

the alchemy of J.K. Rowling

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the alchemy OF J.K. ROWLING

IN THE LIGHT OF THE ALCHEMICAL
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

Table of contents

Foreword	8
Introduction	9
1 The Spiritual Power Hidden in Harry Potter	11
2 Lily	14
3 James	17
4 Voldemort	21
5 Harry (1)	25
6 Harry (2)	26
7 Harry (3)	30
8 Harry (4)	32
9 Harry (5) The Seven Trials (1)	34
10 Harry (6) The Seven Trials (2)	36
11 Harry (7) The Seven Trials (3)	38
12 Harry (8) The Seven Trials (4)	39
13 Harry (9) The Chamber of Secrets (1)	41
14 Harry (10) The Chamber of Secrets (2)	43
15 Harry (11) The Prisoner of Azkaban (1)	46
16 Harry (12) The Prisoner of Azkaban (2)	48
17 Harry (13) The Prisoner of Azkaban (3)	55
18 Harry (14) The Goblet of Fire	59
19 Parts 5, 6 and 7 – Introduction	62
20 Harry (15) The Order of the Phoenix	65
21 Harry (16) The Half-Blood Prince	67
22 Harry (17) The Deathly Hallows	68
23 Sirius (1)	70
24 Peter Pettigrew	74
25 Sirius (2)	79
26 Sirius (3)	82
27 Harry and Sirius	86
28 Hedwig	87
29 Hagrid	88
30 Ron	92
31 Hermione	95
32 Snape	97
33 Remus John Lupin	102
34 Dumbledore	105

35	Dobby	107
36	Narcissa Malfoy	109
37	Lucius Malfoy	111
38	Draco Malfoy	113
39	Crabbe & Goyle	115
40	Minerva McGonagall	117
41	The Phoenix	118
42	Neville Longbottom (1) The Three Births	120
43	Neville Longbottom (2) The Three Magical Spheres	123
44	The Weasleys	126
45	Ginny Weasley	128
46	Ronald Bilius Weasley	130
47	Fred and George Weasley	132
48	Percy Weasley	134
49	Charlie Weasley	136
50	Arthur and Molly Weasley	138
51	Bill Weasley	140
52	Dolores Umbridge	141
53	The Golden Statues (1)	143
54	The Golden Statues (2)	146
55	Hagrid and the Giants	148
56	Gilderoy Lockhart	151
57	The Four House Ghosts	153
58	12 Grimmauld Place	154
59	Kreacher	156
60	The Son of the Widow	157
61	The Golden Snitch	158
62	Harry Potter can cure Depression	159
63	Inferi	161
64	Prayer: Felix Felicis	163
65	The Number 12	164
66	The Seven Horcruxes	166
67	Regulus Arcturus Black	171
68	The 12 Death Eaters	175
69	The Orphanage	180
70	Merope Gaunt	182
71	Lycanthropy	184
72	Hagrid and the Spiders	187
73	Dementors	193

74	Invisibility	196
75	The Room of Love	198
	Epilogue	201
	Glossary	203
	Alchemy	212
	Suggested Further Reading	226
	Bibliography	228

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.



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?

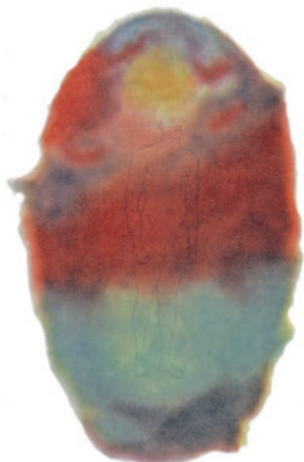
Please go to my website harrypotterforseekers.com and write your answer on the feedback form. I look forward to hearing from you!

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

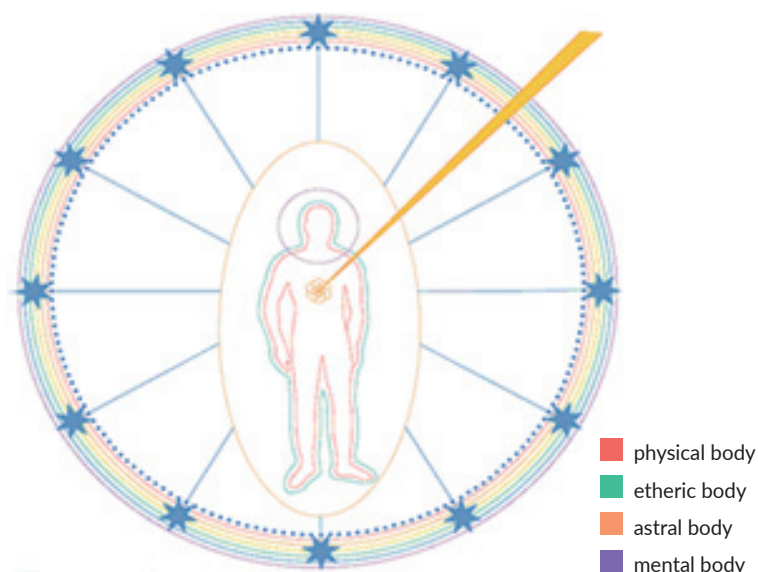
M e du ll a *oblong* ata

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.

Physical plane	Philosopher's Stone	Harry gets the stone because he doesn't want to use it: detachment from physical wealth & life
Etheric plane	Chamber of Secrets	Harry frees Dobby, symbolizing the etheric body
Astral plane	Prisoner of Azkaban	Harry learns the Patronus, which enables him to drive off Dementors - astral creatures
Mental Plane	Goblet of Fire	Harry's wand, symbolizing his will power, overcomes Voldemort's wand
Mental I (or ego)	Order of the Phoenix	Harry's love for Sirius liberates Harry's mind from possession by Voldemort
Emotional I (or ego)	Half-blood Prince	The locket, symbol of the emotional I, is missing from the cave, symbol of the heart.
Consciousness-I (or I-consciousness)	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

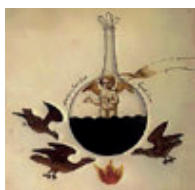
Here is a table of the Horcruxes and what they symbolise. It's important to understand what Voldemort symbolises before reading this. We all have a Voldemort living in us. He is the unholy force living in our microcosm and survives between our incarnations. He is often called “the higher self” and is, 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.



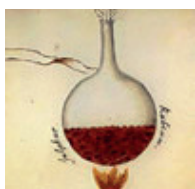
The 3 Phases of Alchemy

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

Bibliography

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