.

When we go the Path of Alchemical Transfiguration, the etheric body, the astral body and the mental body are transfigured. The physical body is not. It has to be left behind. Flesh and Blood cannot inherit the Kingdom of Heaven.





## 37 *Lucius Malfoy*

When we consider our physical body, we know that we control it via the central nervous system, with its brain as the organiser and master. All our senses come together there, and our brain is the central computer that links everything together. Watching the screen of the central computer is the I-consciousness.

The brain is extremely complicated, and we're usually not aware of everything the brain is doing at any time. We know it goes on working when we're asleep. In fact, it has a kind of consciousness of its own; it's not really controlled by the I-consciousness. It is this autonomous activity of the brain, and the physical brain itself, that is personified by Lucius Malfoy. His paleness is a clue; I see it as referring to the pale colour of the brain.

We can tell there is nothing divine about Lucius, because he is one of Voldemort's Death Eaters. This is literally true, because there are 12 magnetic lines of force connecting the microcosmic firmament – Voldemort – with the brain. In fact the I-consciousness is a *result* of the 12 magnetic lines of force, and so is in effect the vassal of the brain, and not its master. But our I-centred consciousness doesn't know that.

Humanity in general regards the intellect – i.e. a well-functioning brain – extremely highly. The authorities reward people with well-functioning brains very highly, and so 'brainy' people can get a good education and achieve highly paid salaries with great personal prestige. In fact our whole 'civilisation' is based on the human intellect. Scientists, inventors, authors, doctors and educators are highly respected and listened to, and are regarded as the backbone of our civilised way of life.

This has given man a great sense of superiority. Whether we're aware of it or not, we tend to believe that the brain will solve all our problems; that the intellect is man's greatest gift, and people often call the intellect the human spirit. Hence the brain has become a kind of god in our world. We have placed it on a throne and worship it with great reverence. No wonder Lucius is depicted as a very arrogant man.

When the New Soul is born, the intellect with its conceited attitude of knowing and understanding everything and being able to solve

all problems, has to be cast off its throne. The seeker who wants to change lead into gold has to stop worshipping the intellect and assume an attitude of genuine humility, turning to the heart as the Master, and not the intellect.

In *Harry Potter* Lucius constantly tries to thwart Harry, but in Part 6 is put in gaol. This is a very dramatic way of symbolising the way the alchemist shifts his intellect to a more humble position and in fact uses it to understand the voice of the heart – Harry.

When the candidate for transfiguration has accomplished the defeat of Voldemort, the physical body with its brain and intellect can be used to serve the resurrected Divine Human Being in his communication with Muggles.



## 38 *Draco Malfoy*

Draco personifies the spinal cord with the fiery serpent-force that rules the cerebro-spinal system.

The new soul, Harry, is born. This is a new vital force that spreads through the blood to the head. From there it descends down the right string of the sympathetic nervous system. It defeats the kundalini as symbolised in Part 2, and then climbs up the left string of the sympathetic nervous system. Meanwhile the old serpent-fire in the spinal cord just carries on supporting the government of the physical body and carrying the commands of the old consciousness, which is a creature of Lucifer.

To make *Harry Potter* such an exciting and intriguing book, J.K. Rowling exaggerates and over-dramatizes things. The point about Draco is that the new soul-force, though increasing in power and strength within the pupil, is hampered in its development by the old serpent-fire if this engages in ego-centric activities. To go the Path of Alchemical Liberation, the whole four-fold system of the candidate for liberation has to co-operate in self-surrender to the new soul-force. We as normal human beings are not used to that type of living. As I said in my chapter on Peter, we are used to fending for ourselves and making sure we survive in life. As soon as the new soul is born, we must stop doing that and reverse our way of living by totally surrendering to the new soul. It will then take care of our life. That is the real meaning of conversion. We must surrender completely to the new soul and let It rule our lives. However such a complete reversal of one's way of life is not accomplished overnight and especially in the beginning the candidate makes many mistakes because old habits die hard. He often makes egocentric decisions which harm the new soul-force that is slowly descending down the sympathetic cord. J.K. Rowling symbolises this as Draco being horrible to Harry as often as possible.

Despite Draco's taunts and jibes Harry keeps growing in strength and grace, and eventually, after defeating the kundalini, he moves up the left string of the sympathetic nerve. On the way up he turns the chakras in the opposite direction to how they were turning before. Then, when he reaches Dumbledore's office, i.e. the pineal

gland and the crown chakra, he enters the light-birth of God. This is the moment the Holy Spirit descends into the alchemist and he sees God for the first time. At that same moment the new soul fills the cerebro-spinal system. Until then it filled only the sympathetic strings in the spine, but now it fills the spinal cord as well. The serpent-fire is reborn and is now immortal.



## 39 Crabbe & Goyle

On the left and the right of the spinal cord are the two strings of the sympathetic nervous system. Almost like two bodyguards of the spinal cord, they don't have much of a mind of their own. They just do as they're told.

If Draco Malfoy personifies the spinal cord with the serpent-fire running through it, then obviously Vincent Crabbe and Gregory Goyle personify the two sympathetic nervous strings on either side. In the Eastern esoteric tradition they're called Ida and Pingala. In the New Testament they're referred to as Ananias and Sapphira.

The new soul-force, personified by Harry, descends down the right string of the sympathetic nervous string to the sacral plexus, where the kundalini is situated. Chapter 14 describes how the kundalini is defeated. The soul-force then slowly rises up the left string, towards the pineal gland, the place of the crown chakra. When it reaches that point, the alchemist has completed his first initiation: the Mercury initiation. He receives the Holy Spirit and the new soul becomes conscious. The old serpent-fire (Draco) is defeated. The new serpent-fire now circulates through the spinal cord as well as the two strings of the sympathetic nervous system. This is symbolised so beautifully in the caduceus, or staff of Mercury. The central rod symbolises the new force operating in the spinal cord, and the two serpents symbolise the two renewed sympathetic cords. The globe with the two wings (the golden snitch) symbolises the new Mercury (or Hermione) consciousness. The wings symbolise the heights to which the new mind can fly, and of course Mercury symbolises the contact with Mt Olympus, i.e. The Original Divine World.

By the above I'm saying that this knowledge was known to the ancient Greeks and Romans and taught in their Mystery Schools, and they received it from the ancient Egyptians.

As we know Harry and Ron creep into Crabbe's and Goyle's skins, in a manner of speaking, because they take Polyjuice Potion to substitute for them to get information out of Draco about the Chamber of Secrets.

I want to stress the fact that in liberating alchemy, the whole

person, including his physical body, is involved in the process of transfiguring from a mortal, flawed human being, to an immortal, divine God-Man. Paul said that our body is a temple in which the Holy Spirit must dwell. To begin the process of alchemy, the physical body is necessary. If it were not necessary, we wouldn't have it. However once the basic process has been started, i.e. once Harry has been born, the death of the physical body cannot stop it. And as I said when discussing Narcissa Malfoy, the physical body cannot transfigure into anything divine.

To resume the discussion about the way *Harry Potter* tells the story about alchemy; in actual fact the story told in Part 2 about the killing of the Basilisk and the ascent to Dumbledore's office is the complete story of liberation, but it's only one aspect, and so in *Harry Potter* it's a sort of foreshadowing of what happens in Part 7.

All this is related to the Gate of Saturn. The Gate of Saturn symbolises the alchemist going through the last stage of transmutation. His old consciousness dies and the new one is born. The new consciousness has complete power over the new serpent-fire.

Let no one think this is painful or full of suffering. Although *Harry Potter* paints a rather painful picture, as does the New Testament, there is no pain, but sheer, unadulterated joy, as the prodigal son returns to the loving arms of the father to be united with him for ever. To lose the old, imperfect earthly personality is like losing an old ragged coat that is so worn out and smelly it feels like a relief to throw it off for ever.

The first names of Crabbe & Goyle:

Vincent = conquering. The right string. Pingala, the male string.

Gregory = watchful. The left string. Ida, the female string.



## 40 Minerva McGonagall

Minerva McGonagall is the counterpart of the Virgin in *The Chymical Wedding of Christian Rosycross*. In the latter she conducts the weighing of the candidates to determine their virtuousness. In *Harry Potter* McGonagall gives the first years the sorting hat to determine what house they go into.

In *The Chymical Wedding* the Virgin is called Alchimia. The book doesn't tell you that explicitly. You have to work out a puzzle that is very similar to the type J.K. Rowling loves, for example in Part 1. It is obvious from reading *The Chymical Wedding* that Alchimia symbolises the force that transfigures the alchemist. Now we know why McGonagall is Transfiguration teacher! The parallels between *The Chymical Wedding* and *Harry Potter* are very striking! Alchimia symbolises a new astral state, an alchemical synthesis of forces which totally change the whole microcosm. This Alchimia does not cause an automatic process. Minerva is a very strict teacher! She demands your whole attention, and you must obey her with determination and a positive attitude. If you do follow Alchimia wholeheartedly, she will take you to the Alchemical Wedding of Spirit, Soul and personality.

Minerva was the Roman goddess of wisdom. Just as Alchimia works as a chief assistant to the old man on the tower, so Minerva is Deputy Headmistress to Dumbledore, the old man in the tower. She is loyal to Harry to the end, and marshals all the forces at Hogwarts in support of Harry's attempt to defeat Voldemort.



## 41 The Phoenix

There is no *one interpretation* of any symbol. They don't belong to any single person or group of people. They are public property and anyone can use them for any purpose. Nevertheless they have a very strong power and they speak forcefully to our unconscious. There are very strong traditions about some symbols and we have strong associations with some of them. The symbols as explained in my book are obviously my own interpretation, based on my understanding of the teachings of liberating alchemy.

This phoenix is sometimes called 'the fire-bird'. This is obviously the symbol of the resurrection from the dead. Gnostics have made great use of this symbol in the past. The self-sacrifice of the earthly personality is followed by the resurrection of the perfect, immortal and divine human being.

It is also mentioned in 'The Chymical Wedding of Christian Rosycross'. On the third day, Christian Rosycross visits the Royal Sepulchre. He says:

There in the same place stands also the glorious phoenix (about which, two years ago, I published a particular small discourse).

And I am resolved (in case this narration shall prove useful) to set forth several particular treatises concerning the lion, eagle, griffin, falcon and the like.

The lion, the eagle and the griffin also occur in *Harry Potter*.

The phoenix in *Harry Potter* is called Fawkes and belongs to Dumbledore. He is the symbol of the Order of the Phoenix. As I said in my discussion of Dumbledore, he is the Sanctifying Spirit which heals the human being from his fallen state. His phoenix has the same healing power. Several times Fawkes' tears heal Harry's wounds. What can we learn from this?

Harry, the new soul, proves his loyalty to Dumbledore in Part 2 and Fawkes then helps Harry kill the Basilisk. When Harry is wounded Fawkes drops tears on the wound. In Part 4 Fawkes drops tears on Harry's leg after it is wounded by the giant spider in the labyrinth. In both cases Harry is healed immediately, and in the former case, is actually saved from death.



This shows that the new soul is in fact invulnerable as long as it remains loyal to the Holy, Hallowing Spirit which leads the process of alchemical liberation. Only we ourselves can injure the new soul if we pay homage to Voldemort. Mr Crouch is an example of this. He does not love his son and so the latter turns to Voldemort. He ends up being 'kissed' by a Dementor, as we know. If we have a new soul but fail to love it with all our heart it will end up being sucked out by Dementors.

As symbol of the Order of the Phoenix, this bird obviously symbolises the Brotherhood of the Masters of Compassion. The phoenix can carry extremely heavy weights. It can carry us all to the New Universe if we join the Order and hold on to the phoenix.



## 42 Neville Longbottom

### Part 1: The Three Births

The human body is a temple in which God should dwell. That's the theory. Before He can do so, a few things have to happen, like a complete demolition followed by a rebuilding. *Harry Potter* is a manual for demolishing the temple and commencing its rebuilding.

The body with all its organs is a kind of three dimensional blueprint for a four dimensional Temple, just as a two dimensional blueprint on paper contains all the plans for a three dimensional building. Hence all the major organs, especially those in the head, have a function in rebuilding the new temple in three days (stages). The physical body is essential for liberation, otherwise we wouldn't have one!

We know now that the spinal cord is personified by Draco, and the two strings of the sympathetic nervous system by Crabbe and Goyle. Lucius is the brain and Narcissa the physical body as a whole. The pineal gland is Dumbledore's office. The heart is symbolised by Godric's Hollow.

Another organ vital in the process of liberation is the medulla oblongata\*, also known as Neville Longbottom.

When you write these two words like this, you can see how cleverly invented Neville's name is:

N e v i l l e l o n g b o t t o m

M e d u l l a o b l o n g a t a

I have previously mentioned that we live in a fallen universe. By that I mean it is a part of the original divine universe which has been struck by discord. Jacob Boehme says that God closed off part of the universe and it became the world of wrath. However God never forsakes the works of His hands and three little streams flow from the River of God into our universe to enable us to sail back on its waters. These three streams differ in levels of vibration and potency. We can think of these streams as rays of power which are radiated into our universe by the Brotherhood of the Masters of Compassion.

These three rays of power cause three births:

- the birth of the seeker;
- the birth of the New Soul;
- the birth of the New Consciousness.

Firstly there is the calling ray. The ancient Gnostics called this ray *the Pistis*. The Rosicrucians call it 'The Father'. It is the ray which knocks on all human hearts and appeals to the conscience to awaken it. It is the small, still voice which makes man ask himself, 'What is the meaning of life? Why am I here? What is my true destiny?'

People who are sure that this physical life is all there is and are happy to accept it do not hear this voice. But those who have a Lily in their heart and have suffered the slings and arrows of outrageous fortune can open their heart to the first ray and accept the stranger knocking at the door. It is the *medulla oblongata* which allows the first ray to enter the heart. This organ is the spiritual guardian of the heart, and determines what forces can enter it. At the moment that the medulla oblongata allows the first ray to enter the heart, the *seeker* is born. This is the birth of James.

Secondly there is the more powerful ray, the Sophia, as the ancient Gnostics called it. The Rosicrucians call it 'the Son.' This ray is not experienced by all human beings, but only by those seekers who have sought long and hard for the meaning of life and finally realise that the meaning of life doesn't lie in this dualistic universe at all, but in the four dimensional universe of God. They realise that nothing on earth can satisfy the deep yearning for spiritual fulfilment, until they find Lily. They know their fulfilment lies in her. They cease their frenetic seeking and enter a period of inner quiet. The effect of this is that the *medulla oblongata* once again gives entry to a ray, namely the second ray, the Son. When this ray of intense and pure vibration enters the heart, the second birth takes place: the birth of the New Soul. This is the true Son of God, the immortal divine and original human being 'in God's image and likeness.' In *The New Testament* this is symbolised by the birth of Jesus. In *Harry Potter* this is symbolised by the birth of Harry.

Thirdly there is the most powerful ray of all, called by the Rosicrucians the Holy Spirit, or the Lord of Life and Death. This ray is so powerful it can be accepted only by the New Soul when it has fully grown and matured, and achieved the victory over evil within

the pilgrim. Once again it is the *medulla oblongata* which allows the Holy Spirit to enter. The entrance of the Holy Spirit through the medulla oblongata means that a sudden burst of energy of unprecedented power and vibration enters the serpent-fire system. This is like a bolt of lightning entering the pilgrim. This ray shoots down into the sacral plexus, then up again, into the head, where it enters the pineal gland. At that moment the third birth takes place: the birth of the New Consciousness. This is what the Buddhists call the Enlightenment. Until that moment the New Soul has been unconscious, and the old dualistic personality has been in control, but from this moment on the New Soul is wide awake, aware and can see God, i.e. the Divine reality. The old consciousness is dissolved.

In *The New Testament* this event is described in *The Acts of the Apostles*, Chapter 2. On the day of Pentecost the apostles are filled with the Holy Spirit, and tongues of fire rest on each of them.

This event is also known as *The Day of the Lord*. This is what is described in the Chymical Wedding as the rebirth of the King and the Queen, and is called 'passing through the Gate of Saturn.'

The alchemist has passed through the Nigredo, the Rubedo and the Albedo phases, and he is at last able to make gold.

The New Consciousness is symbolised in *The Book of Revelation* by the vision of John on Patmos. The New Soul sees a New Heaven and a New Earth. The old temple has been demolished and the master-alchemist can now begin building the Temple in which God dwells. This is the birth of Harry James, Son of the Potter of the Universe.



## 43 Neville Longbottom

### Part 2: The Three Magic Spheres

How are the three births symbolised in *Harry Potter*? How does Neville Longbottom personify the medulla oblongata?

**The birth of the seeker** is shown by the events which lead Harry (literally) to become a seeker. In Chapter 9 of Part 1 the children come to their first flying lesson. Flying itself is a symbol of searching for spiritual heights.

Neville Longbottom brings to the lesson a sphere called a *Remembrall*. This symbolises an unconscious force within the human being. It is a pre-memory or pre-remembrance which gives the person a feeling that long ago he came from a kingdom; that he is of royal blood and is special. It is the unconscious memory of the descent from David, the Divine Human Being, the Son of the Lord of Hosts.

Neville unknowingly drops the Remembrall and it is picked up by Draco Malfoy, the old serpent-fire in the spinal column which is opposed to the birth of the Seeker. He flies away with it, intending to get rid of it. But Harry, although never having flown before, jumps on to his broom and to his amazement finds out that he has a natural talent for flying. Draco throws the sphere high up in the air and to everyone's amazement, including Harry's, Harry catches the sphere and brings it back to Neville.

The result of this is that instead of being expelled by Professor McGonagall, who sees Harry catching the little sphere, he is made a Seeker in the Quidditch team.

### **The birth of the New Soul:**

Just before Harry is born Sibyl Trelawney makes a prophecy to Albus Dumbledore. The prophecy boils down to the prediction that a child who is about to be born on July 31<sup>st</sup> will ultimately defeat Voldemort. The Ministry of Magic is aware of all prophecies, and a copy of it is made and stored in a glass sphere which is kept in the Hall of Prophecy.

Severus Snape at this stage is working for Voldemort and hears part of the prophecy. He tells Voldemort about it. The latter makes up his mind to eliminate this enemy before he can become powerful.

There is only one problem: two boys are born on July 31<sup>st</sup>! And both satisfy the other conditions stated in the prophecy. They are Harry Potter and Neville Longbottom. Both the Ministry of Magic and Voldemort are uncertain who the right boy is. However Voldemort decides it must be Harry and so the prophecy sphere in the Ministry is labelled with Harry's name.

In Part 5, Voldemort succeeds in luring Harry into the Hall of Prophecy to get him to find the glass sphere and hand it to Voldemort, so he can hear the complete version of the prophecy. As Harry's close friend, Neville accompanies Harry, but because of a curse by a vassal of Voldemort, Neville kicks the sphere out of Harry's hand and the sphere is broken.

As we can see here, the birth of the New Soul is very closely linked in the Septology to the working of the medulla oblongata. Just as the medulla oblongata becomes active ('is born') and allows the second ray of spiritual energy, - the Son - to enter the heart, the Lily in Godric's Hollow gives birth to a son. And a sphere is linked to the second birth just as it was to the first. And just as Neville lost the first sphere, the Remembrall, so he loses the second sphere, the prophecy.

### **The birth of the New Consciousness:**

In *Harry Potter* this most holy event is described at the end of Part 7. Harry has voluntarily accepted the killing curse from Voldemort and has returned from King's Cross. Voldemort faces the defenders of Hogwarts to demand their surrender. Neville Longbottom runs forward to defy Voldemort who summons the Sorting Hat and puts it on Neville's head. The hat bursts into flames, and Neville's head is covered in flames, just like the apostles on Pentecost.

The Sword of Gryffindor comes out of the hat and Neville grabs it. He uses it to slice off the head of Voldemort's last Horcrux, Nagini, the great snake. Voldemort is now mortal.

The sphere this time is the protective sphere which Voldemort has cast around Nagini. This sphere is destroyed only a few minutes before Neville kills the snake. This magical sphere is broken by Voldemort himself when he thinks he has won the battle. If he had not done so Neville would have been unable to kill the snake.

This scene symbolically describes exactly what happens in real life when the Holy Spirit enters a pilgrim. His head is filled with the

new, divine consciousness, symbolised by the flames around his head, and the old serpent fire is decapitated. The serpent-fire is the force which fills the spinal cord from the brain to the sacral plexus. The old soul has died completely, and the New Soul has achieved consciousness. The pilgrim is liberated for eternity.

**Finally two questions:**

Why is a sphere connected to each event in Neville's life? I think the sphere symbolises the idea of birth, just as the egg does.

Why is Neville at first shown as a forgetful, bumbling and 'bottom of the class' child? I think there are several reasons. One is that the author has always insisted that people in minority groups can be heroes: Harry with his cheap glasses, Hermione with her bushy hair and know-it-all attitude, Ron with his red hair. However as the story develops we see that Harry always supports Neville, and issues advice to him. Neville really listens to this advice, and puts it into practice! In that respect Neville is the perfect example of the alchemist who follows the advice of the New Soul in his heart! Another reason is that the author loves surprising her readers, and just as Snape surprises us with his fearless self-sacrifice and love for Lily in Part 7, so does Neville with his fearless heroism.



## 44 The Weasleys

Paul tells us the body is a temple.

*Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? So glorify God in your body.*

(1 Cor. 6:19-20)

The sole purpose of liberating alchemy, and hence of *Harry Potter*, is to bring back the Holy Spirit into the temple of the body.

This human temple in our present state is much degenerated and not at all in accordance yet with Paul's statement. The preliminary process of alchemy is the transmutation and purification of the body to make it suitable for the Holy Spirit.

The human temple has seven beautiful flowers which proclaim God's glory in the liberated human being. They also perform essential work in the alchemist's transmutation. These 'flowers' are known as chakras and are actually force-centres in the etheric and astral bodies. They receive and distribute various types of energy for the person's needs, from energy to stay healthy to spiritual energy. They are connected to the endocrine glands and various plexuses. They look like convolvuli and are actually little whirlpools of energy on the surface of the etheric body. Their stem originates in the spinal cord.

In the ordinary earthly human being the chakras are seven fetters that tie him down to the fallen universe in which we live. They rotate extremely fast and suck in energy from our 'Nature of Death' as Jacob Boehme calls it. Alchemy slows the chakras down and then finally reverses their rotation so that they suck in energy from the Divine Universe, the Sixth Cosmic Plane. When all the chakras rotate in the opposite direction to their previous one, liberation is achieved. The Holy Spirit enters and death has been vanquished.

It is apparent from their location on the spinal cord and from their colours and various other references that they are personified in *Harry Potter* by the Weasley family. Sometimes their symbolism refers more to the chakra itself, and sometimes more to the endocrine gland connected with it.

It is obvious that the chakras and their glands are in the right order of age, starting with Ginny at the bottom of the spine, but with



Bill at the top instead of Arthur and Molly. The reason for this will become apparent.

I will deal with each member of the Weasley family in a separate chapter and conclude this chapter with a chart that clarifies the order of the chakras and the Weasleys.

plexus	gland	chakra	Weasley
brain	pineal	crown	Bill
carotid	pituitary	brow	Arthur & Molly
cervical	thyroid	throat	Charlie
cardiac	thymus	heart	Percy
lumbar	adrenals	navel	Fred & George
solar	pancreas	spleen	Ron
sacral	gonads	root	Ginny



## 45 Ginny Weasley

The root chakra is bright orange red, just like Ginny's hair. This chakra is connected to the sacral plexus and the gonads. It is obviously linked to the sexual force. Chapter 13 explains that the kundalini force resides in the sacral plexus. In addition the sacral plexus is the mirror of the subconscious mind. Quite a responsibility for a little girl! This area is traditionally regarded as feminine, which is why the youngest Weasley is a girl.

The progress of the process of liberation is reflected in the nervous system, the endocrine glands and the chakras. The soul force born from the Lily in the heart gradually enters the head, from where it travels down the right string of the sympathetic nerve. As it goes down we can imagine it perhaps like an electric current, causing the wire to glow and remain glowing behind it as it moves downward. The plexuses are linked to the sympathetic nervous system and we can imagine the glow gradually entering the plexuses one by one on the downward course of the soul-force. This force causes great changes in the nervous system, which alter the person completely. His perception of the world is totally renewed and his body is made ready for the great alchemical changes leading to liberation.

In addition to the plexuses being changed, the rotation of the chakras is slowed down as the soul-force goes down on its journey through 'the pipes of Hogwarts'. The chakras suck in energy from the world around us. The purpose of liberation is to stop the body taking in the energy from this fallen universe and to start absorbing the energy of the Sixth Cosmic Plane, the Kingdom of God. This will be obvious to those who've read the previous posts in this series. The effect of slowing down the chakras is gradually to release the alchemist from the shackles with which he is chained to this world. This process takes many years. Harry manages to liberate himself in seven years; but these are definitely not years made of twelve months but stages in the process.

When the soul-force reaches the sacral plexus it bends the sexual force upwards so that the alchemist is no longer the slave of his sexual desires. Instead the energy becomes creative energy at the alchemist's disposal.

We know that Harry comes down to rescue Ginny from the Basilisk in the Chamber of Secrets. There he meets the unconscious Ginny and Tom Riddle who has been stored as a memory in the diary. Tom Riddle's diary is a reference to the place of the sacral plexus as the mirror of the subconscious mind. The whole of a person's past, and all his past incarnations, are stored there and when Harry saw the scenes Tom Riddle's diary showed him, he was looking into the subconscious mind with its complete memory of all past events. Tom Riddle is the subconscious force that links us to our microcosmic past. When a foetus is adopted by a microcosm, the microcosmic self (Voldemort) pours its essence into the spinal cord. The whole past of the microcosm is poured into the sacral plexus in this way, and this plexus radiates our subconscious urges up along the spinal cord into the brain.

The fact that Ginny is unconscious symbolises the complete lack of rotation in the chakra and the coming to stillness of the sexual force.

Harry defeats the Basilisk symbolising the serpent of the kundalini. This force contains our entire karma, good and bad. At this stage the alchemist is freed from his karma, which the Bible calls the forgiveness of sins. You can imagine that this is an extremely advanced stage in the process of liberation. This is something that incessantly fills me with wonder: the supreme process of human fulfilment; the most Holy Alchemical Process of Transfiguration from man to God is shown in *Harry Potter*. It is totally breath-taking in its grandeur.

Harry stabs the diary and thus 'kills' Tom Riddle. In other words he is liberated from the domination of the subconscious mind and hence from the microcosmic self through the subconscious. Normally just before this happens the alchemist encounters the three temptations that are symbolically described as the temptations Jesus has in the desert. However the Septology is showing us a cameo of the whole Path which is described in much greater detail in the seven volumes. Ginny wakes up, symbolising the chakra starting its rotation again, this time rotating in the opposite direction.



## 46 *Ronald Bilius Weasley*

As we climb up the spinal column we meet a character for the second time. When first I came across this idea I was flabbergasted. How is this possible? How can a character personify two totally different things, one abstract and one concrete?

Ron is the John the Harbinger figure of the gospel, the self-sacrificing earthly personality who says, 'After me comes one who is greater than I'. Yet now I'm saying Ron is the spleen chakra, connected to the pancreas.

But upon reflection, I came across the following facts:

Ron had a pet rat who personified the 'blood-ego', or 'desire-ego', the survivor and panic merchant who will go to any lengths to preserve the physical body. This astral consciousness-centre is situated in the solar plexus, in the spleen-liver system.

Ron is very fond of food. The books often mention his wonderful appetite and how he likes to stuff his mouth with food. He especially likes sweet things. Remember the conversation with Hermione about sugar quills? The pancreas produces digestive juices, and an internal secretion which digests sugar! And the stomach actually rests on the pancreas.

His middle name is Bilius. Bilious means feeling sick from an imbalance of bile, which is produced by the liver.

This double function Ron has actually works! Ron personifies the abstract earthly personality who sacrifices himself for the new soul, as Ron shows in the chess game in Part 1, but he also personifies the spleen chakra and the pancreas, as part of the Weasley Family of chakras and endocrine glands.

Ron: the mortal earthly personality which devotes itself to the New Soul and will thus sacrifice itself in the alchemical wedding for the King and Queen. Thus the mortal personality enters eternity by dissolving in the alchemical processes and rising again as part of the Eternal Son of God.

Ron: the high priest of the biological temple.

Ron Bilius Weasley: the spleen chakra, the pancreas and the solar plexus, with his pet, the biological ego, situated in the spleen-liver system. As the candidate goes the Path of Alchemical Liberation he loses his biological ego, as Ron loses Scabbers.

You may be interested to know, by the way, that the spleen chakra actually takes in solar energy, which I should think is the reason the plexus it's linked to is called the solar plexus. When Harry first enters Ron's room, he has a rather solar experience: 'It was like walking into a furnace: nearly everything in Ron's room seemed to be a violent shade of orange.' The colour of prana is orange.

*From: The Chamber of Secrets Chapter 3*



## 47 Fred and George Weasley

Who are the two mischief makers who get on so well with Harry? If the Weasleys symbolise the endocrine glands which are so important in the process of alchemy, Fred and George must surely personify the adrenal glands. There they sit, grinning on top of the kidneys, producing adrenalin. No wonder they're connected on two separate occasions with toilet seats. For aren't they sitting on top of the body's toilets?

Their function is vital to the body as they regulate metabolism and water and salt balance. If they were to stop working we'd be dead in a couple of days. Their most important function is to maintain the body's energy level. If a sudden emergency arises they can enable the body to perform almost incredible feats of physical effort that are normally not possible.

What has all this to do with Liberating Alchemy? It has *everything* to do with it, because it is essential to have our energy system in perfect balance. The question is: what do we do with our energy? Do we spend it on pointless things which please the ego or do we use it to help the new soul grow in us? In other words, are we supporting Harry or Voldemort? No wonder Revelation 2:23 says: *I am he who searches heart and kidneys*. And Psalm 26 says: *Test my heart and my kidneys*. This is to draw our attention to our adrenal glands and the need to spend our energy wisely. When the new soul force, the Divine Prana, reaches the part of the body where the adrenal glands are situated, these come under the control of the new soul-force, personified by Harry. This is why Harry gives them a thousand Galleons. The new soul-force is a golden colour and so when Harry gives gold we can be sure he is giving his power away, this time to the part of the body controlling energy.

A person with a new soul will always spend his energy unselfishly, helping others in some way on the Path or to the Path.

Harry has made friends with Ginny, and so the sexual force is under control. This is bent upwards and turned into creative energy. Fred and George are also great supporters of Harry and they help him keep his energy in perfect balance.

As the navel chakra, the twins are a flower with ten petals, alternately red and green. The energy which this chakra is associated with is emotional energy.

When our inner Harry gives his gold to our inner twins we know that we have our emotional energy under control, as well as our physical energy. This obviously gives the alchemist a great feeling of balance, of having plenty of energy, and of emotional stability.



## 48 *Percy Weasley*

If we continue our climb up the spinal column we now come to the heart chakra. This is of a reddish-golden colour. The gland associated with this chakra is the thymus. This initiates the body's immune system during childhood, and so we could compare it to a shield. However the most important role Percy plays in liberating alchemy is the formation of the Holy Grail inside the human body. The heart-sanctuary of the alchemist literally becomes a golden chalice which can receive and store the Blood of Christ.

To understand this we should look at the plexuses which are situated here. Three plexuses are 'inflamed' with the new soul-force, the Divine Prana, which emanates from the new soul. These are the pharyngeal, the pulmonary, and the cardiac plexuses. Harry, the new soul, invades the whole body through the autonomic nervous system and he renders his shining gold to all parts of the body. Percy receives his share in the aforementioned plexuses.

The pharyngeal plexus forms the rim, the pulmonary (lung) plexus forms the chalice and its base stands on the cardiac plexus. I hope it is clear from this that every seeker has the Holy Grail potentially present and all he has to do is commence the quest for this Holy Grail. Making the Holy Grail or finding it after a quest is a long, arduous process of intense purification. The Blood of Christ is the etheric substance of the Kingdom of God that is extended to the seeker by the Brotherhood of Christ once the seeker has finished making the Grail in his heart-sanctuary. Should any selfish desire enter the Grail it will crack and the seeker will have to start again.

This is similar to the legend of Hiram Abiff. His aim was to make a Glass Sea, or Crystal Lake. This symbolises the astral body, which has its focus in the heart. The astral body of the earthly human being is full of desires and cravings, giving the astral body all sorts of murky and muddy colours. The seeker has to cleanse and purify his astral body of earthly desires so that it becomes crystal clear, like a crystal lake of pure, clear water. No wonder Percy was pursuing a girl called Penelope Clearwater.



Percy is short for Percival or Parsifal, a knight on the quest for the Holy Grail. We know from the legend of Parsifal that while on his quest, he sees a Golden City in the distance. He quickly hurries towards it, but when he arrives, it has disappeared. It turns out to be an illusion. In Parts 4-6, Percy Weasley is also hurrying towards a Golden City. Is the Ministry of Magic not a golden city with its golden doors, sculptures, etc.? But in Part 7 Percy has the same experience as Parsifal. His Golden City goes up in smoke and he is left with a painful but very salutary disillusionment.

Notice that Percy turns his back on Harry in Part 5. He even tells Ron not to associate with Harry. This symbolises the fact that when a seeker has worldly ambitions he turns his back on the New Soul, and so he won't find the Holy Grail. But Percy turns back to Harry in total loyalty before the end, and helps him in the final battle against Voldemort.

I should add in connection with Percy, and Charlie as well, that a Knight of the Holy Grail has two immortal faculties: the Pure Heart and the Word, or Speech. The Pure Heart forms the knight's Shield, and the Word forms the Sword. With these two weapons the knight is invincible and can enter liberation. They are the heart chakra and the throat chakra respectively. When the new soul reaches the heart chakra and the seeker succeeds in purifying his heart, he has a magic shield that gives him immortality. Purification is achieved by the seeker not allowing worldly emotions and desires to enter his heart. This is not done by force of will, but by self-surrender to the Lily in the heart. The lily is a symbol not only for the immortal spark of the spirit, but also for purity. If the seeker allows his lily to spread its power through his heart and does not deviate, he *will* purify his heart and thus gain the shield of immortality. And when the heart is purified, the seeker can earn the other immortal faculty, the Sword, symbolised by Charlie.



## 49 Charlie Weasley

The next chakra we see as we move up the spinal column is the throat chakra, personified by Charlie Weasley. This chakra is connected with the thyroid gland and the pharynx. The throat chakra affects the pharynx very much, and so this chakra is in harmony with our speech.

We probably don't realise this, but our speech is our most powerful magical faculty. *Harry Potter* readers will know just how important speech is in magic, but do we ever think about the effects our speech has on our environment? Do we ever think about what incredibly deep and painful wounds our words can cause? Do we realise our words can actually destroy people's lives? Do we think about the pain caused by sarcasm, by teasing, by lies? Do we stop and think about how words can be made to deceive? Do we consider the destruction caused by criticism? Or how we resemble animals when we quarrel? And then how many of us often pour out a stream of words like a bad case of diarrhoea? In other words how we trivialise our most powerful magical faculty?

Occultism uses speech also. But then it is used to nail the user extra hard to the fallen universe, the world of Voldemort. The alchemist uses speech to liberate himself!

In the previous chapter I explained that the human being has two faculties which he can use to liberate himself and make himself immortal. This is stated by Hermes Trismegistus in his Thirteenth Book of the *Corpus Hermeticum*. These two faculties are called the Purified Heart and the Word or Speech. They are symbolised respectively by the shield and the sword of the knight of the Holy Grail. In *Harry Potter* they are personified by Percy and Charlie.

Before the alchemist can begin to forge the sword he must first purify his heart. Percy must give up his ambitions and pledge his loyalty to Harry. When the heart sanctuary is pure and clean and free of egocentric motives, the second immortal faculty can be forged. This is a tremendous creative faculty with which the alchemist can destroy all his negative qualities. The Divine Prana (Harry) concentrates intensely in the larynx and the throat chakra starts working in a new way, with great power. When the Word is born in the alchemist, the Holy Spirit can enter and marry the soul.

This is when the alchemical wedding can begin.

The Word is symbolised by the sword because of the power and strength which this magical faculty gives to the reborn, immortal son of God. Just as the horn of the unicorn symbolises the new will, the new speech is symbolised by a two edged sword coming out of the mouth of the Divine Human Being. This human being is seen by John on Patmos: *...one like the son of man, [...] from his mouth issued a sharp two-edged sword*. The person who has this sword 'in his mouth' has the renewed throat chakra, and the holy Spirit and the soul are married within him. When he speaks, his words actually create what he says. For example if he says to a sick person, 'be healed', the person will be healed. However this sword will never be used for mundane purposes. It will be used only to do the will of God. If the user were to use it frivolously, or out of favouritism, he would be committing the same kind of act as caused the Fall originally.



## 50 *Arthur and Molly Weasley*

The pituitary gland, as you no doubt all know, is the master gland. It is close to the central consciousness in the head and it regulates the other endocrine glands via its hormones.

Here two people personify one gland because the pituitary gland or hypophysis has two lobes, the anterior and the posterior lobes. According to the liberating teachings, the lobes are oppositely charged, while in men the corresponding lobes are also oppositely charged to the ones in women.

When the new soul has been born, it spreads from the heart to the head, initially via the thymus hormone (Percy brings Harry to the Gryffindor common room in the tower in Part 1). The new soul-fire then concentrates in the part of the pituitary gland between the two lobes. This is illustrated in Part 2 by Harry being accepted and loved by the Weasley household.

The chakra associated with the pituitary gland is the brow chakra. Half the chakra is red, and the other half indigo: red for Arthur and indigo for Molly. The ingenuity behind *Harry Potter* is quite dazzling! From there it's a small step to make all the kids red headed, as red is a fairly predominant colour in the chakras, and Ginny's chakra is a brilliant red.

When the brow chakra starts turning the other way, the new consciousness is born. This is the moment of victory, the moment death has been conquered for ever. This is the death of the ordinary temporary consciousness. It just merges into the new consciousness as a candle flame merges into the sun. It's no longer there - yet it has become part of the great, divine consciousness that is permanently linked to God.

There's one other point associated with this. As I said, the pituitary gland has two lobes. The anterior lobe, according to the teachings of liberating alchemy, is associated with the Head Sanctuary of the human temple, and the posterior lobe is associated with the Heart Sanctuary. We could say that Arthur is a philosopher-magician while Molly is a mystic-magician. Together they form an extremely powerful magical team.

For all practical purposes it is virtually impossible to go the Path of Liberating Alchemy alone. To defeat Voldemort there has to be an

Order of the Phoenix! According to the teachings of liberation it is the power of the pituitary gland that enables a group of men and women to pool their magic power together to form a group force-field in which the Holy Spirit can dwell. In liberating alchemy men and women are absolutely equal, and in fact can't do the work of liberation without each other.



## 51 Bill Weasley

Bill personifies the crown chakra. This is a 'flower' with 960 petals which are predominantly violet. In addition it has a sort of subsidiary central whirlpool of gleaming white flushed with gold in its heart. In liberated people this inner whirlpool reverses itself and sticks out the top, resembling a crown. You will often see this crown on statues of the Buddha. It looks like a knot of hair on the crown of the head. Perhaps Bill's ponytail is a clue to his identity.

However, there's a much more sublime and powerful way of symbolising this crown or inner flower in *Harry Potter*: Fleur, the flower of the court. When Bill and Fleur marry this symbolises the reversal of the rotation of the crown chakra and the rising up of the 12 petalled flower within the larger flower. This is called *the Wondrous Golden Flower* by alchemists.

This event happens when the alchemist attains enlightenment, as the Buddhists call it. This means the alchemist's mind has opened to Divine inspiration, and he knows the Divine Plan. He does God's will. At that stage the crown chakra is no longer a centre for absorbing spiritual energy, but of radiating it to other people to help them in their spiritual progress.

The endocrine gland connected to this chakra is the pineal gland. That has a separate chapter.

There is a picture of the Wondrous Golden Flower on the head of the figure in the front of Jan van Rijckenborgh's *The Egyptian Arch-Gnosis*, Vol. 1.



## 52 Dolores Umbridge

Throughout the millennia many impulses have gone from the Masters of Compassion to humanity.

One of the effects of such an impulse is the formation of groups of people who want to put the call for liberation into practice. People realise that the individual is not strong enough to break the seven chains that tie us to the world of Lucimort, and they form groups to achieve liberation in united striving.

If such a group is successful, its members will leave earth fairly quickly and the group will become part of the Brotherhood of Compassion. Being successful means being able to give up the Self of matter for the SELF of the Spirit.

However not every group is successful in that sense. Put symbolically, Voldemort's spies are able to enter the ranks of a group and gradually take it over and change its aims. In other words, the self of matter, the ego, Peter Pettigrew, begins to interfere. What was initially a pure group aimed at liberation from the fallen universe gradually degenerates from an earth-leaving group into an earth-seeking group. The reason is that the members have not understood what is required or have not been willing to sacrifice the mortal self for the liberation of the original Divine Human Being dormant in the heart, in Lily.

Of course there is only one Truth. That is, that this universe is not divine but is a degenerated part of the Divine Universe. Tao is not in this universe, for this is ruled by Voldemort. Just as Voldemort personifies the microcosmic self, so does he personify the cosmic self of the earth-cosmos.

The Teachings of Liberation contain the Truth, but in a very symbolic form, and in a veiled way. Hence when a group bends its aims from liberation to servitude to Lucifer, it needs to make just a few slight adjustments to the Teachings of Liberation. One of these is to interpret the Teachings literally. The real aim of the New Testament reports of the birth of Jesus refer to the birth of a new soul when a person goes the Path of Liberation. But when people's minds are fixed on the idea that this is a historical event that happened once and once only, and that Jesus came literally to take away the sins of the world, so all you have to do is accept Jesus as your saviour and

Bob's your uncle, it would never occur to them in a million years that Jesus' birth should take place inside them personally.

In addition to taking the Teachings of Liberation literally, a few minor adjustments have to be made to the texts of available scriptures. That was very easy in the early days of Christianity because manuscripts were written by hand, and so were fairly rare. It was easy to eradicate manuscripts which spoke of Liberation in very express ways, and adopt more veiled scriptures as 'canon'. A few words were changed here and there, an emphasis added occasionally, an overly explicit passage removed, and we have a holy book that's ready for use as a means of propagation of the new faith. What started off as a means of Liberation ended up as means of imprisonment. And so the group grew from a handful to many millions.

Of course not everybody agreed with the re-interpretation by the new group, which called itself the one and only universal church. But we have ways of making people see our point of view, don't we? It's amazing how people are ready to see a different point of view when they're chained to a stake in a fire. And let's not put the fire out when they've confessed the error of their views. Let it burn out their sins and they'll go straight to heaven.

Naturally we have to have a special department in our Ministry to guard the faith and eradicate heresy. Let's call it the Inquisition with the High Inquisitor in charge.

This is what I believe J.K. Rowling is saying with the character of Dolores Umbridge. Hogwarts symbolises a School of Liberation. The Magic World symbolises the spiritual world as a whole, and the Ministry for Magic symbolises the Hierarchies which control the world from the astral plane. What started out as a group with liberating ideals, ended up using the Spanish Inquisition! Notice how Dolores is a Spanish name? (The 'Spanish' Inquisition). And that it means: 'pain'?





## 53 *The Golden Statues* [1]

One of the marvellous things about *Harry Potter* is the conciseness of the language. There is hardly a word, image or event that does not add significantly to the story, even if it is only humour. However we can be sure that if something is mentioned in the books it is bound to have a far deeper meaning than we at first suspect, for example the golden statues in the fountain of the atrium of the Ministry of Magic.

There are five statues: a wizard, a witch, a centaur, an elf and a goblin. They are standing in the middle of a fountain and each of them is spouting water out of their wand, arrow, ears or hat. People throw money into the fountain and there is a sign saying the money is used for funding St Mungo's Hospital, or in other words for healing people. It would be foolish indeed to dismiss this as a mere bit of background scenery to the story.

In Chapter 50 I said that for all practical purposes it's impossible to go the Path of Liberation on our own. We ordinary mortals are not magical enough to complete the alchemical processes by ourselves. Theoretically, it is possible. This is one of the four paths described in *The Chymical Wedding*. Christian Rosycross is faced by four paths when he starts walking towards the castle where the wedding is to take place. One of the paths mentioned has steep climbs.

The first is short but dangerous, and one which will lead you into rocky places, through which it will scarcely be possible to pass.

The people who are able to travel by this path are called emperors in *The Chymical Wedding*. It's not impossible, but we ordinary mortals are advised to travel the much easier path by joining a group of people who are able to form a mystery school.

A microcosm has the same basic structure as a cosmos, which is spherical, like an atom. What a group of alchemists can do is together form a cosmos which surrounds the members with a force-field. The processes of alchemy, which I have described in quite a lot of detail in previous chapters, need intense concentration and dedication 24 hours a day. However when people have a group force-field around them, they can share this concentration and dedication and spread it amongst each other so that some members can do their daily

tasks and work to survive in the vale of tears while others continue their alchemical task.

Not only does such a group force-field help its members by giving them a 'friend' to be with them at all times, whether difficult or sublime, it also can provide real healing when the alchemist is experiencing bodily ill health.

The etheric body is the matrix of the physical body, and if there is some fault or weakness in the etheric body, the physical body will show signs of ill health. A person with clairvoyance on the etheric plane can see at one glance what illnesses or physical weaknesses a person has. If such a person could be given healthy etheric forces he could very well overcome his illness or weakness very quickly.

When Harry comes out of the trial in Part 5, he throws a bag-full of golden galleons into the fountain. Whenever Harry gives gold away, it's a sign that the new soul of the candidate is radiating soul-power to a certain cause.

Essentially the purpose of liberation is healing. Healing means returning to the Divine Plan. The seemingly insignificant little scene of Harry throwing gold into the fountain is in fact a breath-takingly beautiful and refulgent symbol of the new soul granting its healing power to the force-field of the group. This force-field has intense healing power for its members. In the first instance this is healing in the spiritual sense, but of course when a person receives healing power in his etheric body, the physical body will also benefit, especially if such a person is taken up in the healing ministry of the group cosmos of a Mystery School. Mystery Schools have a ministry in which the members concentrate on a central fountain and pour their etheric energy, with great love and compassion, into the fountain. They don't need to be physically near the fountain; all they need do is concentrate on it wherever they are in the world, and their healing etheric energy will flow to the fountain.

At the same time those needing healing also focus on this fountain, and if they have an open heart they can receive the healing forces. However this works *only* if they surrender to the New Soul within. The ethers are of a very high vibration and can be absorbed only if the person needing healing has raised his own vibration level to a required minimum. Then in some cases quite spectacular healing can occur.

The four types of creature symbolise the four ethers:

- The goblin: chemical ether
- The elf: life ether
- The centaur: light ether
- The humans: reflecting ether.



## 54 The Golden Statues [2]

At the end of Part 5 the statues come back into the story. Harry and Voldemort meet again, in the atrium of the Ministry. First there's a battle between Harry and Bellatrix, and then between Dumbledore, Voldemort and Harry. During the fighting the Wizard's head is blown off, then the centaur's arm, and finally one of the goblin's ears.

When Voldemort turns up he wants to finish Harry off quickly.

'I have nothing more to say to you, Potter,' he said quietly. 'You have irked me too often, for too long. AVADA KEDAVRA!' Harry had not even opened his mouth to resist; his mind was blank, his wand pointing uselessly at the floor. But the headless golden statue of the wizard in the fountain had sprung alive, leaping from its plinth to land with a crash on the floor between Harry and Voldemort. The spell merely glanced off its chest as the statue flung out its arms to protect Harry.

*From: The Order of the Phoenix Chapter 36*

What this means is that when the member of a Mystery School is attacked by any force, whether inside himself or outside, the force-field, the Living Body of the group, will step in to protect the new soul. This means that as a member of such a group, one is virtually invulnerable! This is because every candidate radiates what Hermes Trismegistus calls 'soul-shine', or soul-lustre. Once the new soul is born it constantly radiates a divine light that surrounds the alchemist with a golden aura. This aura is etheric/astral. That is the gold Harry owns. When a group of such people concentrate their 'soul-shine' together this creates an extremely powerful spiritual force-field which is able to keep any base or evil power at bay. The golden statue is the symbol of the protective power of the group body.

In addition we know that Dumbledore symbolises the Holy, healing, sanctifying spirit. This spirit is present in such a group body and gives it life and direction.

After the battle Dumbledore turns the golden head into a portkey which transports Harry to Dumbledore's office. The golden head reminds us of a powerful story in the Bible. This is the statue of Nebuchadnezzar, as told in the Book of Daniel - and mentioned in

the Alchemical Wedding! Another powerful parallel between Harry and the Alchemical Wedding.

The statue King Nebuchadnezzar sees in his dream has 'feet of clay' (giving us that well known saying), a body made of iron, bronze and silver, but the head is made of gold. This is also the symbol of the living body of a group of people who are on the Path of Liberation. The head is made of gold because that is the liberated astral field of the group. A group's force-field has various levels of vibration because the members have attained different levels of transmutation. The highest astral field in a group like that is for those members who have achieved liberation. The Holy Spirit lives in that field, and so it is of a breath-taking golden radiance. *Harry Potter* tells us that when we are able to enter the golden head we can be transported to the pineal gland. The opening of the pineal gland to the new soul is the whole aim of the alchemical wedding, and so this little episode in Part 5 is a foreshadowing of the climax of Part 7. *Harry Potter* reveals teachings to the world which previously were taught only by the Mystery Schools. The Brotherhood of the Masters of Compassion has decided humanity is ready for them. For those who have eyes to see and ears to hear the highest sacred mysteries are being revealed.



## 55 Hagrid and the Giants

One day, when Ron is engaged in playing Quidditch, Hagrid asks Harry and Hermione to come into the Forbidden Forest with him. When they reach a place deep in the forest, they see a great mound of earth that moves rhythmically up and down, accompanied to the sound of deep, grunting breathing. They realise to their horror that it is a sleeping giant.

I couldn' leave him,' said Hagrid, tears now trickling down his bruised face into his beard. 'See — he's my brother!'

*From: The Order of the Phoenix Chapter 30*

In the Chapter about Hagrid I told you he is a Bodhisattva, a Master of Compassion. Whom does the Bodhisattva regard as his brother? Humanity, of course! I said that Hagrid's love of dragons symbolises his love for human beings. But his love is not limited to human beings who are able to go the Path of Liberation but extends to all of humanity. This makes him not only a Bodhisattva, but also a hierophant, as such a person is called. This means he is one of the Elder Brothers of humanity who guide our development, our spiritual education, our destiny as a human race. They are sometimes referred to as the Body of Christ.

Here is a small quote from 'Hagrid's Tale' in *Harry Potter and the Order of the Phoenix*:

Anyway, that firs' day we gave 'im a branch o' Gubraithian fire.' Hermione said, 'Wow!' softly, but Harry and Ron both frowned in puzzlement.

'A branch of — ?'

'Everlasting fire,' said Hermione irritably, 'you ought to know that by now. Professor Flitwick's mentioned it at least twice in class!'

'Well, anyway,' said Hagrid quickly, intervening before Ron could answer back, 'Dumbledore'd bewitched this branch to burn fer evermore, which isn' somethin' any wizard could do, an' so I lies it down in the snow by Karkuss feet and says, 'A gift to the Gurg of the giants from Albus Dumbledore, who sends his respectful greetings.'"

'And what did Karkus say?' asked Harry eagerly.  
'Nothin', said Hagrid. 'Didn' speak English.'

*From: The Order of the Phoenix Chapter 30*

This is the legend of Prometheus! This is the powerful and sublime Greek legend of the god who stole fire from Mt Olympus and gave it to humanity! To whom did Hagrid give fire? The giants.

Here is an instance where the symbolism is as clear as crystal, and you don't need any esoteric knowledge to understand it. Here are some more things about giants:

1. They speak different languages and spend a lot of energy fighting each other. Conclusion: these are the nations of the earth.
2. They resent magicians. Conclusion: humanity is pretty materialistic. People believe only what they see. They don't like 'magic', which is the code word in *Harry Potter* for spiritual things.
3. They are literally making themselves extinct. Conclusion: That's us alright!
4. They are more inclined to listen to Voldemort (Lucifer, the ruler of this world) than Dumbledore (the Holy Spirit). Conclusion: If we aligned with Dumbledore would we have had the Second World War? The Holocaust? The horrendous problems of hunger, refugees, massacres, drugs, human slavery, etc. that make the lives of many millions of people absolute hell?

I left on the bit about the Gurg not speaking English because when the Masters of Compassion try to speak to us we don't understand them.

Just to add a few more thoughts about the gifts Hagrid brought: the fire of course is not physical fire but spiritual fire. The Masters of Compassion want to give us the liberating spiritual fire; the fire that never ceases burning. How crystal clear this is.

The second gift was an indestructible helmet, and the third gift a roll of dragon skin. Dragon skin is extremely strong and impenetrable. If a cloak is made out of this it gives the wearer invulnerability.

The three gifts: everlasting fire – an indestructible helmet – a roll of dragon skin. A pattern emerges: the fire in the heart, the helmet on the head, the dragon skin on the body. Heart, head and body. Harry, Hermione and Ron. The three temples in the human body.

These are the three gifts which the Spirit gives humanity via the hierophants: renewal of the heart, renewal of the head, and renewal of the body. This renewal makes the three temples everlasting, indestructible and invulnerable.

The mortal soul-fire in the heart is replaced by the everlasting soul-fire, the I-centred consciousness is replaced by the indestructible Helmet of Salvation, and the mortal, biological body is replaced by the invulnerable spiritual vehicle of the Child of God.

This is what is offered by the hierophants to those who wish to return to God. It's a pity we don't understand the language of the hierophants, isn't it?





## 56 Gilderoy Lockhart

There are some remarkable similarities between *The Chymical Wedding of Christian Rosycross* and *Harry Potter*. For example when Christian Rosycross enters the castle he sits down at a meal served up by invisible servants, just as happens at Hogwarts. And just like Harry, he sees candle-lights suspended in mid-air. Very soon after their entrance into the hall both parties are tested; Christian Rosycross by seven weights, Harry by the sorting hat.

I want to draw your attention to the behaviour of some of the people whom Christian Rosycross observes just after he enters the hall.

In this hall there was a multitude of guests, emperors, kings, princes and lords, noble and ignoble, rich and poor, and all kinds of rabble. [...] When the braggarts had satisfied their hunger somewhat and the wine had taken away their restraint, they began to vaunt and boast. One would prove this, another that, and the most sorry idiot made the loudest noise. [...] They boasted about deeds which neither Sampson, nor Hercules with all their strength could ever have achieved. The one would discharge Atlas of his burden, another would draw forth the three-headed Cerberus (HP!) from Hell. [...] There was one who heard the rustling of the heavens; a second said he could see Plato's ideas, and a third could number Democritus's atoms. There were also not a few pretenders to perpetual motion. Many of them had a good understanding but unfortunately assumed too much of themselves.

Does this bring anyone to mind? Later in *The Alchemical Wedding* these people are called 'makers of the *Lapis Spitalauficus*'. This is an imitation of the *Lapis Philosophicus*, the Philosopher's Stone.

This is what Gilderoy Lockhart symbolises. He is the seeker who enters the School of Liberation with the motive of using it for his own selfish gain. He tries to impress everyone with his false Philosopher's Stone. He uses Harry to further his own ends and we learn that he in fact can't do anything that he claims he can do in his books. But his end is the same as the false seekers in *The Alchemical Wedding*: he loses his memory. In *Harry Potter* Gilderoy ('gold-leaf covered king') blows out his own memory by chanting 'obliviate'

with Ron's defective wand. In *The Alchemical Wedding* these false seekers are given the 'oblivionis haustus', the draught of oblivion. The maker of the *Lapis Spitalauficus* has his hart locked up, while Harry's hart is what saves him and Sirius.



## 57 The Four House Ghosts

In *Harry Potter*, there are four types of people going the Path of Spirituality, though only one is going the path of liberation. The ghosts represent the type of person very well, although of course they have failed.

Nearly Headless Nick symbolises the person going the Path of Liberation. He is in the house of Gryffindor; the house of those who are brave; brave enough to give up their life to achieve liberation. As the Alchemical Wedding shows us, one has to be brave enough to face decapitation. Unfortunately Nick lost his courage when it came to losing his head. He didn't quite get the job finished.

The Fat Friar represents the people going the path of Hufflepuff. These people develop spirituality through religion, obviously. They are somewhat compliant. After all, the Friar has promised poverty, chastity and obedience. They have a simple faith and do as they're told. Perhaps the Fat Friar failed because he loved his food too much...

The Grey Lady represents Ravenclaw. We don't know much about her, but we know the Ravenclaws are very sharp-witted and learned. These are obviously people who seek spiritual development through intellectual pursuits. They are philosophers and logicians. However the intellect is not the correct basis for liberation. There has to be a new soul first! Perhaps the 'grey' also stands for 'good', just as Remus Lupin, as the grey king, is good.

The Bloody Baron is a mysterious figure, just like the Slytherins. His clothes are very blood-stained, which is saying enough, really. These are the people who seek liberation through occult practices. When they fail they end up being blood-stained. Snape is also an excellent Slytherin.



## 58 12 Grimmauld Place

Harry Potter was written to make it known to the world that Alchemy is a process in which the mortal, imperfect human being is systematically replaced by an immortal, perfect human being who conforms to the original plan of the Source of all Life. When this process has advanced to a certain degree, the new human being, who is referred to as the Inner Christ, has come back to life completely. The New Soul (Harry) has become conscious, the etheric body (Dobby) is a golden aura of breath-taking beauty, ensuring absolute health, the astral body is the most powerful magical instrument imaginable, and the mental body endows the new human being with Divine Wisdom. The chakras are all turning anticlockwise, ensuring the human being absorbs divine, inexhaustible spiritual energy, enabling him to carry out the divine plan. I have also mentioned things like the golden breastplate (Percy), the sharp, two-edged sword (Charlie), the Golden Crown of Omniscience (Bill) and the Holy Grail, all possessions of the new, heavenly Man, which we will all become one day.

However this new human being lives in the old physical body, with part of the old microcosm still functioning. This is what the teachings of liberation call, the old house. The new human being has a new, heavenly, indestructible physical body with which he can enter 'The Kingdom of Heaven', i.e. the Sixth Cosmic Plane. But he also has the 'old cloak', or 'old house'. He could easily abandon this old physical body, of course, and leave this vale of tears for ever. But this is what a liberated human being, a Bodhisattva, does not do. Like Hagrid, he stays on earth in the old physical body, because people can see him in that body. He can tell people about liberation and teach alchemy. This is only a temporary affair, because the old body is usually frail by this time. This is symbolised in the Bible by the 'three years' of Jesus' ministry. Jesus was a New Man who lived in an 'old house'. One day this old physical body dies. It drops down like a dead leaf. In *Harry Potter* 'the old house' is symbolised by 12, Grimmauld Place. The 12 refers to the 12 old fading magnetic focal points, or 12 aeons. This grim old house is very full of dark magical objects, as you know. When J.K. Rowling calls anything dark she's referring to

things belonging to the fallen universe, and not necessarily evil in the sense we understand it. Nevertheless it is the Headquarters of the Order of the Phoenix. This is obviously the symbol of the alchemist's work to teach alchemy to humanity. This is the healing ministry which Jesus carried out in the New Testament. It's interesting to see the children carrying out the work of cleaning and clearing the house of its dark magical creatures and objects.

This grim old place is the home of the ancient and noble Black Family. It is old because the microcosm is millions of years old. It is noble because it was originally created by the Divine Spirit. It is black because it has fallen from the Heavenly Kingdom into a horrendous universe full of suffering, anguish and death.

This old place has its parallel in *The Angel of the West Window* by Gustav Meyrink, where it is called 12 Elizabeth St.

At the end of Part 5 Sirius has disappeared. As I explained in Chapter 6, he is the new microcosmic self, who has preceded Harry into the Sixth Cosmic Plane, the Father's House.

In the beginning of Part 6 there is a little bit of doubt about who has inherited 12 Grimmauld Place. Harry is told it belongs either to him or to Narcissa Malfoy, née Black. As you know I have identified her as the physical body. However it soon turns out that Harry, as the New Soul, is the new owner when Kreacher turns up on Dumbledore's summoning.

Four people are intimately connected with 12 Grimmauld Place:

- Sirius, the personification of the Divine Plan which created the original microcosm;
- Regulus (the little king), the personification of the delusion of the fallen human being that he is the king of his own life and his own microcosm;
- Harry, the New Soul, born from the eternal Lily in the heart;
- Kreacher, the old etheric body, which has the task of keeping the old physical body alive as long as it is needed on earth.



## 59 Kreacher

I see 12 Grimmauld Place as the Master Alchemist's old physical body which can be used for a few years in the service of the Masters of Compassion ('The Order of the Phoenix') to help humanity.

The Master himself is no longer dependent on this body, and has a new etheric and a new astral body. However something has to keep this 'old house' alive. It is the etheric body which gives life to the physical body. In Harry Potter this is symbolised by making the etheric body a house elf, which serves the owners of a house. Harry as the new soul has released the etheric body from its attachment to the physical body (Narcissa and Lucius). Dobby now serves the new soul.

However what keeps the 'old house' going? The new etheric body cannot do this. The forces from the Universe of God, or the Kingdom of Heaven, or the Sixth Cosmic Plane, are of an extremely high vibration, and they would cause the immediate death of the physical body if they entered it. That would be like pouring molten iron into a glass jar. It would immediately shatter into a thousand pieces. So what happens is that there always remains a steady but minimal flow of natural etheric substance from the seventh cosmic plane to provide for the needs of the old physical body.

This explains why Kreacher went to Narcissa, another symbol for the physical body. That's what Kreacher symbolises - the minimal remnant of the etheric body necessary to keep 'the old house' functioning.

In Part 7 this old etheric body plays a very sympathetic role. Harry is very kind to Kreacher and restores his dignity. The New Soul will take care of the old personality and if we entrust ourselves to Him we will never lack anything.



## 60 *The Son of the Widow*

In Part 5 Cho walked out on Harry. He went to the pub to wait for Hermione. He met Hagrid there, who was feeling a bit sentimental about family and blood.

‘Yeah... I’ve said it before... both outsiders, like,’ said Hagrid, nodding wisely. ‘An’ both orphans. Yeah... both orphans.’

From: *The Order of the Phoenix* Chapter 25

However Hagrid wasn’t always an orphan. He had a mother for quite a while. His father died when Hagrid was about 12. That made Hagrid... the Son of a Widow! ‘So what?’ I hear you think. Well, that is one of the characteristics of the Bodhisattva!

This is what Jan van Rijckenborgh says in *The Alchemical Wedding of Christian Rosycross* part 1:

‘Son of the widow’ refers to the liberated ones, the initiates, participants in the universal life, who work for the salvation of mankind.

The expression: ‘son of the widow’ is a metaphor. Fallen mankind once participated in a pure power-field which was sometimes called ‘the Mother’. This power-field derived its existence from unity with the divine plenitude, the divine Father. When the fall began, this mother-field was separated from the Father and remained behind as a widow. This mother-field strives to restore the broken unity; it seeks to find what is lost, and all those who help in this endeavour, all who are ennobled to help in this way, are called ‘sons of the widow’. This idea is mentioned, for instance, in the legend of Hiram Abiff.

Jan van Rijckenborgh also mentions the story told in Luke 7:11-15. Here a dead man in Nain was restored to his mother, who was a widow.



## 61 The Golden Snitch

The snitch is the winged sphere on top of the caduceus. It's a golden sphere with wings.

The caduceus is extremely ancient and goes back at least to ancient Egypt. The Egyptian god Thoth was shown carrying one. This god is identified with Hermes Trismegistus, writer of the *Corpus Hermeticum*. The Greek God Hermes is also shown as carrying a caduceus. It is an extremely important symbol in the teachings of liberation, for it symbolises the liberated human being. The central staff is the 'tree of life', i.e. the serpent-fire channel or spinal cord. The two serpents are the left and right strings of the sympathetic nervous system. The sphere at the top is the new consciousness. The wings symbolise the ability of the new consciousness to fly to great heights. It is not earth-bound like the ordinary human consciousness. The fact that Hermes carries this staff shows that the new consciousness can communicate with God.

Each snake coils around the staff three and a half times, makes seven coils in all. Harry is a 'seeker' for the new consciousness. The symbolism fits perfectly. When the new soul is born in the human being, it is unconscious. The person concerned has to seek to make the new soul conscious. He flies through 'the game of life', looking for the new consciousness. All around him is the interplay of opposites. This world consists of pairs of opposites, such as good and evil etc. When the seeker finds the snitch the game ends. The seeker enters the new consciousness which links him with God and he is no longer part of the world of opposites. He is a citizen of the Sixth Cosmic Plane, the Kingdom of Heaven, Nirvana.





## 62 *Harry Potter can cure Depression*

There is a wonderful cure for depression and it works without fail. It is called longing for God. Depression is an astral state. It turns the astral body into a grey cloud that can grow darker and darker and eventually shut out all light. The rosebud in the human heart (Lily in *Harry Potter*) is thirsting for the Living Water of the Divine River. That thirst is the key to defeating any kind of depression or bad feelings such as fear or inferiority. The way to overcome any astral problem is to focus the mind on the longing for God. Do not pay any attention to the depression or bad feelings as they belong to the ego. Concentrate with all your might on the wordless longing to return to the Kingdom from which your microcosm originated.

In *Harry Potter* this is symbolised in Part 3. The bad feeling or depression is symbolised by astral creatures called Dementors. They suck all the happiness out of you and can even suck out your soul. However Harry is able to defeat them by concentrating with all his might on a 'happy memory'. He can then produce a 'Patronus'. This is a protector that emerges from the wand. Harry's Patronus is a stag, a beautiful radiant white stag, bright as the full moon. This stag is the symbol for the longing for God that emerges from the thirsting heart of the seeker. The Old Testament explains it in this way in Psalm 42:

*As a stag longs for flowing water so longs my heart for you, O God.*

If you can understand this symbolism it will be of great help to you. It tells us that no matter how low our feelings, how depressed we are, there IS always that perfect talisman in our own heart: the hart or stag, the longing for the pure astral substance which can lift us out of this fallen universe. The way it works is quite scientific and easy to understand. The Lily in the heart is a spiritual focus originating from another universe of a much higher vibration than ours. When this focus begins to vibrate it attracts corresponding astral forces which enter the heart and from there spread throughout the astral body. These forces, being of a much higher and stronger vibration, dispel the dark astral clouds and make our astral body light again. Hence we feel the depression lift and we become thankful to God and deeply happy.

This does not happen suddenly. In Harry Potter it is emphasised that Harry has to practise hard for many months. But in the end he triumphs magnificently. It is the same with a seeker on the Path of Liberation. The key is to realise that depression belongs to the earthly personality, who is not the purpose of life. The purpose of life is the New Soul, symbolised by Harry. If we can keep reminding ourselves of this, and stimulate the longing for the supernal Light of God, giving up all thoughts of self, we will be able to produce a 'stag' which will drive away all clouds of depression or whatever negative feelings we have. It's a guaranteed cure!

As a short term aid to help you I should add that keeping busy is one way to stop yourself feeding the 'Dementor' of depression. If you can keep busy helping other people or at least doing useful work it will help to keep your mind free of depressing thoughts. Trying to make others happy at least keeps the mind fairly free of self-centred thoughts. But it's only a short term relief and not a permanent cure!



## 63 *Inferi*

In Part 6 Harry and Dumbledore enter a cavern next to the sea to try to find a Horcrux that Voldemort has hidden there years before. The Horcrux is guarded by 'Inferi', which are dead bodies given life by an evil magician to act as instruments to carry out his wishes. Harry and Dumbledore can safely travel across the water in the cavern, and tread on the island in the middle to inspect the Horcrux, as long as they don't touch the water. If they do, the Inferi come out and pull them into the water to drown them.

The cavern symbolises the heart, and the Inferi symbolise dormant desires and emotions that the alchemist has overcome in his struggle to purify himself. *The Voice of the Silence* has a similar theme.

Verse 54:

Strive with thy thoughts unclean before they overpower thee.  
Use them as they will thee, for if thou sparest them and they  
take root and grow, know well, these thoughts will overpower  
and kill thee. Beware, Disciple, suffer not, e'en though it be their  
shadow, to approach. For it will grow, increase in size and power,  
and then this thing of darkness will absorb thy being before thou  
hast well realised the black foul monster's presence.

That certainly is very similar to the Inferi trying to overpower Harry.

Verse 63:

Kill out desire; but if thou killest it take heed lest from the dead  
it should again arise.

There's the emphasis on the property of dead desire to rise up again!

Verse 69 is on the theme of total purification before we can be liberated.

There is but one road to the Path; at its very end alone the  
'Voice of the Silence' can be heard. The ladder by which the  
candidate ascends is formed of rungs of suffering and pain;  
these can be silenced only by the voice of virtue. Woe, then,  
to thee, Disciple, if there is one single vice thou hast not left  
behind. For then the ladder will give way and overthrow thee;  
its foot rests in the deep mire of thy sins and failings, and ere  
thou canst attempt to cross this wide abyss of matter thou hast

to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

We know from Kreacher's story that Regulus, when he switched the Locket-Horcrux for a false one, was dragged into the water by the Inferi. Regulus knew this would happen, and so in switching the Horcrux, he committed a great act of self-sacrifice to help Harry defeat Voldemort later.

16 Years later, when Harry tried to save Dumbledore's life by giving him water, Harry touched the lake, and the Inferi started dragging him into it. However Dumbledore evoked a ring of Fire surrounding him and Harry, thus driving away the Inferi, who are driven away by light and heat. The lesson is that when we surrender completely to the Holy, Sanctifying Spirit, He will save us even when our past sins and failings catch up with us.

In the end, they don't matter to God. He just wants His Son back. Part 6 of *Harry Potter* is the Albedo phase – the white phase. And so we know that God says to us, through *Harry Potter*, as He does through *The Book of Isaiah*:

Though your sins are like scarlet, they shall be as white as snow;  
though they are red like crimson,  
they shall become like wool.

If we let the Fire of the Spirit encircle our heart of hearts.



## 64 Prayer - Felix Felicis

It was as though the potion was illuminating a few steps of the path at a time. He could not see the final destination, he could not see where Slughorn came in, but he knew that he was going the right way to get that memory.

*From: The Half-Blood Prince Chapter 27*

*Harry Potter* is a complete road map to liberation. It shows the true seeker exactly what to do, where to go, and what happens to him. We just have to read with the heart.

The word *magic* means the ability to work with non-physical forces. One of the most potent means of practising magic is prayer. However it is a mistake to think that every prayer reaches the ears of God, i.e. Tao, the causeless cause of the Universal Kingdom of Eternal Light. The height, i.e. the vibration level the prayer rises up to, depends on the motivating force which causes the prayer to be sent up. Should the prayer be sent up by the ego, symbolised by Peter Pettigrew, it will reach only Voldemort's ears. For a prayer to reach Tao it must come forth from the pure white Lily in the heart, motivated by a deep thirst for the Living Tao, a thirst personified by James Potter. The Lily is a Thought-spark of Tao and so only that is capable of causing a prayer, i.e. a magnetic impulse, which has a vibration rate capable of reaching Tao. If we are truly on the Path of Liberation and we need help to decide what to do, we can turn to the pure centre of the heart, and, motivated by a humble and totally honest desire to do God's Will, we can send out an inner cry of help by means of a silent mental prayer. Then we will receive help directly from Tao. This will be in the form of an illumination. The answer to our prayer will be as though it is illuminating a few steps of the path at a time. We cannot see the final destination, but we'll know that we're going the right way to get there.



## 65 The Number 12

Where is the city with the twelve pearly gates, mentioned in the Book of Revelation? It is right here, seen geographically. Why can't we experience it? Because we shut it out! Every one of us has a (magnetic) wall around us which bars the divine light from entering our microcosm. This wall has 12 windows which let in only the light of the fallen universe. This is why the house of Black is at 12 Grimmauld Place. It symbolises the old microcosm which is dark, dismal and dingy.

However, when we learn the science of Transfiguration, as Harry is learning it, and the Divine Spirit enters our lives, the 12 lights at Privet Drive go out.

Our microcosm has seven magnetic rings, or walls, and at the moment the seventh one is vibrating while the others are totally latent. However when Harry is born of the Lily in Godric's Hollow place, and the stag pants for the Living Water, the sixth ring begins to show signs of life. A small round window begins to open - like a refulgent star announcing the birth of something utterly pure, unselfish and loving. Sirius, the bright morning star, appears in our microcosmic sky. The exit to Heaven has opened.

Then a painful process of dissolution begins. It's painful to lose our anchors to this universe. It's the black or *Nigredo* process. But every time we give up an attachment, one of the 12 old lights begins to dim, and Sirius shines more brightly.

This is accompanied by the White or *Albedo* process. The black process of bereavement and loss is compensated for by the process of becoming 'Dumbledore's Man'. Instead of regretting the loss of the temporary glories of the fallen inverse we turn to the light of 'The Lord Lives Here'. This longing for God and drinking the Living Water washes our clothes white.

However, as we know, Sirius disappears out of sight. He passes through the Gate of Saturn. We can't see him anymore because the Light of the New Jerusalem is of such an extremely high vibration it's invisible. And the old lights are getting dimmer and dimmer. Will the darkness ever come to an end? But the *Rubedo* process is around the corner. We have given up all earthly attachments, and

we have purified our desires totally. Then comes the day when we must face our own Voldemort. Three times he promises us great wealth, fame and power. But three times we reject him because our eyes are fixed on our invisible star of hope and fulfilment. And then the grim old place with its 12 dingy windows crumbles and falls to dust. And it appears that behind the old walls 12 magnificent gates are standing wide open, letting in the supernal golden light of ineffable majesty. Each gate transforms the light to a different value, endowing the receiver with 12 holy powers to carry out the work of bringing the divine universe to full potential. And whom do we see grinning at us? It is Albus Dumbledore, who has preceded us into King's Cross, the station from where the train will take us to the New Jerusalem.

And suddenly a pain stabs at our heart. We remember all those people we've known that are wandering around in their grim old places. Do we stay here with Dumbledore and breathe in the fragrant atmosphere of peace and joy, or do we go back down, deep into muddy lake to bring 'God's Strength' to the surface, to the fresh air? What will we choose?



## 66 The Seven Horcruxes

A Horcrux in *Harry Potter* is an object in which a wizard can conceal part of his soul by means of a murder and an accompanying spell. We know that Voldemort has torn his soul into eight pieces by means of seven murders.

Every one of us has a Voldemort ruling our lives. He is our friend as long as we just do what he wants, but when the eternal spark of the Divine Spirit begins to glow again in the heart, and Harry is born as the wondrous Divine Soul that will lift us into eternal life, Voldemort becomes our mortal enemy. He tries to kill the beautiful new soul, but, just as Herod failed to kill Jesus, Voldemort cannot kill Harry. Harry is predestined, as the 'chosen one', to destroy the Voldemort living in our microcosm.

Voldemort is our microcosmic self, which is the result of our disobedience of the laws of God's original universe. Liberation consists of an alchemical process of transmutation and transfiguration in which everything earthly and temporary ('lead') is converted to a divine and eternal ('gold') counterpart. As soon as we begin this process, we find that our microcosmic self becomes our Satan ('enemy') who tries to tighten his hold on us. We discover that we have to destroy not only him, but that he has seven other places in our being where he controls us. We have to seek out each one of these and destroy the domination of our personal Voldemort through them.

### 1. Voldemort

Voldemort himself symbolises a mighty concentration of astral ('emotional') energy in our aura. It is bigger than the mortal personality and keeps on living after we die. It radiates part of itself into a new baby after our death, and so we can say that Voldemort is truly immortal - until Harry is born in the heart of the personality.

### 2. Tom Riddle's diary

One of the most powerful ways the microcosmic self controls the personality is through the subconscious mind. CG Jung said that the subconscious mind is more powerful in its effect on our lives than the conscious mind. In fact the subconscious mind is a *record* of all the previous lives we have lived under Voldemort's domination - hence



this is symbolised by a *diary*, a perfect symbol for a record of events. The sacral plexus at the bottom of the spine is the place where the subconscious mind influences our 'tree of life', the spinal cord with the brain as its crown. This is also the place where our karma lies rolled up like a coiled Basilisk. The sacral plexus is symbolised in *Harry Potter* by the Chamber of Secrets, and this is why Harry was able to destroy both the Basilisk and Tom Riddle's diary there. Harry destroyed the diary Horcrux by intuition.

Without thinking, without considering, as though he had meant to do it all along, Harry seized the Basilisk fang on the floor next to him and plunged it straight into the heart of the book.

From: *The Chamber of Secrets* Chapter 17

### 3. The Ring of Peverell

Our ordinary physical body is surrounded by a magnetic sphere several metres in radius. This sphere has a boundary, which alchemists call 'the ring'. This magnetic ring receives astral or 'desire' energy, which it radiates into the personality through 12 main focal points and many lesser ones. This process causes all our interests, desires and talents. At the same time this ring keeps out divine energy. This is why we are mortal. If we were to be able to receive the indestructible energy from the divine universe, we would be immortal. In *Harry Potter* this microcosmic ring is symbolised by the Ring of Peverell, which Voldemort took from his grandfather's shack. This shack symbolises the ruined microcosm we have become since the Fall. The Horcrux was destroyed by Dumbledore, personifying the healing, sanctifying spirit that comes into us to do the work of alchemical transmutation. The microcosmic ring is made impotent and is 'demagnetised' by the process of transmutation, so that all the alchemist's earthly interests and desires fade and are replaced by an intense desire to return to the Divine Fatherland. He wants to do nothing but God's will again.

### 4. Slytherin's Locket

We feel our emotions and desires in our heart. That's because we have a centre of consciousness there, called the emotional ego. A person's heart can be a cesspool, a murderer's den or a fire of love, depending on our desires. That emotional ego is put into the heart at our birth by our microcosmic self. At the same time our heart also

contains the eternal flower put there by God. This is symbolised by Lily. The emotional ego is symbolised in *Harry Potter* by Slytherin's locket. It's a perfect symbol, as it is hollow and hangs in front of the heart. Harry and Dumbledore make a great effort to steal the locket from a cave (the heart) where Voldemort had originally hidden it, only to find that Regulus Black, Sirius' brother, had taken it away before he died.

Harry, Ron and Hermione find the locket after a long search.

## **5. Hufflepuff's Cup**

This cup was stolen by Tom Riddle from Hepzibah Smith, as we know. Dumbledore thinks Voldemort turned this golden cup into a Horcrux. This immediately brings into mind the Grail. Part of the process of alchemical transmutation that the candidate for liberation has to put into practice is to make the Holy Grail for himself. This means that he has to purify the whole region around the heart. All the organs in the chest, especially the 21 plexi in the throat and chest region, and the thyroid and thymus glands, must be purified by the soul-fire born from the Lily in the heart. This soul-fire is personified by Harry, and so in effect Harry has to remove Voldemort's soul from the golden cup, which turns it into a Grail. It is then worthy to receive the Blood of Christ. This Blood is the holy astral fire which will accomplish the process of transmutation and transfiguration, turning lead into gold.

## **6. Ravenclaw's tiara**

The tiara symbolises the head. We know that Rowena Ravenclaw was very fond of clever students, emphasising the head again.

The head of the normal human being is filled with a fiery etheric/ astral light which is concentrated in seven areas around the brain. This light is a force that belongs to the fallen universe, and is given to a foetus by the microcosmic consciousness (Voldemort) before birth.

In Part 7 the tiara is destroyed by a great alchemical fire. This symbolises the extinguishing of the 7 lights around the brain. They are replaced by the divine light of the new consciousness.

## 7. The scar

Voldemort tore his soul when he killed Lily, and that he unwittingly created a Horcrux when he cursed baby Harry. This Horcrux was Harry's scar, therefore. This explains why there is such a link between Harry and Voldemort. Harry had a piece of Voldemort's soul in his head! We know from the previous books that Harry achieves a victory each time in upward order in one of the planes in which the human being manifests himself:

1. physical
2. etheric
3. astral
4. mental
5. the mental ego
6. the emotional ego
7. the consciousness ego.

In Part 7 Harry liberates himself on the plane of the consciousness ego. This ego just happens to be situated in the head, behind the forehead just above the spot between the eyes - behind where Harry has his scar in fact.

## 8. Nagini

In the spinal cord there is a fiery force known as the serpent-fire. It is clearly shaped like a snake. This fiery force is the column on which the I-consciousness rests. We're not conscious of having it, but without it we could not be conscious. If we were to strip the human being to his absolutely basic core, we could visualise the serpent fire as the essential soul nucleus, and the I-consciousness as the snake's head.

This is the first thing that the microcosmic consciousness thrusts into the foetus it's adopting for a new incarnation. As soon as that happens, the foetus is alive. In *Harry Potter* this is symbolised by the snake, Nagini. As it's the first, most basic force put into the personality, it is also the last Horcrux to be destroyed. In true life it is the Holy Spirit who enters the personality through the medulla oblongata, and then destroys the old serpent fire, replacing it with the fire of God. The medulla oblongata is symbolised by Neville Longbottom. His head is covered with the burning hat of Godric Gryffindor, giving us the same image as that of the apostles having

tongues of fire on their heads as they receive the Holy Spirit, in the New Testament. Neville then decapitates the serpent, symbolising the death of the old serpent-fire, and hence of the old soul. The mortal, earthly soul is dead.



## 67 *Regulus Arcturus Black*

Regulus is Sirius' younger brother. They were both inhabitants of 12 Grimmauld Place, the Noble and Most Ancient House of Black. I've already mentioned that this symbolises the fallen microcosm with its 12 magnetic lights. It's black because it has fallen away from the Divine Plan inconceivably long ago. But it's basically noble because it was created by God, the Sevenfold Universal Spirit. And it's ancient because it has existed since before the Fall.

Sirius is the light from Nirvana that enters the microcosm when the new soul, symbolised by Harry, is born. It is like a small but bright hole in the dark dank prison wall of the House of Black through which the refulgent light of God's glorious Kingdom of Love shines inward.

Regulus is Latin for little king. Who is the little Black King in our microcosm? No, not Snape. He's the black king in our personality. We're talking about the microcosm, which extends several meters around the personality.

There is a star in space named Regulus. It is the brightest star in the constellation Leo and is one of the brightest stars in the sky. Sirius, of course is the brightest star of all, at night.

Regulus symbolises one of the 12 lights in the ring or spherical boundary of the fallen microcosm. These are part of the microcosmic force field, and hence are aspects of Voldemort. That's why Regulus was a Death Eater. Voldemort symbolises the consciousness of this force field, which is immortal and survives in between incarnations. 12 of the Death Eaters symbolise the 12 groups of magnetic points in our microcosmic ring, the outer boundary of our force field. Everyone has one strong magnetic point which in esoteric teachings is called Neptune. This magnetic force gives us the illusion that we are kings. Neptune in Roman mythology was the King of the Sea, which symbolises the astral world. All of us think, consciously or unconsciously, that we are the kings of our microcosm, and often extending far beyond that. Regulus and Sirius are brothers in the sense they both live in the microcosm, and they are both stars seen from inside the walls of the microcosm. Sirius however is the deadly enemy of Voldemort while Regulus is Voldemort's vassal; he is in fact part of him.

This also explains why quite a few of the Death Eaters, and members of the House of Black, have the names of stars. We all have these 12 stars shining on us in our microcosmic firmament.

It is quite probable that Snape and Regulus were friends in their youth. They're both black kings, one inside the personality and one outside of it. I suspect Regulus and Lucius were also friends, as Lucius is the brain with its arrogant ideas of being king-like. The brain has 12 magnetic focal points which create the consciousness and govern the body through the 12 pairs of cranial nerves. These 12 magnetic points emanate from the ring or perimeter of the microcosm, and one of those is Neptune, or Regulus. Hence Regulus and Lucius are closely related. Regulus and Narcissa Malfoy-Black are first cousins.

We know that Harry was 15 when he saw on the family tree that Regulus had died 15 years before. This is one of those important facts J.K. Rowling hides away in a casual throw-away line - it's in parentheses! So Regulus was murdered round about the time Harry was born.

We learn in Part 6 that Regulus Black found out about Voldemort's Horcrux hidden in the cave. Regulus stole the Horcrux and replaced it with a fake one. The cave symbolises the heart sanctuary, while the locket, which is worn as a pendant in front of the heart, symbolises the emotional ego. This locket is the one mentioned in chapter 6 of Part 5. The House of Black now belongs to Harry, just as the microcosm belongs to the New Soul once it has become the leading factor.

Lily is the eternal focal point of Divine Goodness, situated in the heart. She is the indestructible spark of the Universal, everlasting Spirit that created the universe. Most religions agree that such a spark does indeed exist in the heart, and many people experience this. It is the voice of the conscience when it is dormant. When it begins to smoulder, it starts to yearn for oxygen so it can burst into flame. This yearning for fresh, life-giving oxygen is symbolised by the stag. Before the New Soul can be born out of the Lily in the heart, the personality has to become a seeker. The spark in the heart thirsts for oxygen, but what it needs is the eternal oxygen of Tao. It cannot burn on any oxygen obtainable in this universe. But the newly born seeker doesn't know that. He or she searches

and searches. This can last for many incarnations. He searches for the Living Water of the River of God here, in this universe, where it can't be found. The 12 constellations in his microcosm twinkle hopefully, but they cannot quench the thirst of the Lily. But one day the seeker makes the earth shattering discovery that the oxygen needed by his divine Spark cannot be found in this universe; that the Living Water comes from another dimension; that the 12 stars of his private heaven cannot provide the heavenly spiritual food his heart aches for.

In the New Testament this is symbolised by the birth of John and the birth of Jesus. John is born to Elizabeth and Zechariah. Elizabeth is barren, symbolising the fruitlessness of the search for finding the meaning of life on earth. John symbolises the earthly personality who lives in the desert. This is a wonderful symbol for how the seeker who thirsts for God experiences the world: a lifeless, barren desert. A few months later Jesus is born. Some versions place his birth in a cave: the heart.

Both John and Jesus are aspects of the seeker. John symbolises the earthly personality who is willing to sacrifice himself for the Son of God. This is symbolised very beautifully by Ron's sacrifice for Harry in the chess game. Jesus symbolises the New Soul born in the heart.

When Jesus is born, the Star of Bethlehem shines in the east. When Horus is born in ancient Egypt, Sirius announces his birth. When Harry is born, Sirius becomes his God-Father and Regulus dies. What exquisite symbolism! The seeker realises for the first time that he must direct his gaze upwards, out of this universe, towards Tao. The Light of Tao breaks into his microcosmic firmament and a thirteenth star appears, brighter than all the others, and offering eternal Hope and Fulfilment. The seeker realises that he must sacrifice his illusion of kingship and bow in devotion and self-surrender before the newly born child. He knows and understands that the Inner Christ is the King in his life. This results in the old Neptunian star leaving the service of Voldemort. It can no longer feed the thoughts and desires of the seeker to be the ruler of his own destiny, as he has made the New Soul, Harry, guided by Sirius, his leader and his goal in life. In the Old Testament this inner state of defeated kingship is referred to as having a 'broken heart'.

Psalm 34: *The Lord is near the broken hearted.*

Psalm 51: *The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.*

Psalm 147: *The Lord heals the broken hearted, and binds up their wounds. He determines the number of the stars; he gives to all of them their names.*

This broken heartedness describes a deep sense of true humility, true realisation of the impotence of the earthly ego; it is the abdication of 'King I.' That is the paradigm shift which can open the Gate to Tao, Nirvana, Heaven, in the life of the seeker and give him 12 new stars with new names.

This state is one of genuine and heart-felt contrition. It is the Prodigal Son saying, *Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.*

Before Regulus dies he enters the cave of the heart and steals the locket containing a piece of Voldemort's soul. The seeker's heart is symbolically broken: it is emptied of the thirst for life in this fallen universe, just as the bowl is emptied by 12 draughts of liquid. Voldemort is weakened.

And about seventeen years later Dumbledore and Harry enter the cave and take a locket. Harry discovers that Regulus has long ago taken the locket, intending to destroy it. The seeker's heart was already pure, as Harry has proved many times.





## 68 The 12 Death Eaters

Each one of us is ruled by 12 forces which determine every aspect of our character, our destiny, our whole make-up. Here follows a very general, large view picture to help you understand the background to the hidden message *Harry Potter* is sending into the world.

To start with the largest view, we should imagine a huge sphere many light years in diameter. This sphere has in its perimeter 12 mighty constellations of stars: the zodiac. These constellations represent 12 extremely powerful concentrations of astral energy that radiate throughout the sphere. They make life possible and determine the limits of that life. They also determine the fate of every creature within that sphere.

Within that gigasphere is a megasphere which encloses our earth and the moon. This sphere also has 12 constellations of forces in its perimeter, and a central consciousness. So in your imagination try to see a gigasphere with 12 beams of different colours radiating into a much smaller sphere. This smaller sphere catches these 12 beams and once again directs them inwards.

We now come to the level of the 'kilosphere': the human microcosm. This is a sphere, identical in structure to the two larger spheres. It has 12 'lights' set in its perimeter. The 12 lights of the megasphere enter the lights of the kilosphere, which filters them according to its needs, and sends them down into the brain of the person living in the microcosm. This is the 'digisphere', to continue my newly invented terminology. The brain absorbs them and transforms them to form our consciousness, and also sends them into the 12 pairs of cranial nerves which control the whole personality.

The 12 universal forces in the gigasphere radiate into the megasphere, which in turn radiates them into the kilosphere, which absorbs them and sends them into the brain and the nervous system. Can you imagine the 12 rays of differently coloured light going down into ever smaller spheres inside them, and being absorbed and converted into the vibration level that is needed?

The differences in character between every human being is explained by the relative brightness of the different colours. We're talking about astral force here, in other words what we desire and feel emotionally. A person intensely interested in music has a

microcosm which is completely filled with one colour, while some one interested only in football will have a completely differently coloured microcosm. Also some people will absorb much more light than others, depending on the intensity of their desires. Creatures like animals will obviously absorb much less astral force than human beings, and of a much lower vibration.

At the moment we're born, the pattern of the 12 forces of the zodiac is imprinted on the brain. The Death Eaters are born. This pattern is the timing mechanism for the operation of our personal karma. The karma for every human being is different, but we can see a pattern in the fate of every person born at a particular time. This is called casting a horoscope.

The whole thing works like a gigantic clockwork mechanism that operates absolutely faultlessly and ensures that every microcosm goes through the experiences it needs - experiences it has itself caused. Into this system are built the realities of our life: suffering, illness, deprivation, alternated with prosperity, success and joy, and in all cases death is the final reality.

The basic assumption underlying *Harry Potter* is that there is another universe with exactly the same structure as outlined above, but which is totally different in its effect on the lives of the people who live there. To take just one difference: karma does not exist there, because the people there live totally in accordance with God's Plan. Whoever opens himself to this Plan creates no karma - good or bad. Karma is basically a record of disharmony with God's Plan.

There is a gigasphere there, receiving its energy from God. That's the sizeless universal Spirit, the Lord of all Life. This energy is of an unimaginably fast vibration and contains no possibility of death, suffering, decay, or disintegration. Anything created with this energy is everlasting and perfect. Inside this gigasphere are series of megaspheres, each of which contains a vast number of kilospheres - divine microcosms which contain human beings living eternal lives of inconceivable happiness and joy, receiving and in turn radiating the Love of God to everything around them.

*Harry Potter* is a symbolic description of changing the microcosm's absorption of energy from the fallen gigasphere to the divine one. If the human microcosm were to be structured exactly as I've described above, this would not be possible. There is a limit to

the vibration rate the microcosm can absorb. The 'shell' of the microcosm contains 12 'portholes' which can receive light within a certain range of limits, just as coloured glass can pass on only the light which is of its own vibration.

However there is a secret gate of liberation I've not mentioned yet. Right in the mathematical centre of the microcosmic sphere (the same thing is present in the larger spheres) is the hidden gate to the secret garden of eternity. This is called Lily in *Harry Potter*. In the Bible it's called David or Jesus. In other symbolic tales it's called the lotus, the rose, the pearl, or Briar Rose. This is the divine spark I was talking about in the last chapter. It contains God's Idea for the eternal development of His Only Begotten Son, whom He created in His own image and likeness. This tiny spark is latent, but is potentially a mighty, roaring fire which can fill the human being and alchemically change him and set him for ever free from the 12 Death Eaters and their overlord, the conscious force which has ruled the microcosm for so many millions of years.

In the previous chapter I described the process in which the personality begins to long for the hope and fulfilment which the Lily in his heart stimulates. At the same time as the original Divine Idea lying at the basis of the human creation begins to vibrate again, the original microcosmic firmament begins to come back to life. A magnetic focal point in the original ring begins to vibrate again in harmony with Lily. This is called Sirius in *Harry Potter*. This means that a hole has been breached in the prison wall. Astral energy of an unearthly vibration is now entering the microcosm from the divine gigasphere. This is the first step in the return to life in the original divine universe.

Harry symbolises the new soul that is born out of the Divine Plan contained in the Lily of the heart. Sirius is literally his God and Father, for without him, Harry could not exist. The whole story of *Harry Potter* is the extremely detailed process of how young Harry grows in grace and spiritual beauty, while the 12 forces of the fallen universe keep losing their grip more and more.

As the new energy from the Divine Universe keeps entering the human being to an increasing extent, his whole being is constantly being purified and transmuted to become a suitable vessel. This is Alchemy.

Seen from the perspective of the spheres as described above, liberation looks like this: when Harry has been sufficiently purified and transmuted, when the Horcruxes have been destroyed, the Death Eaters overcome, the chakras are ready to rotate in the opposite direction, and the kundalini has been neutralised, a seemingly miraculous event takes place. Suddenly the original microcosmic firmament reveals itself again and imprints itself on the brain. This means that the old 12 magnetic points are displaced by 12 new ones. Immediately the old horoscope is erased, and the Divine Plan becomes Harry's destiny.

In the Book of Revelation this moment is described symbolically in John's vision in chapter one. John sees before him the divine human being who was created in God's plan. He sees a man standing amidst seven Lights (the Sevenfold universal Spirit). The man says, among other things, that he 'died and came back to life', and that he holds 'the key of David.'

This revelation is described in every major religious scripture. The Buddhists call it the Enlightenment, the Christians the Descent of the Holy Spirit, and in the *Corpus Hermeticum* it's referred to as Pymander. In the New Testament the Holy Spirit descends on the apostles and their heads are surrounded by flames. In *Harry Potter* it is Neville Longbottom, symbolising the medulla oblongata, whose head is surrounded by flames just before he kills Nagini, the old serpent-fire.

It's easy to see that this new horoscope means total liberation. The old microcosmic wall has collapsed as it were, and 12 new eternal forces enter to create a new human being, perfect in love, wisdom and intelligence.

It is possible to visualise why the Book of Revelation calls this 'the city with the 12 pearly gates.' The 12 divine 'windows' receiving energy from the mega- and gigaspheres could be described as doors. The foundations are said to be adorned with 12 types of jewel, emphasising the majesty and splendour of the new microcosm. A person who has been reborn in this way would not have to die to go to heaven. As his own microcosm now receives the eternal energy of God, he automatically becomes a citizen of Heaven, God's perfect universe. But there's one snag: a person filled with divine

Love could never turn his back on those who are living in darkness and imprisonment by their 12 Death Eaters. His heart will force him to stay behind on earth to act as gate keeper and show seekers where the gate to liberation is.



## 69 The Orphanage

Isn't the fallen microcosm an orphan in a sense? Isn't this whole universe an orphanage? It's not that our parents are dead, but that we have left God, our creator, behind, and so we are virtual orphans. The Path of Liberation is the return journey of the Prodigal Son to the arms of the Father.

In Chapter 60 I mentioned to you that for many years of his life Hagrid was the 'Son of a Widow'. This is the symbolic indication of a Bodhisattva. The Bible mentions sons of widows too. The meaning of this symbol is as follows. When the human life-wave was created, i.e. God made His Only Begotten Son, the divine human beings lived in the Love of the Father and were sustained by the Mother, i.e. the Original Sea of Life, - Maris (Latin for sea), or Maria. Maria was impregnated by the Holy Spirit and gave birth to the Only Begotten Son of the Father.

As you know, every creature needs a field of life, a cosmos with an atmosphere to breathe and energy to use. When the Fall ensued, man fell in vibration. In order to sustain the falling human life-wave, the Mother fell too. 'She' voluntarily lowered the vibration of her atmosphere and her energy so that man could go on living. But in doing so, the Mother broke off contact with the Father. This is why she is called 'the widow'. Hence any human being who has started the return journey and has started to help others do so, like Hagrid, is referred to in the Mysteries as the 'Son of the Widow'.

This means that in the framework of this symbolism, we start off like orphans, as Harry did, assisted by a Son of the Widow. As we progress on the Path of Liberation, we make the return journey, through the process of transmutation, to the Father. When we achieve the enlightenment, there is the reunion with the Father. Then we are no longer orphans.

When we look at the biography of Tom Riddle, we see the Fall outlined briefly but clearly. It starts off in Paradise. J.K. Rowling gives a detailed description of the scenery which Harry and Dumbledore see through the Pensieve. I think this is a description of paradise, where the fall began. This is the Seventh Cosmic Plane in its original

state. The three Gaunts symbolise the falling trio of Spirit, soul and body - Marvolo the Spirit, Merope the soul and Morphin the body (Morphin means form). Marvolo comes from the root word 'to marvel at' (same as mirror), and Merope is the star that's fallen from view. All very apt (and marvellously ingenious). We know that the falling human entities spent their fortune just like the Prodigal Son, as Dumbledore tells Harry. Merope then bewitched and married a Muggle. When the falling human entities lived in Paradise, they were given the task of *working* there and not *living* there. The divine human being is filled with the spirit, which is unchanging. The material of the Seventh Cosmic Plane is ever changing, as in an (al) chemical laboratory. If the spirit unites with matter, an impossible situation arises - an unchangeable force meets an impermanent object. The result is that the human being concerned enters death and suffering. His spirit is eternal and unchanging, but he is immersing himself in swiftly changing substance. This is untenable and hence man fell swiftly into matter, while the Spirit pulled out. This is what the legend of Narcissus refers to as well. When man looked into the water, i.e. the substance of Paradise, he fell in love with his own image. This is a symbolic way of saying that man united himself with the material of the Seventh Cosmic Plane.

In *Harry Potter* this union of the divine with the earthly is symbolised by the bewitching of Tom Riddle Sr by Merope. The result was the burden of sin - Tom Marvolo Riddle. He was born in an orphanage, as we know, and this is described as a grim, square building surrounded by high railings. The inside of the building is starkly black and white. A very apt description of the fallen Seventh Cosmic Plane. Tom, as we saw earlier, is a Godless orphan. In actual fact he does have a biological father, but in practice he's an orphan. And so I think that this is a description of the Fall in a very brief but accurate way, using the universal symbols that have always been used by the Mysteries.



## 70 *Merope Gaunt*

The star Merope is known as the lost Pleiade. It is considered to be 'The Lost Pleiade,' because it is invisible and therefore associated with a theme of moral decay and weakness.

As we know, the names of stars play an important role in Harry Potter, the most important of which is Sirius. His brother Regulus is a star in the constellation of Leo. There are also Bellatrix and the Andromeda galaxy, not to mention the numerous references to planets and zodiacal constellations.

I explained that Regulus was a star in the microcosmic firmament symbolising the illusion of kingship in the earthly human being. Bellatrix symbolises a bright focus of emotional energy in the microcosmic shell, sometimes called the lipika. This focus of energy is the martial aspect of the human being, in view of her name (warriorress) and her being a Death Eater.

The soul is often symbolised by a 5 pointed star. This is because the soul has 5 aspects: the blood, the hormones, the nerve-ether, the serpent-fire and the consciousness. The Star of Bethlehem is often shown as a 5 pointed star because it announced the birth of the new soul: Jesus. As you know, I see Jesus and Harry as basically the same symbol. The most powerful symbol about Merope, is the idea that she is 'lost'. I see Harry as the New Soul with Sirius as his bright star of hope and fulfilment. I see Merope as the fallen soul, with the corresponding microcosmic star which was lost when the divine soul died as a result of the Fall.

The human being is basically a living, spherical force field with or without a physical body. The 'force' I am referring to is the force of life. When the body dies the basic force field remains and incarnates in a baby some time later. In the outer limits of the force field there are 12 focal points which determine the character of the person. These are usually symbolised as stars. Before the Fall, millions of years ago, these 12 lights magnetically attracted divine energy and enabled the entity to carry out God's plan, and thus develop into an ever more powerful child of God. During the Fall, the original divine soul died. Hence the 12 'stars' gradually faded and went out, to be replaced by 12 new lights which made life in this fallen universe



possible, but which make man very flawed. Merope as the lost Pleiade symbolises this idea.

However when the New Soul is born from the divine spark in the heart, Lily, the rebirth of the original 12 stars begins. This is symbolised by Sirius. Just as Merope was Voldemort's mother, so Sirius was Harry's God-Father. How elegantly symmetrical! The depth and the power of *Harry Potter* is mind boggling.



## 71 *Lycanthropy*

I have stated in Chapter 33 that Lupin is the equivalent to the Grey King in *The Chymical Wedding*. He symbolises the force of accumulated goodness in the seeker. He teaches Harry the Patronus, which is very important in the story, as it saves Harry several times. This symbolises the fact that it is our unfulfilled striving for goodness that induces the longing for liberation, for the transcending of the natural limitations. However, Lupin has a very unfortunate flaw: he is a werewolf. Once a month, at full moon, he changes into a wolf which attacks and kills human beings. What could this horrible disease possibly symbolise?

As I said in Chapter 41, there is no single interpretation of any symbol. I am relying purely on my own intuition when I explain what lycanthropy can symbolise.

To me, the lycanthropy symbolises sexuality.

Sexuality is a necessity in this universe. It keeps the human race incarnated, and sexual love has been responsible for many great and heroic deeds. World literature is full of examples. And yet it symbolises a flaw in human goodness.

The human race that we are, lives in a *fallen* universe. There is a root force which keeps the human race incarnated, but at the same time it keeps it incarcerated in *this* universe. This root force is the energy of life itself, and is the strongest of all forces working in the human being, as we've probably all experienced.

In fact this force is very similar to Voldemort, and is closely related. Each one of us has our personal Voldemort, and as long as we don't go the Path of Liberation he is our friend and he doesn't bother us. As soon as we look up to the hills and begin to long for reunion with God, i.e. the Absolute God of Perfect Creation, and not the god of this fallen universe, our Voldemort becomes our mortal enemy and tries to kill the New Soul that is born from the Divine Lily in the heart.

It's the same with sexuality. When a person applies the alchemical practice of self-dissolution, he has to give up his sexuality *eventually*. This is not possible until liberation is achieved, and so we can see that even in part 6 of the Septology, lycanthropy, i.e. sexuality, plays

quite a large role. Meanwhile our 'good' side has to put up with it as best it can.

We learn in Part 3 that it is in fact Snape, our 'bad' side, who makes the potion for Lupin to enable him to keep his human mind when he changes into a wolf once a month. In my opinion this refers to the dualistic state of being of this fallen universe. Good and evil are always in balance, and they maintain each other.

When one reads literature about the process of Liberation, there is always a final confrontation with 'Satan', the inner enemy who has to die before the original divine human being can resurge. Quite often in literature this Satan is personified by a beautiful woman. The last temptation is then definitely very sexual in nature. I'm referring particularly to *The Angel of the West Window* by Gustav Meyrink. The main character, a reincarnation and descendant of the alchemist John Dee, sees the beautiful woman of his most intense and fervent desire coming towards him while he is standing inside the gate to a castle very similar to Hogwarts. He forgets all about liberation and longs to rush towards her and embrace her as the fulfilment of his ultimate longing. But just before he does so the equivalent of Sirius shines its light on him and suddenly he can see the dualistic nature of this temptress: he can see her back as well as her front at the same time. He sees that at the back she is an open grave full of snakes and writhing slimy monsters, and he steps back just in time from the gate that leads for ever out of the castle and into a ravine.

Liberation actually consists of replacing the basic driving force of life of this fallen universe with the basic driving force of the Universe of God. That basic driving force of the dualistic universe is sexuality. Before it can be replaced it will put up a life and death struggle.

Throughout the millennia religious people have tried to overcome their sexuality by withdrawing into monasteries or convents and trying to stick to vows of chastity. In my opinion this is counter natural and has led to very abnormal behaviour and situations. The sexual drive is an irrepressible serpent and all we can do is behave in a civilised manner and respect the privacy and rights of others. There is no way we can overcome sexuality by the will power or by prayer and meditation. Seen biologically, the human body is a machine to produce eggs or seeds, like every other type of animal and plant, and it's just futile to try to sublimate or eliminate this. The

only way is Liberation, where the fire of sexuality is replaced with the divine Fire of God.

You will remember that some of the werewolves in *Harry Potter* prey on young children. I regard this as a reference to the overwhelming number of cases of paedophilia which have come to light in many religious schools and institutions. Isn't it striking that men who have dedicated their lives to serving God and His children are possessed by astral forces which force them to do the very opposite? These are 'grey kings' who try to do good but instead inflict unbearable suffering on their victims. I believe that many people who withdrew into monasteries or withdrew from normal life in some way in previous incarnations, and tried completely to deny their sexuality, their natural hormonal fire, became burdened with the karmic debt of paedophilia and other unnatural sexual proclivities.

Another interesting thing in Part 6 of the Septology is that Bill is bitten by a werewolf in human form. It's interesting to see that it was Fenrir Greyback who bit Lupin and turned him into a werewolf. As I've identified Lupin as the grey king, the use of the word *grey* seems a remarkable coincidence. Also, of course, Voldemort is using Greyback as an ally, and this seems to substantiate my idea that sexuality and our personal Voldemort, or fallen microcosmic force field, are linked.

In the Divine Universe there is no death. The Children of God have indestructible bodies not prone to disease or capable of being harmed in any way whatsoever. Hence there is no procreation and no need for sexuality. The Children of God are 'married to the Spirit' and so are not subject to uncontrollable desires, proclivities, passions etc. Their desire is to do God's will, and in that they experience ultimate and absolute fulfilment.

*Harry Potter* teaches us that sexuality dies when our earthly goodness dies. And that goodness dies in the alchemical fire in which our whole biological system is dissolved and replaced by the eternal and perfect Good of the Child of God.



## 72 Hagrid and the Spiders

A Master of Compassion comes to earth to bring the message of liberation. We know such Masters as Gautama the Buddha, Lao Tzu, Mani, Zarathustra, Orpheus and Master Jesus.

People are transfixed by the magic of the Bodhisattvas' teachings and by the Force which they radiate. An unearthly call emanates from everything they do, a call which fills the listeners with longing for the true homeland, where there is peace, eternal joy, and especially Love.

Their teachings are all very similar, though adapted to the culture, time and consciousness of their audience. They talk about a total change of life, a complete conversion or transmutation and about the defeat of the evil within. People begin to follow the Master and soon he is surrounded by a large group of disciples. He begins to select those disciples which are obviously ready to go the long and strenuous Path of Liberation, and he gives them private teachings to help them achieve their goal.

This inner group, together with the Master, builds up a force field of great tranquillity, goodness and love. How do they do that?

As you know from previous chapters, the human being is composed of various force fields, as well as his physical body. The two that are important in understanding this post are the etheric and the astral fields.

The etheric field or body in and around the human being is what gives life to the personality. This is why the etheric body is also called the vital body. It enables the person to live a healthy life, metabolise food, use the senses, reproduce, and especially to think. The astral field or body is of a higher vibration than the etheric one, and it allows us to feel emotions and desires. Without it we would be just like plants, which have an etheric field but not an astral one. The reason we earthly people die is simply that our etheric and astral bodies have a very low vibration. The basic formula is earthly and hence they gradually start to lose energy. The physical body dies, followed soon thereafter by the etheric one, and a few years later the astral field dissipates. A new incarnation has to follow.

As I have explained, the reason for the low vibration is the fact that we are not participating in the Divine Plan. Our microcosms stopped

doing that many millions of years ago. If we could return to participating in the Divine Plan our etheric and astral fields would resume their high vibration, and they would never lose energy and dissipate, because they would be eternally fed and maintained by the Divine Spirit. Incidentally, the new etheric body would be the matrix for a new 'physical' body which would also be indestructible, but of course would not be visible to earthly eyes because of its high vibration.

This is what the Master teaches his inner circle, and the disciples begin to bring his teachings into practice. Their etheric and astral bodies begin to rise in vibration, because of their sincerity, their pure longing (the 'stag'), and their dedication. They have begun the process of the transmutation.

What happens next is what happens when any group of people join together with a common goal, be it spiritual or earthly, be it football or butterfly hunting: a collective force field is formed and maintained. This is an etheric-astral force field consisting of etheric and astral energy and substance which the members (unwittingly in this world) donate by virtue of their common goal. This force field will have a certain vibration rate according to the sublimity or otherwise of the objects of the group. If the group's aims are earthly the vibrations will be earthly, and the group will be bound to time and space. If the aims are liberating, in the sense of being in harmony with God's Plan, the vibration rate will rise above that of the whole fallen universe and lift itself and all its members out of it into the real, eternal universe, the Kingdom of Heaven, to use a Biblical term.

This is the basis of legends like Noah's Ark. This ark really did exist, but not on the physical plane. The presence of all the animals is a symbolic way of saying that the ark, i.e. the force field, contained all the possibilities for life. And so, throughout history, groups around the world have formed, built their arks of gopher wood, and sailed to the New World. In *The Chymical Wedding of Christian Rosycross* this is symbolised by the events in CRC's dream on the first day. A rope is lowered into the pit symbolising this world, and those who manage to grasp the cord are lifted out. The dream also mentions that many people are left behind. These are the people who could not or would not make the total sacrifice of their ego, and bring their Inner God to life.

Their teacher and his inner circle had ascended into the clouds of heaven, leaving behind a group of people who were called, but not chosen. This is not in the sense that God rejected them, but these people could not achieve the purification and alchemical transmutation needed to be members of the group which left the earthly plane.

So what do these people do? There's a large physical organisation with buildings, a bank account, a hierarchy of officials, a huge infrastructure and a constitution. Do these people sell the buildings, give the money to the poor and go home to watch TV? Of course not! They have the teachings and they are not even aware that the Inner Group has departed. The original teachings are very beautiful and attractive and so the 'church' goes from strength to strength, gaining new members, doing missionary work to spread the word, and improving the infrastructure of its organisation.

For a while things go well, but then Scabbers starts to nibble at the works. The ego begins to play a role. People forget about liberation (if they ever understood this in the first place) and begin to squabble about what the teachings mean. To stop people departing from the 'true faith' there's a commission set up (later called 'The Inquisition') to protect the interpretation of the faith.

There's a leadership squabble, because being at the top endows one with power, prestige and financial rewards. The organisation becomes so big that more and more rules have to be made, and a huge bureaucracy develops. I'll leave the rest to your imagination. As the organisation grows, and as more and more egos participate, it shows signs of disintegrating. This is ruthlessly dealt with by the leadership, but it can't be stopped, and within a few centuries the original child of the Master of Compassion has split into numerous little churches, denominations and sects. In other words, Aragog has a large number of children - all very hungry. What do they eat? They eat the etheric energy which their members radiate when engaged in worship. This helps the force field of the group grow in strength. But there's another very important reason for wanting etheric energy of a high quality. Above, I have briefly described the process of death: the death of the physical body is followed by that of the etheric body, then by the death of the astral body, and finally the mental body and the three consciousness levels disintegrate quickly. A new incarnation follows.

What do people actually experience when they die? They are attracted, by virtue of magnetic laws, to force fields in the astral plane with which they have affinity. So what they experience is the arrival in a force field which they have helped to build up and maintain during their physical life. We are discussing religious people, and so they will experience arriving into a beautiful world which their church has promised them during their life on earth. The Jehovah's witnesses go to their heaven, which is exactly like how they describe it. The Muslims go to their heaven, the Buddhists to theirs, etc. The reason that every church's heaven looks like the way they describe it is because they've made it that way over centuries of people feeding their force fields. Astral substance can be moulded simply by the imagination, and so the astral plane is crowded with mighty cathedrals, mosques and temples which have been created by the members over many centuries.

As an aside I must emphasise here that I'm talking about the etheric and astral planes of this fallen universe. When a person dies he doesn't instantly become holy, and so his astral body ascends to an astral plane of the fallen universe. Entry into the Kingdom of Heaven, the Divine Universe, does not necessarily occur after death, but as soon as the alchemist has defeated his own Voldemort and has finished the process of transmuting his whole being to Gold. Heaven is primarily a state of consciousness and entry into it is independent of the death of the physical body.

The leaders of the churches and sects have also discovered that when the members who are still on earth radiate pure and spiritual ethers, the leaders can absorb them into their own etheric bodies and so slow down their dissipation. The thing is that if the etheric body does not dissipate, the astral body won't either, and so these people do not have to reincarnate! They have gained 'eternal' life.

As many of you will know, there are four types of ether (in ascending order): chemical ether, life ether, light ether and reflecting ether. The two lower ethers are not wanted after death because they are usually left behind with the decaying physical body anyway. However light ether and reflecting or mental ether are needed, because they are like a protective cloak around the astral body.

And so it is important to the deceased leaders of the numerous large and small churches in the hereafter that the members on earth give them plenty of light- and reflecting ether. This means these



members of the church hierarchies can survive many centuries without needing to reincarnate. The higher the quality of the ethers the better, and so it is in their interest to have the living members often engage in prayer, hymn singing, meditation, discussion and every possible form of worship.

This is what J.K. Rowling is describing in Part 2 of *Harry Potter*. As I've pointed out, Part 2 takes place on the etheric plane. Harry and Ron go into the forest, which symbolises the hereafter. They meet Aragog and all his children who want to suck them dry, as spiders normally do.

We can learn a valuable lesson from this. Hagrid the Bodhisattva, the Master of Compassion, metaphorically opened the Room of Love and was filled with compassion for humanity. As a 'punishment' he was forced to become Keeper of the Keys at Hogwarts. He brought Aragog to Hogwarts out of love, but the Acromantula escaped and grew into a monstrosity. It populated the forest with blood sucking monsters. That is the Bodhisattva's sorrow: when a divine deed is done in this fallen universe it achieves its goal, but it always has a shadow effect. There is always a very black, negative consequence. The light shines in the darkness but the darkness doesn't understand it.

Incidentally, every few millennia there is a cosmic revolution, and the hereafter is cleaned up of all its thousands of man-made force fields.

The vital question for everyone is: to whom do I donate my higher etheric energy? To a liberating group, which will use spiritual energy to build an ark which will sail to Nirvana, or to a spider in the Forbidden Forest, which will use my spiritual energy to maintain the hierarchy and stop the process of personal disintegration which is inherent in the fallen universe? All you need is the ability to discriminate between the teachings of liberation, which have been given to humanity for several million years, and their shadow. In my opinion the fact that *Harry Potter* is so popular proves that millions of people are unconsciously longing for liberation.

How can we tell the difference between the light and the shadow it casts? The first thing is to be aware that we have a Lily in our heart. If we experience a rock solid conviction that God lives within us, then that gives us an inner compass. That's Harry's wand in the maze in Part 4. It will always point us in the right direction, as long as we

don't listen to the voice of the ego. The next thing is to experience a longing for the Living Water from the River of God. That is the stag within us. If we experience a longing for a force that can't be found anywhere in this world, our heart is sending a message into the universe; a call for help from the Masters of Compassion. If our longing is totally unselfish and pure, this call will be answered. Hagrid will knock on our door and deliver the invitation to Hogwarts.

How this knock will come depends on our personal circumstances, but come it will. It will be quite unexpected, and probably in a totally different form than we imagined. Once we open the door to the Light it will lead us through the gate to Diagon Alley. Our whole world will become diagonal to what it was previously. Everything will suddenly seem out of line; out of plumb. Nothing will seem the same any more.

If we read *Harry Potter* with the inner compass, it will show us what to do, step by step. Our life will become one long *Felix Felicis*, provided we become Dumbledore's Man. When our physical body is worn out and falls off like a dead leaf we won't be attracted to one of the many heavenlets formed by the shadow dwellers in the world of the dead. If we have already passed through the Gate of Saturn we will simply continue the work of the Order of the Phoenix. If we haven't got that far, the purity of our longing for God will automatically attract us to the Ark of Liberation where we can continue the work of alchemical transmutation.



## 73 Dementors

Harry first meets Dementors on the train to Hogwarts in Part 3. Professor Lupin tells Harry:

Dementors are among the foulest creatures that walk this earth. They infest the darkest, filthiest places, they glory in decay and despair, they drain peace, hope and happiness out of the air around them. Even Muggles feel their presence, though they can't see them. Get too near a Dementor and every good feeling, every happy memory, will be sucked out of you. If it can, the Dementor will feed on you long enough to reduce you to something like itself – soulless and evil.

From: *The Prisoner of Azkaban* Chapter 10

Later on Harry learns that Dementors can even suck out a person's soul completely, which leaves them alive, but without a soul.

What do they symbolise?

In *Pistis Sophia*, a second century Gnostic gospel, the eponymous character suffers from very much the same thing. She complains about the 'archons' that constantly steal her 'light-power'.

We know that Harry symbolises the New Soul, born from the Lily and the Stag (or the doe and the stag). This Soul starts off as a light shining in the heart of the seeker. It is, in fact 'light-power' as *Pistis Sophia* calls it. This is an astral substance which is attracted into the heart by the Lily or Rose opening up and sending out a cry of thirst. This is God's first-born child crying out for His Love, and this is answered inexorably. It is answered by a flow of Light-Power from Heaven, from the World of God.

As long as the seeker's heart remains raised up to this state of yearning for God's Light, the soul is fed, and the seeker is filled with Light-Power. However, as we all know, our mind cannot be concentrated on God all the time. Subconsciously we can keep the heart pure and raised up, but every now and then our attention is drawn to purely earthly things, and in the beginning the seeker is often 'sucked in' to earthly desires and interests. He momentarily forgets his connection to God, and so the inflow of Light-Power

gradually decreases and stops, and his heart is filled with earthly passions or desires again.

It is then that living astral forces in and around the seeker pounce on him and deprive him of as much Light-Power as they can. This also happens at night, when the seeker is unconscious.

All of us are surrounded by conscious astral fields which we and other people have created in the past. Some of them are extremely powerful, and in *Pistis Sophia* they are called archons, which means rulers. Our Light-Power is of use to them in two ways. Firstly they absorb it for their own use, but secondly it is to their advantage to deprive seekers of Light-Power, because that stops their progress in the process of alchemical transmutation from lead to gold. The archons or Dementors see the New Soul as a threat to their existence – which it is. So does Voldemort, and this is why they team up in Part 5 of *Harry Potter*.

It is even possible that Dementors or archons can kill a New Soul Completely. This will happen if the seeker allows himself to be ruled by his own selfish will instead of surrendering to the light. The Dementors will then ‘suck out his soul’. This nearly happens to both Harry and Pistis Sophia.

However Professor Lupin – the grey king of *The Chymical Wedding* – teaches Harry a difficult but very effective protection against the Dementors. Lupin symbolises the striving for goodness in the seeker, and he shows Harry how to conjure up the ‘Patronus Charm’. It involves an intense concentration with all your might, on a single, happy memory.

As we know, Harry has to work on this for many months, but he does eventually overcome all inner resistances and manages to cast a Patronus which is far beyond the capability of a normal adult wizard. And his Patronus takes the form of: a stag!

The symbolism is blindingly obvious. The one and only way a seeker can overcome attacks by archons/Dementors who steal his Light-Power is to concentrate with all his might on the yearning for God, followed by self-surrender, summed up by the words, *Your will, not mine, be done*. The ‘happy memory’ is one where he remembers his first touch of the light, or of the sublime happiness experienced when the Soul rejoices in the seeker’s heart.

Harry saves his own soul and that of Sirius in Part 3. Sirius personifies the mental image and plan of the Eternal Child of God in the microcosm of the seeker, and his 'soullessness' would mean the death of the New Soul. When Harry is in the future, watching himself and Sirius being attacked by Dementors, he thinks someone, probably his father, is going to come along and save them. But when no one comes, he realises that **he** must do it himself. He suddenly knows he has the power and the strength to fight off 100 Dementors. And so he conjures a radiant, clear Patronus, which drives the Dementors away, and saves both Harry and Sirius. 100 is a symbolic number meaning 'everything', and so this can teach us that if our longing for God is strong enough, and if we realise we have to do it ourselves, then we are easily capable of driving off the whole astral world should it attack us. A wonderful inspiration to all of us.



## 74 Invisibility

The invisibility cloak reminds me of Luke 24:31. After the resurrection, Jesus walked to Emmaus and ate with his disciples, and then suddenly disappeared from sight. 'And he vanished out of their sight' it says.

What I think 'disappearing' means is that your key vibration is suddenly increased dramatically. Theoretically, if you increase your key vibration, you would become invisible. When you really go the Path of Liberation, and surrender yourself totally to your inner God, you will develop the power of invoking the Light over you. You will be able to do this by turning your mind to God and opening your heart to Him at the same time. This sends a stream of love to God, and you will receive an answer instantly. A stream of Love flows into you, raising the vibration of your astral body as if hit by ball lightning. This whole process takes a split second. It's like your whole being is suddenly immersed in a fire of golden flames. Eventually, when the new consciousness is born, you'll be able to invoke the Holy Spirit.

This doesn't mean your physical body suddenly turns invisible (though even that would be possible eventually), but it does mean that you become invisible metaphorically to the powers of darkness around you. Because of your immensely pure and refulgent etheric and astral bodies, the earthbound and selfish forces around you can't touch you. This is very similar to the Patronus charm.

Mark 16:19 tells the same story of Jesus appearing to the eleven, but here it says, *Jesus, after he had spoken to them, was taken up into heaven*. See that? *up into heaven!* Heaven isn't a place, it's a state of being!

Seen geographically we are in heaven right now, but we can't experience it because the magnetic walls of our microcosm shut out the divine Light. Our own microcosm is the prison that shuts out the Light of God! Logically all we have to do is raise the key vibration of our microcosm, and the Divine Light flows in unimpeded. That is the Ascension! That's what Luke calls, 'vanishing out of sight'. In other words, you turn invisible, symbolically, to this world.

Actually the Masters of Compassion, and also advanced occultists can appear and disappear at will, and I'm sure that must be by raising and lowering their key vibration at will.



## 75 The Room of Love

Both *Harry Potter* and *The Chymical Wedding* feature a secret room that is always locked.

In *Harry Potter* it's a room in the Ministry of Magic. Dumbledore tells Harry:

There is a room in the Department of Mysteries that is kept locked at all times. It contains a force that is at once more wonderful and more terrible than death, than human intelligence, than the forces of nature.

From: *The Order of the Phoenix* Chapter 37

In *The Chymical Wedding*, on the fifth day, Christian Rosycross also comes to a room that is always locked. It contains a sleeping woman called Venus - obviously the personification of love. The difference between *Harry Potter* and *The Chymical Wedding* is that Christian Rosycross does enter the room, which was accidentally left unlocked, whereas Harry doesn't.

What does this room represent in terms of Alchemy?

The human being has a dormant divine force in the heart. In alchemical tradition it's called the Philosopher's Stone. In one of Grimm's fairy tales it's called Briar Rose (known popularly as Sleeping Beauty). It is this dormant divine force that is symbolised by the Room of Love in both *Harry Potter* and *The Chymical Wedding*. The purpose of life, and the one and only task of humanity, individually and collectively, is to open this room and awaken Venus/Briar Rose. However the room cannot be opened by will power. It can be opened only by going the way of Harry and CRC. That's the way of

1. liberation from material desires - HP1;
2. liberation on the etheric plane through forgiveness and compassion - HP2;
3. liberation on the astral plane i.e. liberation from fear of fear itself, through the longing (the stag) for Love in its purest form - HP3;
4. liberation of the will through purity - HP4;
5. liberation of the mental I through Love - HP5;
6. liberation of the emotional I through self-sacrifice - HP6;
7. liberation of the consciousness I through the death of self HP7.



Why is this room locked? Just because it's locked doesn't mean the force doesn't penetrate. It's a mighty nuclear force and it radiates in every human heart. In our deepest essence we are all motivated by this force. Every one, good or evil, and no matter how evil, is motivated by love. We all need love; we all seek it; deep down we all need it. However because the door is (still) shut we don't understand what it is. We are compelled to react to the force of Love in the heart, but because we don't understand it, we make grave errors. Because of our erroneous reactions to Love we distort its effects. Because its effects are distorted we cause horrendous suffering to ourselves and others. If we look at human suffering in this light we can see that Love is the greatest cause of suffering. That's not because Love itself is wrong, of course not, but because we do not seek it in its pure form. We look for love in the world around us; we look for it in marriage, in sex, in our fatherland, in our religion, even in service to others. There is nothing wrong with any of those, but those things don't open the door! Only the 7 steps above will open the door to the Room of Love.

The door to the Room of Love in the *Chymical Wedding* has an inscription that says:

Here lies buried Venus, the beautiful lady, who deprived many a great man of happiness, honour, blessing and fortune.

This is a veiled reference to what I'm saying. Look at what suffering love of the fatherland has caused. Look at what suffering has been caused in the name of religion. The love of power is what motivates Voldemort. A book could be written about what suffering our erroneous reaction to the force of love causes. Love is a power in the human heart that humanity is driven by, but because we are trying to find OUTSIDE of us what is INSIDE of us, we keep making a mess of life until we learn to open the door. That door will open of its own accord when we have gone the Path Harry is going.

Why is love so dangerous?

If we keep in mind the mess we're making of this world when the room of love in our hearts is locked, just imagine what would happen if that door were opened before we had purified ourselves, like Harry. We would be driven absolutely insane. The pain would

be totally unbearable. Death would be nothing compared to the consequences of that.

Anyway, what is death? Just the loss of the physical body, that's all. We lose a cloak, so what? Yes death causes extreme anguish to those bereaved of a person's physical presence. But in essence there is no death! Death is fiction. Our immortal self continues its journey to the ultimate destination: Love.



# Epilogue

## A question for the reader

Dear Reader,

How well have I succeeded in bringing across to you my message? Do you understand that the real hero in *Harry Potter* is YOU? That it is YOUR heart that is Godric's Hollow muscle, where Lily lives, and where Harry, Son of the Potter of the Universe, must be born? Can you imagine that this Child of the Creator comes from and wants to return to a universe that is completely filled with Love, and is devoid of any form of hatred, of suffering, of exploitation, of death?

Are you able to visualise that in your own being there are extremely powerful forces that fiercely oppose the birth, the growth and the triumph of this force of utter beauty and purity that sleeps in your heart? That in your own being there is a Voldemort who is the accumulation of all your actions of the past?

Can you see that if the Son of the Potter is born in your heart as a tiny baby in a stable full of animal passions, he will immediately have a mighty enemy who will seek every opportunity to kill him?

Do you realise that if the longing in your heart for the Prince of Peace grows, your life will become a violent battleground? That two irreconcilable voices will demand your total commitment: the loud, piercing shriek of your inner Voldemort, and the quiet whisper of your conscience that emanates from Godric's Hollow?

Have I succeeded in bringing across the message that nearly all the characters in *Harry Potter* are aspects of your own personality? Can you see Hermione as the voice of your intellect which is there to serve the Harry when he has been born in your heart? Can you see Ron as the voice of your biological self, with its pet rat as the voice of your instinct to survive? Can you see Voldemort as the great force in your microcosm, which is immortal, as it is always there, even between incarnations of the mortal personality?

Can you now see the parallels between *Harry Potter* and other great stories that have changed the course of human history? Is it

obvious to you how *Harry Potter* is telling the same story as the New Testament? That Jesus is waiting to be born in your heart? That though Jesus could be born a thousand times in Bethlehem, but not in you, it won't make any difference in the end?

Can you imagine that there is a group of people who have let their inner Harry Potter win against their Voldemort, and have formed an alliance, millions of years old, to help those who want to return to the Universe of Love, where their microcosm was created? Can you understand that these people, hearts filled with compassion for the suffering on earth, have given to us lots of stories which all have the same message: asleep in your heart is your true, immortal Self? Your Briar Rose, your Harry Potter, your Jesus? That, if you can awaken Him, and sacrifice your earthly attachments, your biological passions, and even your biological life itself to Him, you can, by an alchemical process, dissolve into Him, being part of Him when He returns to the Father?

Can you imagine that it is this alliance that inspired Joanne Rowling in 1990?

Can you see that your purpose in life is to find the Philosopher's Stone, and turn your biological lead into the Gold of the eternal, creative Spirit?

How well have I succeeded in bringing this message?

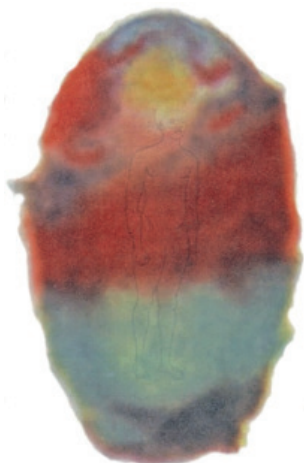
Please go to my website [harrypotterforseekers.com](http://harrypotterforseekers.com) and write your answer on the feedback form. I look forward to hearing from you!

Hans Andréa



## Glossary

### Astral (p 46)



Astral literally means 'starry', from the Latin word *astrum*, but we use it to mean the desire world. The astral plane is here, all around us, but we can't see it or perceive it with our senses. We *can* sense it with our emotions though. That's because we have an astral body.

Astral substance is made of astral atoms. In the physical world we're used to atoms staying where they are in our body, but astral atoms move around with extremely great speed. They are like brightly coloured sparks constantly on the move.

The energy that moves them is emotion and thought.

When we feel a deep craving for something, we attract astral atoms of a certain quality, depending on what we want. If we want something really selfish, we'll attract atoms of a low vibration, and the colours of the atoms (to those who can see them) will appear dark, murky and unclean.

When we desire things that are noble, unselfish, or altruistic, we will attract atoms that radiate beautiful, bright colours that are a joy to see.



The purest longing with the highest vibration is the longing for God. This attracts a stream of very radiant and supernal astral substance, called 'the Living Water'. This substance is like a bright light and drives all unclean and ignoble forces away. This is why Harry's Patronus is able to drive away Dementors. Harry's stag symbolises the thirst for the Living Water, and the ensuing inflow of divine Light drives away all the forces of darkness.

Our astral body is much bigger than our physical body, and doesn't have that shape. It is egg-shaped and sticks out from the physical body. Some people who are clairvoyant or astrally sensitive can see astral substances and so they can see what we are really like. A very selfish or evil person will have a dark astral body

with angry flashes of light, while a very kind, unselfish person will have a radiant astral body of very beautiful colours. A person who is touched by God, and in whom the Divine Spirit dwells, will have a breathtakingly beautiful body of a dazzling golden light.

When we die, by which we mean when the physical body dies, the astral body keeps going for a few years. Our astral body is attracted to a plane that is in harmony with our astral body. Hence, if we are evil, our astral body will automatically be attracted to a plane that is dark, murky and feels terrible. We will meet other dead people there who are just like us. This is where the idea of hell comes from. If we are selfless people, like Harry Potter, our astral body will be attracted to a world of light and love, and we will be surrounded by our beloved friends and selfless, loving people. This is where the idea of heaven comes from.

All the astral planes are in the same place seen geographically, and what separates them is the rate of vibration. A person can enter planes of a lower vibration rate than his own astral body, but not planes of a higher rate.

The astral plane is filled with objects and surroundings that have been created by the people living there. It's possible to create objects by thought, and a good description of this can be found in *Harry Potter and the Prisoner of Azkaban*, in the first D.A.D.A. lesson. The film of this scene can give us a good idea of astral creation too. The students there use their imagination to turn the boggart into a funny object, and that's exactly what we can do in the astral plane.

Another film that can give us a good idea of life in the astral plane is 'What Dreams May Come' with Robin Williams.

When we die our astral body usually takes on the shape of our deceased physical body, because this is what we think we look like. For further reference see *The Rosicrucian Cosmo-conception* by Max Heindel, Chapter 1, the section, *The Desire World*.

I especially recommend *The Astral Body* by Arthur E. Powell.

### **Chakras (p 13)**

The chakras are subtle sense organs in the human body which channel psychic energies and vital force, and are related to the glandular and nervous systems. They are a series of wheel-like vortices situated in the surface of the etheric body. They are points

of connection at which energy flows from one body in the human being to another. All the vortices are perpetually rotating, and into them a spiritual force is always flowing. Without this inrush of energy the physical body could not exist. The energy received and processed binds the astral and etheric bodies together.

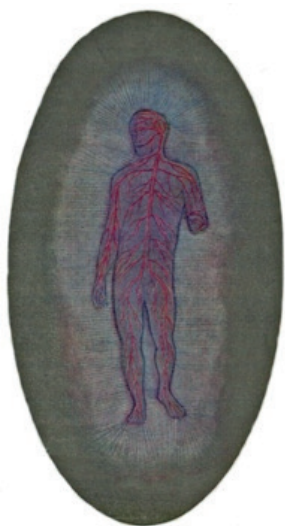
### **Cosmic Plane** (p 22)

The entire Divine Universe consists of seven Cosmic Planes. These planes all occupy the same space and interpenetrate each other, being of different rates of vibration. The First Cosmic Plane has the highest vibration, the Seventh the lowest. Each plane is a complete universe in itself and contains life-forms of eternal glory, beauty and power.

The Sixth Cosmic Plane is known as 'The Kingdom of Heaven'.

The Seventh Cosmic Plane contains a sub-plane which is not part of the Divine Creation but is a temporal-spatial, dualistic universe known as 'dialectics'. This sub-plane of the Seventh Cosmic Plane did not exist from the beginning but was created as a result of 'the Fall'. This was an event that occurred, and is still occurring, when many microcosms turned away from the Divine Plan, and started creating their own plan, which was aimed at their own glory rather than that of God. This resulted in the concept of 'death' for the first time. Hence this universe is known as 'the universe of death'. It is the world in which we, mortal humans, live and die.

The original Seventh Cosmic Plane still exists in untainted glory, and is known as 'Paradise'.



### **Etheric** (p 41)

The Etheric Plane is actually part of the Physical Plane, but it is too light and elusive to be detected by our senses. Its primary function is to give life to physical bodies. Our physical body is alive when there is an etheric body penetrating it. As soon as the etheric body leaves the physical body, death sets in. This is why there is a very tiny loss of weight upon death. The etheric body also keeps the body functioning and healthy. If our etheric body doesn't function properly, our physical body will get sick.

There are four states of ether: chemical ether, life ether, light ether and reflecting ether.

*Chemical* ether is especially active in the assimilation and excretion of food.

*Life* ether is primarily active in the propagation of the species.

*Light* ether is active in generating blood heat, and in sensory perception.

*Reflecting* ether is responsible for mediating between thought and the brain. It also keeps a permanent record of everything that happens. Our etheric body is slightly larger than the physical body, and so it protrudes slightly.

The Etheric Plane is populated by various creatures which we know from myths and legends. Creatures like elves, gnomes, merpeople, pixies etc. are etheric. They are mentioned in fairy tales because people used to have etheric sight, but this disappeared when we humanity became as materialistic as we are today.

J.K. Rowling emphasises the Etheric Plane in Part 2 of the Septology. Dobby the house elf plays a very large role, and we see gnomes at the Burrow. In the Gilderoy Lockhart's first lesson we see Cornish pixies.

Dobby symbolises the etheric body of the alchemist. At an advanced stage, the alchemist is able to detach the etheric body from the physical, symbolised by Harry setting Dobby free. The physical body has to be kept alive though, and so a minimally functioning part of the etheric body stays in the physical body. This is personified by Kreacher, and explains why he functions so poorly as a house elf in Part 5. We see him becoming very cooperative in Part 7, because Harry, the New Soul, cares for him so well.

For further reference see *The Etheric Double* by Arthur E. Powell.

### **Gnosis** (p 44)

This word is used to indicate the divine force that comes into our world to liberate the sleeping Child of God in the heart of every seeker. This force is like a sweet rain that drops on the parched desert soil to germinate a seed that has been buried there for thousands of years. It is sent into the world by 'The Masters of Compassion', a brotherhood of Children of God who have succeeded in turning the lead of their earthly selves into the Gold of the Holy Spirit. These liberated people radiate into the world the Divine Light which has been transmuted to a vibration rate that can be felt by seekers and calls them to return to God, but is totally imperceptible to 'Muggles',



i.e. people unsusceptible to the Force. The effect of the Gnosis on a seeker who opens his heart to it is as a healing, sanctifying spirit. This spirit is personified by Albus Dumbledore. He also symbolises the brotherhood, who were once fallen microcosms like ourselves, and so had intimate acquaintance with Grindelwald, symbolising the force that wants to execute a plan that is in disharmony with God's Plan.

The word 'Gnosis' is also used to describe the knowledge emanating from the divine force itself. When this force of liberation radiates into our world, it brings not only energy for the alchemical process, but also the knowledge. When the Gnosis is born in the heart of a seeker, his head can also open up to the force which will give him direct knowledge.

Historically various people have opened themselves to the Gnosis and so were able to give the teachings contained in the world's great scriptures, holy books and other writings containing aspects of the Truth.

### **Medulla oblongata** (p 120)

The human body is a temple created by God. However the earthly body we have now is a ruin compared to the indestructible and incorruptible body of the original human race before the Fall. *Harry Potter* is a symbolic instruction manual on how we can return to our former glory. The way to do this is to apply an alchemical process which radically changes our whole being from the lead of earthly nature to the Gold of the Divine Spirit.

One of the most important organs in the body is the medulla oblongata. It controls breathing and the heartbeat, among other things. But its most important function is to act as gate keeper to foreign forces wanting to enter the body. It is personified by Neville Longbottom. If you write his name and the organ underneath each other you'll see the similarity.

N e vi ll e *longbo* ttom

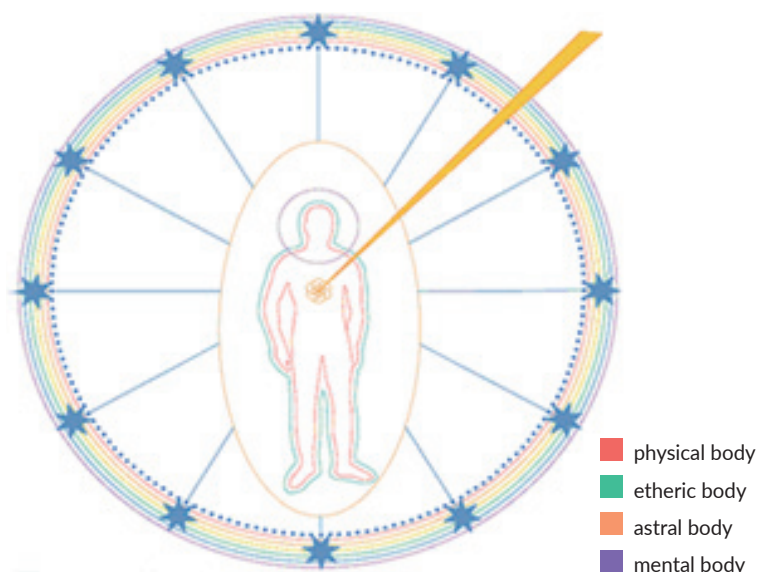
M e du ll a *oblong* ata

When an alchemist has completed the process of purification and transmutation, he is ready to receive the Divine Spirit. God is ready to live in the human temple again. It is the medulla oblongata that

forms the gate through which the Divine Spirit Enters. Hence in Part 7 Neville performs a magical act of essential importance to Harry. Neville invokes Gryffindor's sword from the hat and decapitates Nagini. This act symbolises the entry of the Divine Spirit into the medulla oblongata as the gate to the spinal column, and the death of the old serpent-fire.

### Microcosm (p 12)

The human microcosm is basically an invisible force field. It's called a microcosm because it's really a micro-cosmos – a cosmos or world in miniature.



In the above diagram you can see that it's spherical in shape. We all have this force field around us. Its centre is in the heart. When we die, this force field continues to exist. It has a separate consciousness, which is personified in *Harry Potter* by Voldemort.

You can see that the perimeter or 'ring' has 7 layers. Six of them are represented by lines, while the inner one is represented by a circle of stars. This symbolises the fact that we live in 'the seventh plane' of our microcosm. Just like the cosmos, our microcosm has seven planes or levels of existence, in increasing vibration rate. The top six planes are latent, and our microcosm is active only in the seventh plane.

The seventh ring (counting inwards) is represented by stars because if we could see it with clairvoyant eyes we would see hundreds of 'stars' in our microcosmic ring, just like the night sky. These stars contain astral energy and are the concentrations of our talents, our likes and dislikes, our hopes, aspirations and dreams. They are connected to our brain with lines of force, and this explains why we're all different, and why some people show great talents at an early age.

Just like the stars in the sky, they can be grouped into 12 constellations which have a determining influence on our lives. In the diagram they are represented by the 12 large blue stars. In *Harry Potter* they are personified by Death Eaters. This is why some of them have the names of stars, e.g. Bellatrix and Regulus.

In the middle of the microcosm you can see the human personality with his four vehicles or bodies: the physical, the etheric, the astral and the mental bodies.

The mathematical centre of the microcosm is represented by 7 small circles. This resembles a flower with six petals. In *Harry Potter* this is personified by Lily.

In the earthly human being this 'flower' is shut firmly inside a bud. This centre is actually the nucleus of the microcosm and was created by the Universal Sevenfold Spirit billions of years ago. It can also be seen as a seed which contains all the potential for a divine life, in total ecstasy, without suffering, death and evil.

The diagram shows a golden ray touching the flower. This is symbolised in *Harry Potter* by Sirius. Seen from within, this ray of light looks like a bright star. In the sky, Sirius is the brightest star of all.

This bright microcosmic star is actually a concentration of light in the **sixth** ring. As long as the 12 stars in the seventh ring shine brightly, the person living in the microcosm is quite satisfied with life on earth. However there comes a time in the life of every microcosm when the living person begins to get tired of the endless cycle of birth and death, accompanied by suffering and boredom. His heart begins to ache with the pointlessness of life. Then, suddenly, a miracle happens. The bud of the Lily begins to open very slightly. The person begins to long for God – symbolised by the stag: James. And James' friend is Sirius. Lily and James marry, and have a son: Harry. The seed gives rise to a plant. The seed dies so that the plant

may live. But Harry still has the bright star in the microcosmic sky: Sirius, his God-Father.

**Microcosmic self** (p 21)

also called the **auric being**

Every human being is surrounded by a force field. This field reflects all his inner qualities, as well as his health and his past and future. When the human being dies, this force field remains, and eventually finds a baby in a family with which it has affinity. It 'adopts' the baby as its own and pours into it all its energy. The force field is therefore immortal. It also has consciousness and intelligence.

In the centre of the force field there is a latent nucleus left over from the time when the human being lived in great majesty in another, perfect universe, and in the Love of the Original Spirit, where it was not susceptible to death and decay.

*Harry Potter* is essentially the story of the original divine human being coming back to life out of the latent nucleus and replacing the present force field with a new one that surrounds him with a brilliant light like a golden sun, and turns him into an everlasting, perfect and compassionate child of the Original Spirit. The process of the new human being coming to life is called alchemy, and the Septology has componentised every aspect of this tremendous and exhilarating process of turning the lead of the earthly person into the gold of the heir of GODric Gryffin d'OR.

In *Harry Potter* the conscious force field is called Voldemort and the new human being is called Harry, son of the Potter of the Universe. The potential new force field that is to replace the old one is called Sirius. Every character in the Septology is an aspect or a component of the process of alchemy.

When the soul of the new human being is first born in the heart of the mortal one, the nucleus begins to radiate a dazzling, supernal light into the force field. This means that the darkness in the centre of the old force field is driven to its outer boundaries. This is symbolised as Voldemort being driven out of his body and going to Albania.

During many years the alchemist has to struggle against the old force field continually trying to reassert itself and to kill the new soul, which will kill the old force field if it doesn't take action. The

alchemist discovers that his personal Voldemort has hidden himself in many places in his body, his soul and his consciousness. These are symbolised by the Horcruxes. *Harry Potter* describes, in a graphic and exciting way, the intense struggle of the alchemist to surrender his whole being to the new, immortal soul, which is growing in goodness and grace, and will finally annihilate the old force field to replace it with the Inner God. One by one the Horcruxes are destroyed, and Voldemort's grip becomes weaker and weaker, although he doesn't realise this until it's too late. There comes a final struggle, in which Voldemort mobilises all his troops and all his magical power to destroy the new soul once and for all. But once again Voldemort faces a force that is invincible and omnipotent: Love. The divine nucleus of the force field opens up and emits a force in which Voldemort cannot survive. He ends up destroying himself.



# Alchemy

Harry Potter is full of rich alchemical symbolism. For example the stone mentioned in the title of Part 1, *The Philosopher's Stone* is a very ancient alchemical symbol. **Nicholas Flamel** was a real person living in France in the 14th century, and is said to have made the Philosopher's Stone. The name of another historical alchemist, **John Dee**, is hidden in the text of Part 5 (Hagrid goes to *Dee John* = Dijon in France). But one of the greatest indications that Harry Potter is an *alchemical story* is its similarities to a book published in 1616: *The Chymical Wedding of Christian Rosycross*. Further down is a table of characters out of *The Chymical Wedding* and their corresponding characters in *Harry Potter*. That is followed by a table of other similarities and symbols which occur in both books.



Nicholas Flamel



John Dee

## What is Alchemy?

Alchemy is not a boring study of musty old books and manuscripts full of mysterious diagrams and indecipherable texts as you might think. The living Alchemy we're talking about here is a method of changing a human being from a mortal, biological phenomenon of nature into an immortal Child of the Divine Spirit. This is symbolically referred to as 'turning lead into gold'. To do this you need a Philosopher's Stone. Where can you obtain this? You have to make it!

Every seeker has in his heart a pure, eternal spark of God. With this spark you can create the Philosopher's Stone within yourself!

In Harry Potter this divine spark is symbolised by Lily. The way to open the bud of the lily is to:

1. realise that this universe is not the real universe, the universe of God, but a three dimensional world of nature where everything turns in unending circles of birth, life and death, and
2. start longing for life in the universe of God, sometimes called the Kingdom of Heaven, or Tao, or Nirvana, or the Sixth Cosmic Plane (we live in the Seventh Cosmic Plane).



This longing for God is symbolised in liberating Alchemy by a stag. When Lily marries James, in whom lives a stag, this is telling us that the maker of the Philosopher's Stone has taken their first step: he or she is longing for God. Longing for something means attracting spiritual (which we call astral) forces of a certain quality. The highest and purest longing a person can possibly have is to long for God. This attracts an immensely powerful light of an extremely high vibration into the heart of the Alchemist. This causes the Lily bud to burst open and give birth to a New Soul, symbolised by Harry. He is in fact the living Philosopher's Stone.

The New Soul, which is born in the heart, in 'God's hollow place', slowly spreads like a fire through the whole body - if the alchemist surrenders himself to the New Soul, making it the most important thing in his or her life. It's a purifying fire that cleanses and purifies the alchemist. This is a process called 'transmutation'. It spreads through the blood, the autonomic nervous system, the hormones

of the endocrine glands, and the chakras. It builds up a new 'tree of life' in the spinal cord.

When the process is complete, i.e. when the alchemist has 'made the Holy Grail', which means he is totally pure and selfless, the Holy Spirit can enter into his tree of life and give him a New Consciousness. This means union with God, and therefore total Liberation from death, from this three dimensional universe, from time, from suffering, and from evil. The seeker has used the Philosopher's Stone to turn his own leaden being into gold, and to make the Elixir of Life, endowing him with eternal life in the Universe of God.

The Alchemist then enters a process of 'transfiguration', in which the old biological personality is systematically dissolved and replaced by a Perfect Man, a Child of God with an indestructible body, a mind linked to God, and the Divine Spirit.

### Symbols

To help us understand alchemy, symbols are used. However Alchemy itself is not symbolic. It's a real process happening in the physical body, as well as in the invisible ones: the etheric, astral and mental bodies. J.K. Rowling uses symbols to describe the whole alchemical process. She hides them in the story, but to those familiar with alchemical symbols, they stand out like familiar faces in a crowd.

Here is a list of some symbols in Harry Potter and what they stand for:

Symbol	Meaning
Harry Potter	the new, immortal Soul
Hermione Granger	the new mind of the alchemist
Ron Weasley	the earthly, biological personality
Albus Dumbledore	the radiation from God: the Gnosis, the Divine Spirit
Rubeus Hagrid	the Bodhisattva, the Gatekeeper bringing seekers to the Path
Lily Potter	the Divine spark in the heart
James Potter	the longing for God
Voldemort	the immortal but sinful consciousness of the human microcosm
Sirius Black	the living Plan of God
the Weasley family	the seven chakras and their associated endocrine glands
Neville Longbottom	the medulla oblongata



Severus Snape	the 'black' side of the personality
Remus Lupin	the 'grey' side of the personality
Draco Malfoy	the serpent fire in the spinal cord
Vincent Crabbe & Gregory Goyle	the left and right string of the sympathetic nervous system
Narcissa Malfoy	the physical body
Lucius Malfoy	the brain and its feeling of superiority
Dobby	the liberated etheric body
Kreacher	the remnant of the old, earthly etheric body
12 Grimmauld Place	The remnants of the old, earthly part of the microcosm
The snitch	The new, divine consciousness

If you read *Harry Potter* with this symbolism in mind, the story will transform from an exciting battle between good and evil to a method of absolute liberation from death, suffering and evil.

### **Where are the roots of Alchemy?**

The real roots of Alchemy are not in the earth. It's just one of many symbolic ways of showing humanity how to get back to the Original Spirit – God. God has been calling His children to come back to Him ever since the Fall of Man. People who have found the way home keep contact with humanity and have been working hard to let us know how to get back to God and Divine Life.

They do this by passing on symbolic stories that resonate powerfully in the subconscious mind of millions of people. These stories are NOT historical accounts but guidebooks on how to go on the return journey to man's real home.

Examples of these symbolic stories are the ones in the Bible, the Greek legends, many well-known fairy tales, the Holy Grail myths, the creation myths of many nations and peoples, the scriptures of all the ancient religions, and many ancient and modern epics of hero's journeys or quests. The most powerful Alchemical story of the past is *The Chymical Wedding of Christian Rosycross*, and, of course, *Harry Potter* is currently the most popular Alchemical work ever written.

We can see now why people from different religions see their own teachings in *Harry Potter*: They are all messages from God to tell his lost sons and daughters that He loves them and wants them to return to Him.

What is the way back to the Divine Life, free of death, suffering and evil?



The redeeming cord

To put it simply: we have to break up our earthly self, and rebuild the new, eternal human being right from scratch. The old earthly self that we are is a biological phenomenon of nature and is no use to God. This is why Jesus says in the Bible, *Destroy this temple and in three days I will raise it up*.

Deep inside the heart is the eternal, indestructible seed of the perfect child of God who died after the Fall, but who can be brought back to life by our self-sacrifice. Just as Jesus and Harry and many other mythical heroes of the past have sacrificed themselves in order to enter the resurrection, so can we all 'go through the Gate of Saturn' as the Rosicrucians call it, and bring back to life the Original One, the child of the Original Spirit.

This death of self-sacrifice is not at all painful, as Sirius tells Harry in Part 7. What is painful is the purification of the whole human being and the severing of ties that bind us to this three-dimensional universe. This is the process of transmutation, which is divided into three phases, in Alchemy called **Nigredo**, **Albedo** and **Rubedo**.

The self-sacrificial death of the old human being is symbolised in *Harry Potter* by the death of Voldemort's eighth soul fragment behind Harry's scar. Harry comes back from this death and liberates the world of evil. What this means in actual practice is that the old biological consciousness is swallowed up in victory; it is taken up

by the New Divine Consciousness like a candle flame merging into the sun.

That is what *Harry Potter* is really about: **death and resurrection!**

Entering the resurrection is an experience of unbelievably joyous rapture that never ends. The human being with the New Consciousness experiences God living in his heart, and this means total Love is in his heart, radiating from him, embracing all creatures, and working towards bringing all of them back to God. This state is like a permanent ecstasy of the heart, making the person want to dance and shout with rapture, and wanting to embrace everyone to bring them back into the Father's arms.

### **Harry Potter and the Chymical Wedding**

There are too many similarities between *Harry Potter* and *The Chymical Wedding of Christian Rosycross* to be coincidence. There are many other books containing themes or symbols also occurring in *Harry Potter*, but the main structure, the foundation story, comes straight from *The Chymical Wedding*. 'So what?' you might ask.

If *The Chymical Wedding of Christian Rosycross* is the foundation of *Harry Potter*, and I assert that it is, this is of the utmost importance in determining what *Harry Potter* is about, and what its effects on the world will be. In the title alone there are three very important reference points:

1. The story is alchemical;
2. It's Christian, and
3. It's Rosicrucian.

Here follow two lists of similarities between the two books:

**Chymical Wedding**

- Black king (dies)
- Grey King (dies)
- + young wife (dies)
- Bride
- Bridegroom
- Christian Rosycross (CRC)
- Alchimia
- The old man in the tower
- Gate keeper
- Bragging kings

**Harry Potter**

- Snape (dies)
- Lupin (dies)
- Tonks (dies)
- Fleur
- Bill
- Harry
- McGonagall
- Dumbledore
- Hagrid
- Gilderoy Lockhart

Other symbols and similarities:

**Chymical Wedding**

- ancient castle
- CRC receives invitation during storm
- CRC's story lasts 7 days
- CRC 'chooses' one of four paths
- Meals are lit by floating candles
- Phoenix present at a funeral (on a flag)
- Bird in Tower of Olympus
- Tower of Olympus
- Sea near castle
- Nymphs in the sea
- Gate of Saturn: Eighth floor
- Temple of Venus
- Symbol of Eternal Life (skull with snake in its mouth)
- CRC has dream of trying to push a door open
- Bragging kings given 'haustus oblivionis'

**Harry Potter**

- Hogwarts castle
- Harry receives invitation during storm
- HP's story lasts 7 years
- Harry 'chooses' one of four houses
- Meals are lit by floating candles
- Phoenix present at a funeral (in the smoke)
- Fawkes
- Olympe (Maxime)
- Lake near castle
- Mermaids in the lake
- Arch with the veil
- Room of Love
- Dark Mark (skull with snake in its mouth)
- Harry has dream of trying to push a door open
- Lockhart's curse: 'obliviate!'



- |   |  |
|---|--|
| - Animals mentioned: unicorn, griffin, lion, 3 headed dog, snake, phoenix | unicorn, griffin, lion, 3 headed dog, snake, phoenix |
| - golden head (statue of Nebuchadnezzar)                                  | golden head (statue in Ministry = portkey - Pt 5)    |
| - dream involving scissors  | dream involving scissors                             |
| - Moving images   | Moving images (paintings)                            |
| - Cherub  | Cherub (at Madame Puddifoot's)                       |
| - Paracelsus mentioned  | Paracelsus mentioned (chocolate frog card)           |
| - CRC opens golden globe with diamond                                     | Harry opens golden globe with 'I am about to die.'   |
| - John Dee's monad symbol appears in margin                               | John Dee's name hidden in text (part 5)              |

All these similarities are not surprising in view of what J.K. Rowling said in 1998:

*I've never wanted to be a witch, but an alchemist, now that's a different matter. To invent this wizard world, I've learned a ridiculous amount about alchemy. Perhaps much of it I'll never use in the books, but I have to know in detail what magic can and cannot do in order to set the parameters and establish the stories' internal logic.*

The most important similarity between the two stories is:

- That the symbolism in both of them is veiled;
- That the stories are not religious on the surface, and contain violence, amorous adventures and things that can't happen in real life.

The symbolism in *The Chymical Wedding*, once understood, points to an alchemical journey that takes the earthly, mortal human being to absolute reunion with the Divine Spirit. It points to an alchemical process that leads to the dissolution of the biological human being in the original, heavenly Man, resulting in the indissoluble union of the Spirit, the Soul and the personality.

That is the hidden message in *The Chymical Wedding*, and that is the hidden message in *Harry Potter*. In my opinion it's a conspiracy of love; a secret mission that J.K. is carrying out on behalf of the Master of Compassion. The aim of this book is to show those who

have an open mind and a heart thirsting for the truth that *Harry Potter* is a road map to liberation. It can lead every true seeker to discover himself and the world we live in, and to help him begin the exciting and immeasurable journey back to God.

### **The Father of 20th Century alchemy: Jan van Rijckenborgh**

The father of twentieth century alchemy is a relatively unknown author, Jan van Rijckenborgh. In a series of books he described the process of alchemical transmutation and transfiguration which can change the human being from a biological creature to an immortal and perfect Child of God. It seems clear that J.K. Rowling must have undergone the same inspiration as the seventeenth century author of *Chymische Hochzeit Christiani Rozencreutz anno 1459*. But the deepest layer of meaning, the symbolic foundation of Harry Potter, is made clear in the writings of J. van Rijckenborgh.

His *The alchemical wedding of Christian Rosycross* (*Chymische Hochzeit Christiani Rosencreutz Anno 1459*) explains the symbolism in *The Chymical Wedding* published in 1616. Without this explanation, the story of Christian Rosycross is meaningless to most people. I suspect J.K. Rowling has read van Rijckenborgh's explanation and that she has been greatly influenced by it in writing Harry Potter.

His *The Coming New Man* describes the story of Sirius. *The Gnosis in Present-Day Manifestation* describes the main events in The Chamber of Secrets, and when reading *The Egyptian Arch-Gnosis* one can see many familiar ideas, such as the symbolism behind the Weasleys and Harry's scar.

### **Liberation**

How does Harry Potter show liberation from death, suffering and evil? Each Part of Harry Potter shows Harry involved in a liberating act, and also the 7 Horcruxes are chains to this universe, which Harry and his friends break.



## The sevenfold composition of man and the seven parts of *Harry Potter*

The human personality consists of seven parts, each of which is made up of atoms and forces of a different 'plane'. Of these, only the physical plane is visible and recognised by current empirical science. The following table shows the seven planes in order of the vibration rate of their atoms, and the corresponding part of *Harry Potter* and how Harry achieves liberation on that plane.

<b>Physical plane</b>	Philosopher's Stone	Harry gets the stone because he doesn't want to use it: detachment from physical wealth & life
<b>Etheric plane</b>	Chamber of Secrets	Harry frees Dobby, symbolizing the etheric body
<b>Astral plane</b>	Prisoner of Azkaban	Harry learns the Patronus, which enables him to drive off Dementors - astral creatures
<b>Mental Plane</b>	Goblet of Fire	Harry's wand, symbolizing his will power, overcomes Voldemort's wand
<b>Mental I (or ego)</b>	Order of the Phoenix	Harry's love for Sirius liberates Harry's mind from possession by Voldemort
<b>Emotional I (or ego)</b>	Half-blood Prince	The locket, symbol of the emotional I, is missing from the cave, symbol of the heart.
<b>Consciousness-I (or I-consciousness)</b>	Deathly Hallows	Voldemort kills the Horcrux behind Harry's scar, symbol of the I-consciousness

This list of the sevenfold composition of man is taken from *The Alchemical Wedding of Christian Rosycross* by Jan van Rijckenborgh, Vol. 2, page 167. In *The Chymical Wedding* the Tower of Olympus has seven levels, each of which represents one of the seven planes in the table above.

It's important to realise that each step in liberation is a tremendous advancement towards reunion with God and entrance into the Universe of Light. It takes many years and requires complete dedication. Just try to imagine what it would be like if you had completed the first step – detachment from physical wealth and life. You would not ever be greedy or care about possessions, nor would you wish to live longer than the time God had given you. In the third step you would be absolute master of your emotions, and no invisible force could steal your happiness or make you feel depressed. You would no longer have any fear. Similarly in the next steps your mind and will would be under control and you could choose not to think about things you don't want to. In the last step your old I-consciousness (i.e. your feeling of individualized self) would be dissolved into the great Divine Consciousness which makes you feel part of the universe, part of God, part of every living being. This would give you an inextinguishable feeling of joy and love for all of creation.

**The seven Horcruxes and liberation**

Here is a table of the Horcruxes and what they symbolise. It's important to understand what Voldemort symbolises before reading this. We all have a Voldemort living in us. He is the unholy force living in our microcosm and survives between our incarnations. He is often called "the higher self" and is, simply put, the accumulation of the results of all our past actions outside of the Divine Plan. The Horcruxes symbolise seven chains which the higher self uses to tie us to itself. Just like Harry we all have the job of killing the seven Horcruxes, after which we must face our Voldemort, now mortal, for the last duel.

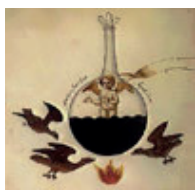
The diary of Tom Riddle	The subconscious mind
The ring of Peverell	The ring or wall of the microcosm with its 12 strong focal points
The locket of Slytherin	The emotional consciousness in the heart
The cup of Hufflepuff	'The Holy Grail', i.e. the chest and throat region
The tiara of Ravenclaw	The head
The snake: Nagini	The serpent-fire in the spine
The scar	The I-consciousness



It's important to realise that this is not as complicated and difficult as it looks. Our job as earthly human beings is to devote our lives to Lily and, as a hunted stag thirsts for fresh flowing streams, yearn for God to be born in us. Then Harry, son of the Potter of the Universe will be born in our heart, and we can leave the job of liberation to him. All we have to do then is follow Harry, like Ron, and just be loyal and supportive. In other words, we must make the New Soul our master, our guide, our closest friend. We must surrender our whole being to him. He will then grow in strength and grace, and liberate our whole being, step by step. He will have Sirius to guide him. Sirius symbolises the divine light of wisdom, the divine plan of liberation which has been in our microcosm since it was created by God. Our mortal personality will be like a blueprint for the heavenly, multidimensional man.

A warning is due here: we must not try to emulate Snape. He symbolises the person (also living in each of us) who wants to reach liberation by great mental power, by supreme effort of will, by dark magic. As you know, Harry can't do this. He can't learn Occlumency and Legilimens. Harry acts by intuition, meaning that he knows what to do when it needs to be done. If we allow the New Soul to be our leader, we will always know what to do under all circumstances, and the Room of Requirement will supply our every need.

*Harry Potter* contains further clues about how to go the Path of Liberation. For example the last three parts contain clear indications about the 3 steps every seeker needs to take.



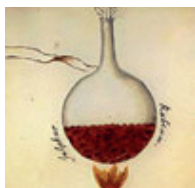
### The 3 Phases of Alchemy

To make the Philosopher's Stone, Alchemists distinguish 3 phases:



#### Nigredo - Albedo - Rubedo

The Nigredo phase is the Black stage – *Order of the Phoenix*. This is where the alchemist has to lose everything. He must give up all attachments and become like a child again. Remember how Harry loses everything in Part 5? His God-Father, his broom, the pedestal on which his father stood, Cho, and his esteem by the wizarding world.



The Albedo phase is the White stage – *The Half-Blood Prince*. Now the alchemist must purify himself totally. He must 'wash his robes

white’. There must be no earthly desires or selfish thoughts, feelings or actions. In Part 6 Harry’s motives intensify and purify. He really becomes determined to help Dumbledore in their quest to find the way to defeat Voldemort. Harry becomes *Dumbledore’s Man*.

The Rubedo phase is the Red phase – *Deathly Hallows*. The alchemist, now totally purified and without attachments to earthly life, is able to make the Philosopher’s Stone. In this phase he overcomes the chains tying him to the microcosmic self, and so totally purified and cleansed he has become the living Philosopher’s Stone. With this Stone he can make Gold and the Elixir of Life.

**The Titles**

An interesting clue to what Harry Potter is really about is the hidden symbolism in the title of each book.

A spiritual teacher called Hermes Trismegistus, living in ancient Egypt, said the universe is made up of 7 elements. He placed them in a certain order, and we have discovered that each element relates to the title of a part, in the same order. This is not surprising, because J.K. has told us the four houses of Hogwarts symbolise the first 4 elements! Here is a table showing the relationships.



Element No. / Part	Element	Title
1	Earth	STONE
2	Air	CHAMBER
3	Water	AZKABAN (island)
4	Fire	FIRE
5	Quintessence	PHOENIX
6	Soul	BLOOD
7	Spirit	HALLOW (Holy)

**A short explanation of the table:**

1. *earth* is made of stone.
2. A chamber is a container of *air*
3. Azkaban is on an island, remember? An island is in the *water*.
4. Is identical - *fire*
5. The *quintessence* is the element that contains the previous 4 elements and unites them. The phoenix is a traditional symbol for this element. Note the previous element is fire!
6. Rosicrucian Alchemists describe blood as an aspect of the soul.

7. The word *Hallow* in the title of Part 7 is a less common word for *Holy*. By putting this word in the title the Septology is telling us that Part 7 deals with something holy. What is more holy than the Divine Spirit? Absolutely nothing!

### Starting the journey of liberation

What's to stop you doing the journey of liberation that Harry and Christian Rosycross go? Read *Harry Potter* again from beginning to end with the above key to the symbols in mind. Read *The Chymical Wedding* and *The Alchemical Wedding* to help you understand. Then read the letter in your heart, and it will tell you what to do. See you there!



## *Suggested further reading*

4	Voldemort	The Coming New Man Part 1 Chapter 17
6	Harry (2)	The Alchemical Wedding of Christian Rosycross Vol. 1 Chapter 1
9	Harry (5)	The Nuctemeron of Apollonius of Thyana Ch. 3
14	Harry (10)	Gnosis in Present-Day Manifestation Pt 5 Chapter 2-3
17	Harry (13)	The Alchemical Wedding of Christian Rosycross Vol. 1 Chapter 25
19	Parts 5-7 of HP	The Alchemical Wedding of Christian Rosycross Vol. 2 Chapter 21
23	Sirius (1)	The Coming New Man Part 1 Chapters 3-4
24	Peter Pettigrew	The Coming New Man Part 1 Chapter 4
25	Sirius (2)	The Coming New Man Part 1 Chapter 4
26	Sirius (3)	The Coming New Man Part 1 Chapter 8
30	Ron	The Alchemical Wedding of Christian Rosycross Vol. 2 Chapter 12
32	Snape	The Alchemical Wedding of Christian Rosycross Vol. 2 Chapter 12
33	Remus John Lupin	The Alchemical Wedding of Christian Rosycross Vol. 2 Chapter 12
34	Dumbledore	The Alchemical Wedding of Christian Rosycross Vol. 2 Chapters 3 & 5
39	Crabbe & Goyle	The Coming New Man Part 2 Chapters 5-6
41	The Phoenix	The Alchemical Wedding of Christian Rosycross Vol. 1 Chapter 24
42	Neville Longbottom	The New Sign Chapter 7 (Not available in English)
44	Weasleys	Egyptian Arch-Gnosis Vol. IV Chapter 8
47	Fred & George Weasley	Universal Gnosis Chapter 14
48	Percy Weasley	Egyptian Arch-Gnosis Vol. IV Chapter 12 Universal Gnosis Chapters 12-14
49	Charlie Weasley	Egyptian Arch-Gnosis Vol. IV Chapters 11-16
50	Arthur & Molly Weasley	Gnosis in Present-Day Manifestation Pt 4 Chapter 7 Egyptian Arch-Gnosis Vol. IV Chapter 16

54	The Golden Statues	The Alchemical Wedding of Christian Rosycross Vol. 2 Chapter 11
56	Gilderoy Lockhart	The Alchemical Wedding of Christian Rosycross Vol. 1 Chapter 11
60	The Son of the Widow	The Alchemical Wedding of Christian Rosycross Vol. 1 Chapter 5
67	Regulus Arcturus Black	Pistis Sophia Chapters 23 & 25
72	Hagrid and the Spiders	Universal Gnosis Chapter 8 Unmasking Part 1 Chapters 3-4
75	The Room of Love	The Alchemical Wedding of Christian Rosycross Vol. 2 Chapters 14-15

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Rozekruis Pers

**Books by Jan van Rijckenborgh and Catharose de Petri**

*The New Sign*

Haarlem 1986, ISBN 97890 70053062

*The Universal Gnosis*

Haarlem 1986, SBN 97890 70196578

**Books by Jan van Rijckenborgh**

*The Alchemical Wedding of Christian Rosycross*

Esoteric Analysis of the *Chymische Hochzeit Christiani Rosencreutz*  
Anno 1459 (Strasbourg 1616)

- part 1, Haarlem 1991, ISBN 9789067320580
- part 2, Haarlem 1992, ISBN 9789067320788

*The Coming New Man*

Haarlem 1954, ed. 2006, ISBN 9789067321860

*The Gnosis in Present-day Manifestation*

Haarlem 1980, ISBN 9789070196561

*The Egyptian Arch-Gnosis and its call in the Eternal Present*

- part 4, Haarlem 1994, ISBN 9789067321396

*Unmasking*

Haarlem 1958, ISBN 9789067321167

*The Nuctemeron of Apollonius of Thyana*

Haarlem 1987, ISBN 9789067321877

*The Gnostic Mysteries of Pistis Sophia*

Haarlem 2006, ISBN 9789067323314



## the alchemy of J.K. Rowling

Is there a secret message hidden in the text of the most popular children's story ever written? Let the author take you on a journey through the alchemical symbolism in *Harry Potter*, where you will be shown an amazing discovery he has made. What does the author claim to have discovered? That under all the magic and excitement there is a message that is at once modern and very ancient: alchemy is the awakening of the Inner God, asleep in the heart of every seeker.

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