

Jacob Moth

The Magic Garden & the Adventure of Self-Discovery



Foreword by Rick Doblin

The Magic Garden & the Adventure of Self-Discovery



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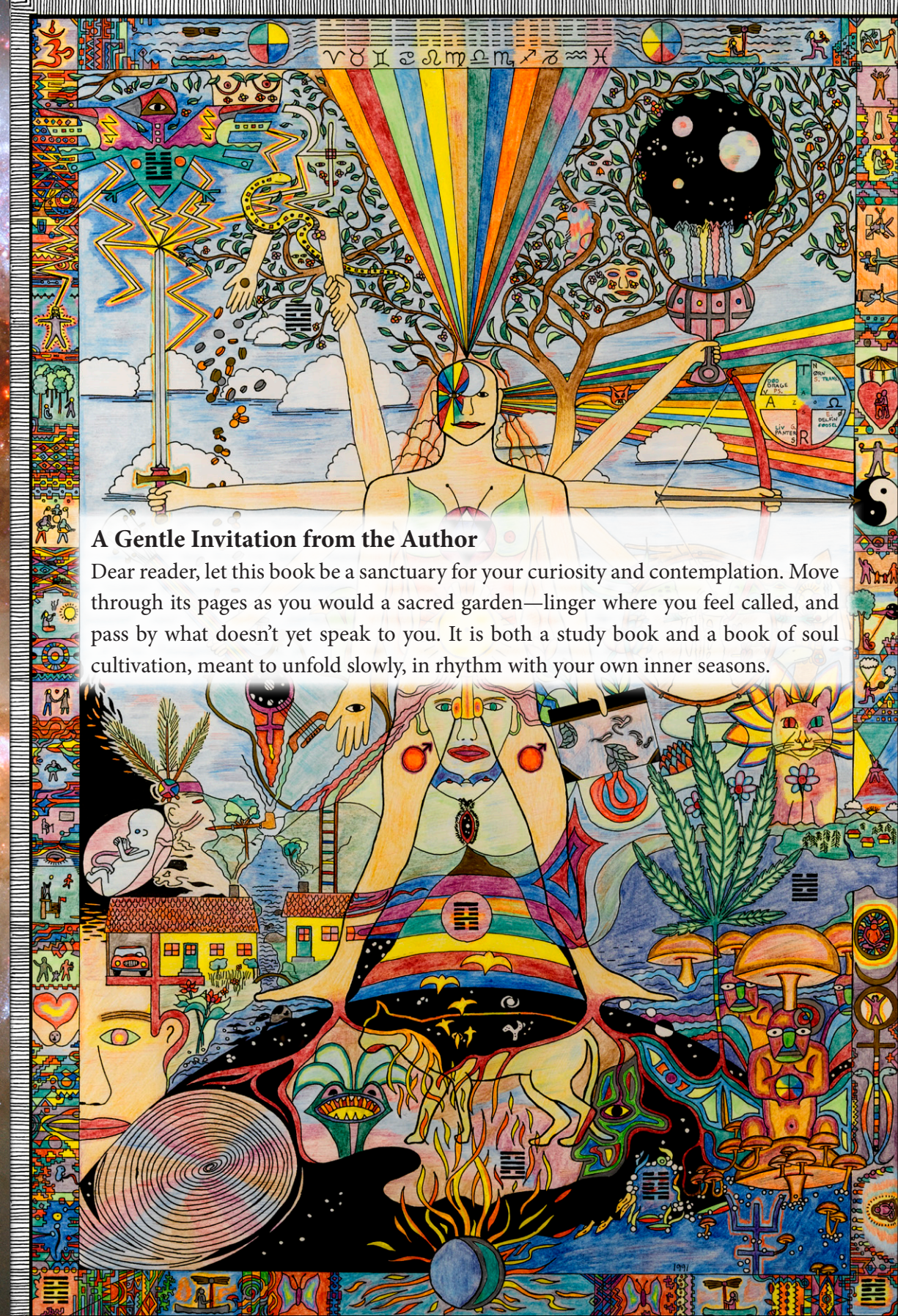
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A Gentle Invitation from the Author

Dear reader, let this book be a sanctuary for your curiosity and contemplation. Move through its pages as you would a sacred garden—linger where you feel called, and pass by what doesn't yet speak to you. It is both a study book and a book of soul cultivation, meant to unfold slowly, in rhythm with your own inner seasons.



The Magic Garden, is a living, breathing modern Eleusis that supports seekers on their heroic journeys of self-discovery. Rooted in transpersonal psychology and guided by Stanislov Grof's protocols, it weaves together a rich tapestry of disciplines – including depth psychology, experiential psychotherapy, mythology, archetypal astrology, shamanism, depth ecology, Tarot, spirituality, mysticism, and more – into its services. Jacob Moth's book is the culmination of his 40-year journey of exploration of consciousness, dedication, and vision – a lifelong journey inspired by Albert Hofmann's dream of creating and sustaining a modern Eleusis. Reading this book will not only provide joy and inspiration; it is also a true treasure trove of knowledge and information, invaluable not only for aspiring psychonauts but also for professional psychotherapists and dedicated inner travelers.

RICK DOBLIN

Founder and president of the Multidisciplinary Association of Psychedelic Studies (MAPS).

This book is rooted in transpersonal psychology, inspired by Stanislov Grof's work, and affirms, in full alignment with the participatory turn in transpersonal and religious studies, that spiritual insight is not a static truth to be received, but a co-created revelation. Jacob offers a concise survey of the transpersonal field—depth psychology, mythology, and archetypal astrology—but he moves beyond a mere survey. His proposal powerfully embodies this still relatively novel approach: participating in the dance of the Universe with body, mind, heart, and spirit. In doing so, the book exemplifies the participatory turn: spiritual insights and ultimate realities coemerge among persons, imagination, embodiment, and the creative Mystery itself.

JORGE N. FERRER

Author of *Revisioning Transpersonal Theory: A Participatory Vision of Human Spirituality, Participation and the Mystery: Transpersonal Essays in Psychology, Education, and Religion*, and *Love and Freedom: Transcending Monogamy and Polyamory*.



*Dedicated to the dauntless psychonauts of mankind, who dared
and dare to go beyond their own fear and explore the awe-inspiring
inner space of the psyche.*



The real revolution is the inner revolution.

JACOB MOTH



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The Book's 11 Parallel Trajectories and Background Colors

1). <i>The Death and Rebirth of Mystery Schools</i> (also the default body-text background)	White
2). <i>The Story of The Magic Garden</i>	Yellow
3). <i>The Medicine Wheel and The Circle</i>	Green
4). <i>Concrete Techniques and Methods for the Aspiring Psychonaut and Spiritual Seeker</i>	Orange
5). Joseph Campbell's <i>The Hero's Journey</i>	Silver
6). <i>The 22 Tarot Cards of the Major Arcana</i>	Blue
7). <i>Archetypal Astrology</i>	Starry sky
8). Stanislav Grof's <i>Cartography of the Psyche</i>	Matte Gold
9). Wolfram von Eschenbach's Version of <i>The Grail Myth</i>	Red
10). <i>The Physical Design of The Magic Garden</i>	Purple
11). <i>Case Histories from Sessions, Dreams, Interviews, and Letters</i> (in Courier font)	White

The number 11 is, in mysterious ways, deeply woven into *The Magic Garden*—forming its sacred rhythm in harmony with *The Universe*. The 11 parallel trajectories, each with their associated background color, guide you throughout the book, even as the palettes sometimes flow into more fluid, artistic spreads of images and forms.



Our band Lilā—Wenzel Top, Ecaterina & Jacob. Photo 2006.

FOREWORD

BY RICK DOBLIN, PH.D.

We live in an era of profound ecological, psychological, and spiritual crisis. Our planet is burdened by overpopulation, pollution, mass extinction of species, and rampant exploitation of nature. Yet, this is also an exciting time—one filled with potential to elevate humanity toward a new, united future.

In these pivotal decades, urgent insight, action and transformation are necessary to heal the collective wounds and traumas inflicted by warfare, greed, ignorance, and the deep-seated sense of isolation.

A gateway to reconnecting with Mother Gaia and nature—and to exploring the psyche to uncover the roots of violence, greed and ignorance—opened in 1943 when Albert Hofmann discovered LSD. However, discovering a powerful tool to unlock the potential of the psyche is one thing; harnessing that tool effectively is quite another.

In his autobiography, Hofmann remarks, “If I am the father of LSD, Stanislav Grof is the godfather. Nobody has contributed as much as Stanislav Grof to the development of my problem child.” It was Hofmann’s vision that this potent tool—and similar medicines—be used in safe, sacred, and secure settings. As he further writes, “It is my wish that a modern Eleusis will emerge, where individuals seeking transcendence can safely experience the sacred dimensions of these substances. I am convinced that these soul-opening, mind-revealing substances will ultimately secure their rightful place in our society and culture.”

Stanislav Grof discovered the remarkable healing potential of psychedelic substances and plant medicine, developing an expanded cartography of the psyche along with detailed protocols for using these “technologies of the sacred”. Over decades of working with thousands of clients, he identified what he calls “the inner healer” and recognized the critical importance of “set” and “setting” to ensure that journeys into inner space are both safe and rewarding.

Hofmann’s vision—of granting people access to the “food of the gods”, sacred psychedelic substances, and using them as tools for transformation within appropriate settings—has been a guiding light for generations. This immense undertaking, to free the keys that unlock the vast potential of human consciousness, has been a shared mission for many of us.

The author of this book, Jacob Moth, was born in May 1967—coinciding with the peak of the hippie movement in San Francisco during the “Summer of Love”, when thousands of young people gathered to embrace new lifestyles, music, and ideals of peace and love.

Growing up in Western society—within what Stanislav Grof refers to as the Newtonian-Cartesian paradigm—Jacob Moth’s “hippie soul” longed for something more than the atheistic, mechanistic worldview could offer. As a teenager, a high school friend handed him Stanislav Grof’s *Realms of the Unconscious*, and Jacob was instantly captivated.

At the age of 17 in 1984, experiences with the technologies of the sacred triggered a profound shamanic initiatory crisis in Jacob, propelling him into an intense, systematic journey of self-discovery using the methods and protocols developed by Stanislav Grof.

Jacob’s life path soon mirrored the archetypal journey described in shamanic literature and Joseph Campbell’s monomyth. After answering the Call to Adventure, he descended into the Underworld—traversing a purgatorial phase during which he experienced a deep spiritual death and subsequent rebirth through rigorous training and self-exploration.

Studying under Denmark’s leading psychotherapists in transpersonal psychology, Jørgen Lumbye and Klaus Gormsen (both Masters of Psychology), and practicing experiential psychotherapy both with and without substances—alongside yoga, meditation, and shamanic practices—he acquired the skills to become an accomplished psychonaut and psychotherapist—a modern shaman to be.

After an 11-year quest, his journey culminated in 1995 with a powerful, multidimensional vision—to manifest a modern Eleusis in the spirit of Albert Hofmann’s wish. The vision was clear: to create a sanctuary where seekers and psychonauts could embark on deep, transformative journeys in safe, sacred, and creative environments. This realization became his life’s dharma.

He immediately planted the seeds of that vision. Over the next 22 years, he and his life companion, Ecaterina, worked tirelessly to bring it to life. Guided by spirit guides, synchronicities, and The Universe itself—and often overcoming overwhelming odds—they succeeded in turning this dream into reality.

Their sanctuary, The Magic Garden, is a living, breathing modern Eleusis that supports seekers on their heroic journeys of self-discovery. Rooted in transpersonal psychology and guided by Stanislav Grof’s protocols, it weaves together a rich tapestry of disciplines—including depth psychology, experiential psychotherapy, mythology,

archetypal astrology, shamanism, depth ecology, Tarot, spirituality, mysticism, and more—into its services.

Recognizing the power and importance of music and shamanic sound technology to support and guide travelers through non-ordinary states of consciousness, Jacob and Ecaterina—both professional musicians, singers, and composers—have specialized in creating what they call “shamanic psychedelic healing music,” which they perform live for six hours straight during their ceremonies. With a dedication to crafting transformative soundscapes that break conventional boundaries, they invite you to experience truly unique and profoundly powerful music that redefines the tone for deep self-exploration.

Through innovative architectural designs and nature-infused surroundings filled with art, sculptures, symbols, and spiritual imagery—and with the assistance of a dedicated team of skilled and compassionate guides—Jacob and Ecaterina have crafted a safe and beautiful environment, a setting designed to fulfill Hofmann’s visionary wish. These guides, personally trained by Jacob and Ecaterina through a systematic and profound four-year education program, are certified as Integral Transpersonal Therapists.

The book comprises 11 interconnected trajectories, including the aforementioned disciplines: a systematic review of the finest consciousness research of our time; an exploration of The Hero’s Journey alongside the 22 Major Arcana Tarot cards; the captivating and dramatic account of the creation of The Magic Garden in interplay with nature and the movements of the planets; the Parzival myth, serving as a powerful underlying current throughout the narrative; and 20 personal, open-hearted travelogues of inner journeys from 20 different individuals. Together, these intertwined narratives illuminate the multidimensional process of self-discovery and reveal the healing potential of plant medicine, the technologies of the sacred, psychedelic substances and holotropic states of consciousness.

The stories offer insight into the remarkable power of the human inner healer when given the opportunity to unfold in safe environments with appropriate support. The author emphasizes the importance of integrating these inner journeys and shares fascinating examples of integration work, dreamwork, and the practical application of archetypal astrology and mythology.

One of the book’s main themes is that we live in an ensouled universe—permeated by consciousness and imbued with purpose and meaning. Through its various trajectories, the book illustrates our dynamic interplay with the cosmos and how it communicates with us through synchronicity. It supports the idea that we,

as souls incarnate, are here to fulfill and learn specific tasks and lessons, and that when we discover our dharma, trust our hearts completely, and follow our bliss and inner calling, our lives can transform into an exhilarating adventure during which miraculous healing and extraordinary events unfold.

Throughout all the travelogues, we witness the power of sacred plant medicine and the inner healer—and how these profound inner journeys affect not only the traveler but also their family, friends, and surroundings. Jacob Moth and his wife demonstrate that miracles do happen when we believe in them and act upon them—and truly, we need miracles in these crucial times. He inspires us with a grand vision and encourages us to move forward with joy, love, compassion, forgiveness, and trust.

The book is also an art book. Readers will delight in the gorgeous images and the overall creative design and layout—a journey in itself. The 11 parallel trajectories intertwine in a dynamic, multidimensional dance—illuminating one another as a musical, organic whole—to weave text together with a vibrant collection of photos, paintings, and other artworks, creating a multisensory experience that opens portals into dimensions beyond what words can express.

Jacob Moth’s book is the culmination of his 40-year journey of exploration of consciousness, dedication, and vision—a lifelong journey inspired by Albert Hofmann’s dream of creating and sustaining a modern Eleusis. Reading this book will not only provide joy and inspiration; it is also a true treasure trove of knowledge and information, invaluable not only for aspiring psychonauts but also for professional psychotherapists and dedicated inner travelers.

Rick Doblin, Ph.D.

Founder and president of the Multidisciplinary Association of Psychedelic Studies (MAPS)

March 2025

INTRODUCTION

BY JORGE N. FERRER, PH.D.

Since the dawn of time, human beings have sought their place in the Universe and answers to Life's ultimate questions: Where do we come from? What is the meaning of Life? Where do we go when we die? What is the source of consciousness? While a predominantly materialist approach has searched for answers "out there"—including for a purely neural origin of consciousness—the world's spiritual and mystical traditions have turned inward, emphasizing that the deepest answers arise through direct, embodied, and participatory experience, often catalyzed by sacred technologies of consciousness. What our critical moment asks for is a rare blend of epistemic humility and methodological boldness: to honor first-person, intersubjective, and transpersonal ways of knowing and complement third-person inquiry.

The Magic Garden & the Adventure of Self-Discovery opens by tracing the lineage of the ancient Mystery Schools—most notably Eleusis—that stewarded these sacred technologies, and notes their suppression in late antiquity. It then follows their re-emergence in the modern West through Albert Hofmann's discovery of LSD, Stanislav Grof's pioneering research, and today's Psychedelic Renaissance. Amid this renewed renaissance, the need for contemporary mystery schools providing rites of passage and access to the numinous is more urgent than ever. Yet pressing questions remain for a Western worldview taught to see the cosmos as a purposeless super-machine: How should we engage these medicines? In what settings and under which cultural containers? With whom, and to what end?

This book is rooted in transpersonal psychology, inspired by Stanislav Grof's work, and affirms, in full alignment with the participatory turn in transpersonal and religious studies, that spiritual insight is not a static truth to be received, but a co-created revelation. Jacob offers a concise survey of the transpersonal field—depth psychology, mythology, and archetypal astrology—but he moves beyond a mere survey. His proposal powerfully embodies this still relatively novel approach: participating in the dance of the Universe with body, mind, heart, and spirit. In doing so, the book exemplifies the participatory turn: spiritual insights and ultimate realities coemerge among persons, imagination, embodiment, and the creative Mystery itself.

With an ongoing monthly cycle of ceremonies, integration evenings, and Full Moon concerts, Jacob and his life companion, Ecaterina, invite seekers, psychonauts, and their community to participate in such a living Mystery. This approach represents an Ensouled Architecture and a Living Community where transformation is not private escapism, but a relational event among persons, archetypes, and the more-than-human world. Their work is an act of mythopoesis in service of care: offering a time-relevant mythical container that orients practice, renders symbolic life actionable, and provides a spiritually grounded framework for self-discovery in a time of mounting global emergencies. This is the invitation: to step out of the metaphor of the machine and enter the living ecology of the sacred.

Jorge N. Ferrer, PhD., is Research Faculty at California Institute for Human Science and was a Professor of psychology for more than 20 years at California Institute of Integral Studies, San Francisco. He is the author of several books including *Revisioning Transpersonal Theory: A Participatory Vision of Human Spirituality* (SUNY Press, 2002), *Participation and the Mystery: Transpersonal Essays in Psychology, Education, and Religion* (SUNY Press, 2017), and *Love and Freedom: Transcending Monogamy and Polyamory* (Rowman & Littlefield, 2021). Learn more at www.jorgenferrer.com.



Axis Mundi Studio in The Magic Garden. Photo 2009.

INTRODUCTION

THE MYSTERY SCHOOL

The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom the emotion is a stranger, who can no longer pause to wonder and stand wrapped in awe, is as good as dead—his eyes are closed.

ALBERT EINSTEIN

The Death and Rebirth of the Mystery Schools

In this book, we follow 11 parallel trajectories that intertwine in a dynamic, multidimensional dance, illuminating each other in a musical, organic whole. *The first trajectory deals with the death and rebirth of the mystery schools.*

In the mystery religions, cults, and initiation sites of Late Antiquity, such as the Eleusinian Mysteries of Greece, the Samothracian Mysteries and the Mithraic Mysteries, people from around 1500 BCE to 392 CE had the opportunity to experience the divine directly. However, these mystery religions were persecuted and destroyed by the Christian Roman Empire at the end of the 4th century. The Church then monopolized the truth, and the mystery religions were driven underground. The Papal Court of the Inquisition was established in 1231 to combat heresy. It was introduced throughout most of Catholic Europe, persecuting heretical sects such as the Cathars, Albigenses, and Hussites. Women were burned at the stake, accused of being witches and devil worshipers, and scientists were accused of heresy. The scientist Galileo was sentenced to life imprisonment for heresy for asserting that the Earth orbits the Sun.

The mystery schools were then forced underground, where they secretly flourished as alchemists, Rosicrucians, and Freemasons. Some well-known Freemasons include William Shakespeare and Mozart, who described the initiation mysteries in “The Magic Flute”. The Rosicrucians claim to possess the philosopher’s stone, an alchemical material that can transform the ignoble into the noble. The Rosicrucians practice Kabbalah, magic, and spiritual alchemy.

At the beginning of the twentieth century, Freud and Jung found Depth Psychology. Jung discovers the collective unconscious and, along with William

James, is identified as the father of transpersonal psychology. According to Jung, alchemy draws on a broad range of symbols, images, and patterns from the collective unconscious and is a symbolic representation of the individuation process. In 1943, the Swiss chemist Albert Hofmann discovered LSD, which he considered “medicine for the soul”. This discovery ushered in a new era in the exploration of brain chemistry and the deeper nature of consciousness. The Czech-American psychiatrist Stanislav Grof wrote that “LSD is a catalyst or amplifier of mental processes. If used correctly, it can become something like psychiatry’s microscope or telescope”.

In 1969, Stanislav Grof, together with Abraham Maslow and Jim Fadiman, founded transpersonal psychology. Their goal was “to create a new branch of psychology that honors the entire spectrum of human experience, including the study of non-ordinary states of consciousness and the spiritual practices of many cultures throughout history that connect humans with the divine”. Grof called the various spiritual practices “technologies of the sacred”. They include a wide range of techniques and methods such as yoga, meditation, shamanic practices, breathing techniques, sound technology, tantra, Sufi dancing, and the use of psychedelic substances, to name just a few.

Since the 1960s, and especially throughout the 1980s and 1990s, many of these technologies of the sacred have found their way into the West. For example, yoga, meditation, mindfulness, and various forms of psychotherapy are now commonly practiced by many people. In recognition of the established healthcare system’s inefficiency and in search of healing and deep inner transformation, more and more seekers are traveling to South America to participate in sacred ceremonies led by indigenous peoples. Some talk about the spread, particularly of ayahuasca ceremonies, that is proliferating across much of the planet, as being Mother Gaia calling her children to her. Thus with these technologies of the sacred we can again find harmony, balance, and unity with Mother Gaia and with each other, thereby putting an end to the exploitation, plundering, and abuse of her precious resources that began with the Industrial Revolution in the 18th century. Combined with the psychedelic renaissance we are experiencing these years, there are indications that the mystery schools, which went underground around 400 CE, are now beginning to come to light. In June 2023, MAPS (Multidisciplinary Association for Psychedelic Studies) held the largest conference centered around psychedelic research, titled *Psychedelic Science*. An example of the emergence of new temples, incorporating transpersonal psychology and the various spiritual traditions of the world, is Alex and Allyson Grey’s impressive *Entheon*, which also opened in June 2023. The artist

couple, deeply inspired by their psychedelic psychonautical journeys, call *Entheon* a “Sanctuary of Visionary Art”.

It was Albert Hofmann’s vision that his wonder substance, which opens the doors of perception to direct experiences of one’s inner divine nature, should be used in modern mystery initiation sites inspired by Late Antiquity’s Eleusis. According to the philosopher Alan Watts, the taboo against knowing who we really are is the greatest taboo that has influenced and continues to influence the modern Western mind. Humanity has been, and is, on a long journey to rediscover its innermost nature and find harmony and resonance with the ensouled Universe. The development of humanity can be seen as a long evolutionary organism, what Christopher Bache calls the species mind.

What you will read in the following are true stories about life paths intertwined with the creation of a new, living, and genuine modern Eleusis, as well as Tarot cards, myths, and the movements of the planets. One of my goals with this book is, through a long-lived life, to demonstrate in practice how the ensouled Universe works when we allow ourselves to be guided by myths and higher forces. Through the 11 parallel trajectories we follow in the book, you will see how the ensouled Universe, through synchronicities, events, journeys in consciousness, and long-term processes, ingeniously and humorously orchestrated through lived lives, includes a 40-year systematic “quest”, interaction with humans, extraterrestrials, spirit guides, spiritual beings, and psychonauts, in deep interplay with Anima Mundi—the World Soul—and Nature, speaking its clear language: That the Cosmos is permeated with intelligence, that it is a meaningful and supportive Universe we live in, that we are part of a long evolutionary coherent process, governed and guided by archetypes and higher unfathomable forces, and that miracles are an integral part of the “play” when we dare to open up to the full potentials of the psyche and Cosmos.

My contribution to the transpersonal movement and that of my life partner, wife, and fellow traveler in inner and outer space, Ecaterina, is to create and maintain a living and fully functional Eleusis—a modern mystery school. The Magic Garden is thus an endeavor to fulfill Albert Hofmann’s vision and create a contemporary Eleusis that includes the collective pool of experience humanity has acquired over the last few thousand years, crystallized in transpersonal psychology.

The Germ of This Book

The second trajectory in this book is *the history of The Magic Garden*. At the beginning of 2020, I took a walk with my former bank director, Per Damm. Per is my dear friend who has been, and still is, absolutely essential in helping me manifest my life's dream and fulfill my life's dharma. He encouraged me to write a short, easily understandable, and generally accessible book about spiritual development and the inner journey—a book about what has been and continues to be the main theme throughout my life, namely

The Adventure of Self-Discovery.

This “art book” serves as an introduction and a manual to the entire concept of The Magic Garden and The Adventure of Self-Discovery. The Magic Garden is a multidimensional artistic concept aimed at supporting seeker souls on their Adventure of Self-Discovery. The purpose of this book is to provide you with a simple and condensed, yet nuanced, introduction to this journey and the multidimensional artistic concept that The Magic Garden embodies, as well as to transpersonal psychology and what Aldous Huxley called “The Perennial Philosophy”.

The Adventure of Self-Discovery unfolds in the inner arena, where many experiences are beyond words, in interaction with the ensouled Universe, and in the outer arena with the everyday magic of the cosmic NOW. To convey this as holistically as possible and cover the dimensions that cannot be described with words, the book is created as an artwork filled with images from The Magic Garden and its associated visual art of architecture, sculptures, pictures, and symbols. The book is also a practical handbook and a compendium for the education and training program we have here at The Magic Garden Academy for Integral Transpersonal Psychotherapy.

The topics introduced to you are extensive and far-reaching, and I hope to pique your curiosity to read and study further in the many exciting books available. If you are already familiar with transpersonal psychology, I hope this work can contribute to the collective pool of experience, providing inspiration, insight, new artistic syntheses, spreading joy, and conveying the humor of The Universe.

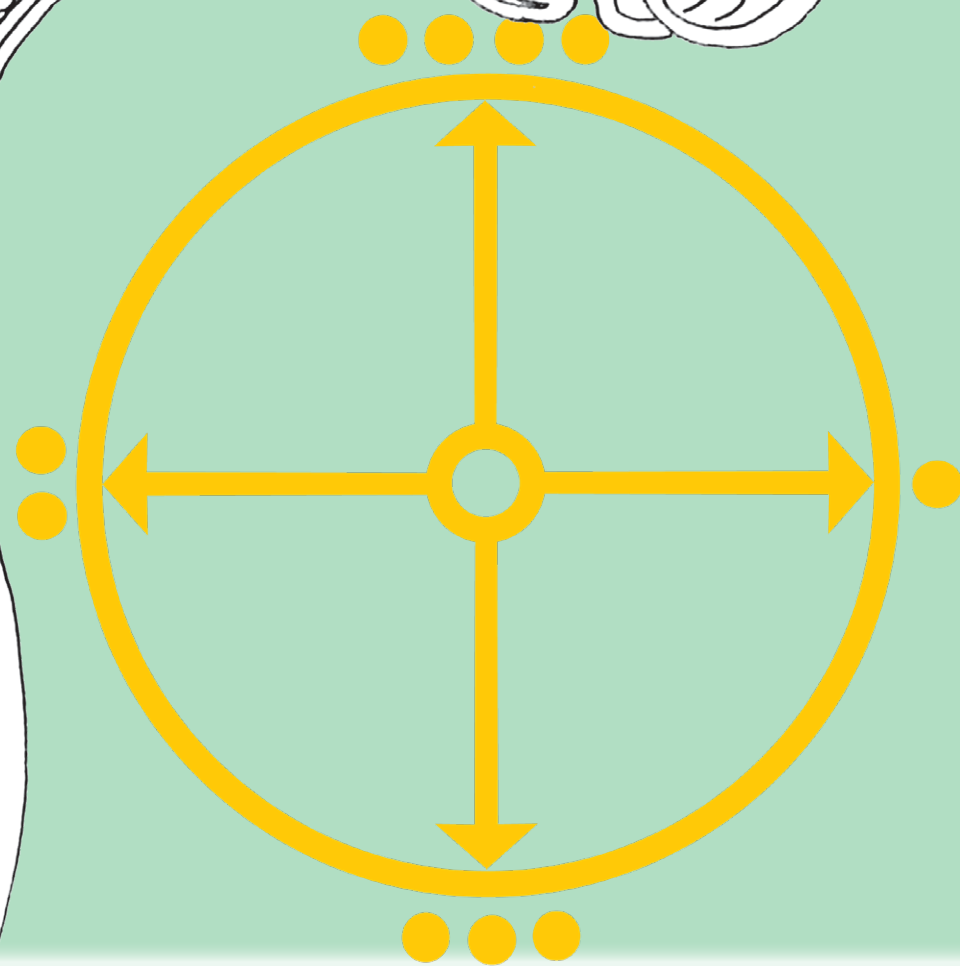
I wish that you, dear reader, and other users of The Magic Garden, through this book, will be better equipped and feel more comfortable embarking on your own Adventure of Self-Discovery. I also wish you will be able to understand and

utilize the facilities, music, offerings, services, and opportunities in The Magic Garden even better and gain insight into the language and power of dreams and myths, as well as the great healing and transformational potential in holotropic states of consciousness. My wish and intention are that this book will open you even more to the fascinating, awe-inspiring, beautiful, and unfathomable mystery that we are all a part of.

- Throughout the book, there are some questions for you to reflect on and meditate over.

Feel free to use our music from TheMagicGardenTribe.com and take your time to explore your inner space.





The Medicine Wheel, the Four Directions, and the Four Pillars

The third trajectory in the book deals with *the Medicine Wheel and The Circle*. Before we begin, let's look at the big picture, zooming out to a helicopter perspective, and sketch the structure of The Magic Garden's multidimensional artistic concept and the mythological foundation it rests upon:

The Medicine Wheel, or the Sun Wheel, as it is also named, consists of the Sacred Circle with the four cardinal directions, the four seasons, the four elements, and at the center, the center of The Universe. Within The Circle lies mythical, magical, sacred time and space; outside The Circle is profane (normal) time and space. The vertical line symbolizes the world axis, Axis Mundi, that extends from the Underworlds through the Middle Worlds to the Upper Worlds. The horizontal line symbolizes the timeline with past, present, and future.

The Circle with its fourfold division is universal and the most widespread symbol through the ages across the planet as a whole. The father of

transpersonal psychology, C.G. Jung, sees this symbol as a mandala and an image of how our psyche organizes itself on multiple levels. I like to call it *The Coordinate System of Consciousness*, as it has appeared in several of my inner journeys as a useful "tool" for navigating *The Ocean of Consciousness*.

The Adventure of Self-Discovery is largely a journey into inner space, a journey in consciousness. These experiences cannot be measured or weighed, and they can be interpreted in many different ways. For example, if one has an experience of The White Light, it can be pathologized by an uncomprehending psychiatrist, or it can be seen as a spiritual opening or breakthrough by a transpersonal psychologist or a Tibetan lama. The psychiatrist will prescribe pills, and the Tibetan lama will give you a mala (a prayer rosary) and some new mantras. The outcome of a deep inner experience is therefore often dependent on how the particular experience is interpreted and integrated into daily life. The Adventure of Self-Discovery is also a journey that unfolds in harmony with the ensouled Universe, which speaks and communicates to us through synchronicities, planets, stars, animals, plants, and symbols.

The division of The Circle into four corners, or pillars, repeats itself over and over. The four seasons, the four elements, the Sun's path across the sky (through sunrise, the Sun high in the sky, sunset, and the absence of the Sun at night), Stanislav Grof's four matrices (BPM I–IV), Ken Wilber's four quadrants (the individual interior and exterior, the collective interior and exterior), the four stages of human life (child, youth, adult, and elder), Joseph Campbell's four functions of myth (mystical, cosmological, social, and pedagogical), Jung's four personality types (feeling, sensing, intuition, and thinking), GEN's (Global Ecovillage Network) four focus areas (ecological, economic, social, and worldview), the four suits in Tarot cards (Cups for water, Pentacles for earth, Wands for fire, and Swords for air), and the four main aspects of Life (love and relationships, home and family, spirituality and inner life, work and outer life). The Medicine Wheel also describes the Zodiac (the Zodiac with its 12 signs), as well as The Hero's Journey with all 12 steps in The Circle, simplified into the four quadrants: 1). East—initiation and awakening. 2). South—training and discipline. 3). West—the completion of the Quest (search/journey). 4). North—return and contribution to society.

Based on the Medicine Wheel, with its archaic, omnipresent, symbolic depth and power, it is therefore quite natural that the vision for the multidimensional artistic concept that The Magic Garden embodies consists of four pillars. These four pillars can be interpreted and seen as the four elements of the Medicine Wheel.

East—Water

We start in the East, which in The Magic Garden's cosmology is associated with spring, sunrise, the beginning of everything, birth, and the water element. The East represents The Ocean of Consciousness, dreams, fantasies, and visions. Since archaic times, sound technology has been the most important and most used tool for shamans, medicine men, monks, priests, healers, and today for depth psychologists working with non-ordinary states of consciousness. Music has an extraordinary power to express and embody the multidimensional nature of The Universe.

Music is the lifeblood that flows like water in all the veins, energy channels, trees, plants, and wires in The Magic Garden. An intricate musical cosmology—*The LilāRose Odyssey*—connects all aspects in and of The Magic Garden through music with specific themes.

South—Earth

The South represents summer, the Sun high in the sky, where Life, projects, and our “dharma” unfold. It is the element of earth. The Magic Garden is centered on a physical place where the vision is manifested and anchored. This physical place is the foundation, essential for crystallizing the vision. It is our sanctuary, temple, base, “cosmic space station”, and modern Grail Castle, where creativity unfolds, the community gathers, transformation and healing take place, and all daily activities occur. In the South, building constructions, sculptures, visual arts, and symbolism are involved in an epic, continuous, dynamic, evolutionary interplay with plants, animals, and trees.

West—Fire

The West is associated with autumn, sunset, the transition from Life to the beyond, from the unfolded order to the enfolded order. It is the transforming and purifying fire. The core of The Magic Garden's vision is to convey direct access to The Source. In my autobiographical novel *Land of the Nocturnal Butterfly—An Inner Journey*, I describe my own systematic Adventure of Self-Discovery. The Magic Garden is based on this pilgrimage and my direct and powerful experiences in non-ordinary states of consciousness.

Like The Universe, The Magic Garden is in constant evolution, and so is the journey through and in the Land of the Nocturnal Butterfly, and thus also in your own life adventure. I wish to provide you with inspiration and support on your journey, but you must walk the path yourself.

North—Air

The North is associated with winter, night, the Moon high in the star-studded sky, and the “Bardo worlds”—the existence in the beyond. The main building in The Magic Garden is Axis Mundi Studio, whose central and sacred space is The Roundhall. This studio is The Magic Garden's “spaceship”—*Axis Mundi Spacecraft*—that lifts psychonauts, seeker souls, and travelers into the air, up through the many different spheres, and into all the galaxies of inner space.

The Blue Road and The Red Road

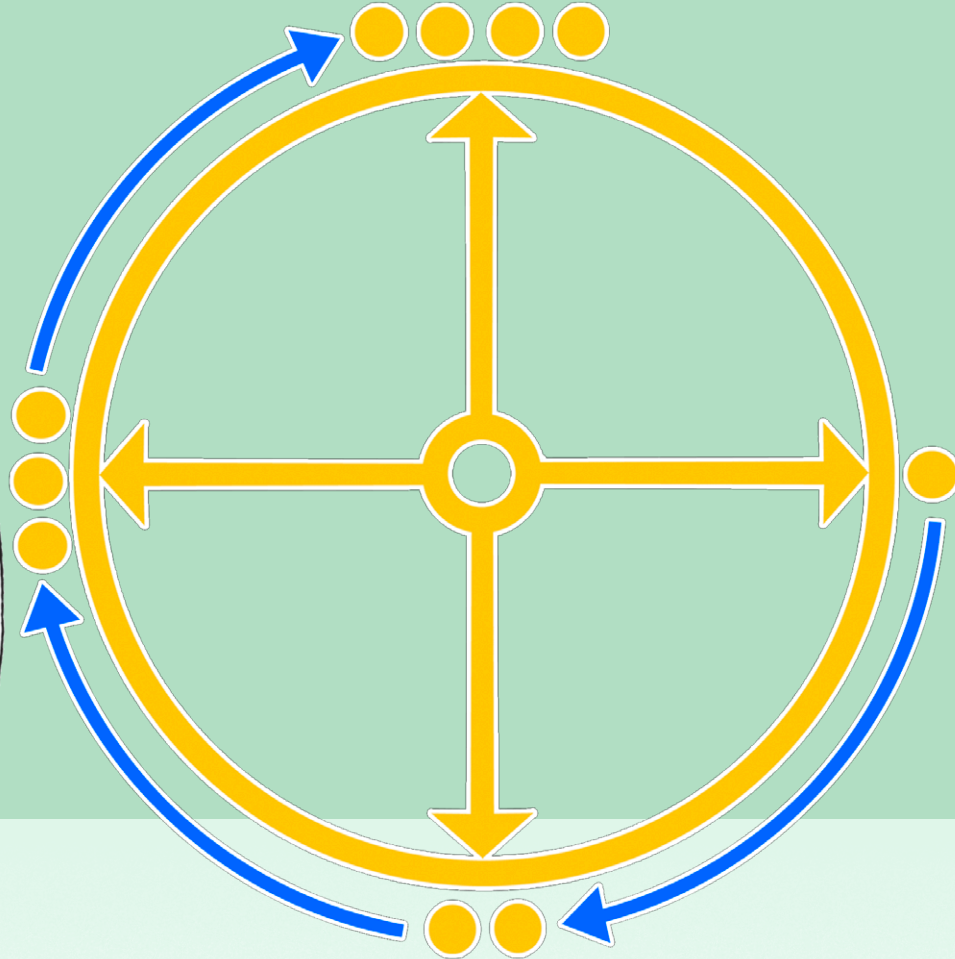
What I am about to explain using two different Medicine Wheel symbols, that are shown on the next two pages, is central to this book, as they reveal the essence of the mystery school's teachings. The Medicine Wheel illustrates the cycles of Nature and the Soul: spring and birth in the East, summer and Life in the South, autumn and Death in the West, and winter and the Bardo world (Life after Death) in the North. The Medicine Wheel with blue arrows symbolizes The Blue Road, while the Medicine Wheel with red arrows symbolizes The Red Road, which is The Magic Garden's Medicine Wheel. These two symbols depict two very different paths one can follow through one's life cycle.

Both Medicine Wheels begin in the East with a single dot. However, the dots in the South and West are switched. Thus, on The Blue Road, there are two dots in the South and three in the West, whereas on The Red Road, there are three dots in the South and two in the West. This difference carries deep and highly significant symbolism.

On *The Blue Road*, we see three curved arrows around The Circle, illustrating the chronological movement through the four seasons and the human journey through one's life cycle. The East, marked by one dot, represents birth. From here, a blue arrow leads to the South, representing Life, with two dots. The next arrow leads from the South to the West, representing Death, with three dots. The third and final arrow leads from Death in the West to the North, representing the Bardo world, with four dots. This chronological path through The Circle of the Medicine Wheel represents the journey most people undertake.

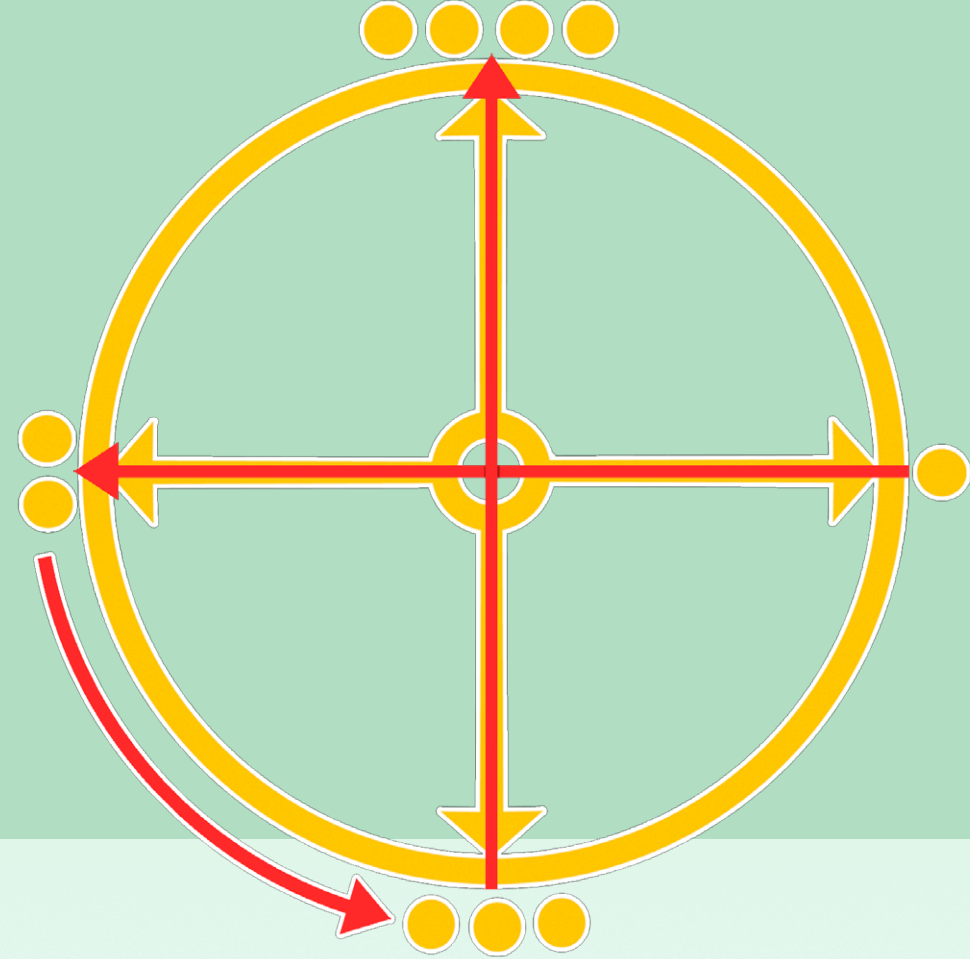
However, The Magic Garden's Medicine Wheel symbolizes *The Red Road*. Like The Blue Road, The Red Road starts with a single dot in the East. After that the first arrow shows a horizontal movement toward the West, representing Death, marked by two dots. The next arrow goes from the West along The Circle's arc down to the South, Life, with three dots. The final arrow goes from the South vertically

The Blue Road



to the North, the Bardo world, which, like The Blue Road, has four dots. This movement from East directly to West symbolizes the path taught by the mystery school, where, as a psychonaut, a seeker, and an “inner traveler”, you undergo a profound psycho-spiritual transformation. This inner psychic death-rebirth process leads to a spontaneous release from identification with the “skin-encapsulated ego” and a realization of the Nature of The Universe and yourself as an eternal Soul—a boundless field of consciousness. That you are a Soul experiencing life as a human. The core message is that: *he who dies before he dies does not die when he dies*, thereby awakening to and realizing his true nature. This results in the dissolution of the fear of Death and a significant increase in life quality through a healthier life strategy

The Red Road



and a deeper appreciation of Life’s mystery.

A powerful and deep metaphor for this awakening to The Universe and one’s true inner nature is seen in the film *The Matrix*, where the hero, Neo, must choose between the red and blue pills. The red pill will reveal how the world is truly constructed—a hollow construct created by machines that subjugate humanity and use them as slaves. The blue pill, on the other hand, allows him to remain in blissful ignorance, spared from facing the horrors. After Neo chooses “The Red Road” and takes the red pill, a death-rebirth scene follows, symbolically depicting Neo’s awakening to his true nature.

An artistic and more detailed version of The Medicine Wheel can be seen in Chapter 14, The Roundhall, on page 646.

The Four Main Aspects of Life

The fourth trajectory in the book deals with *concrete techniques and methods for the aspiring psychonaut and spiritual seeker*. In this trajectory, I provide concrete guidance on how to undertake The Adventure of Self-Discovery. The four areas in the Medicine Wheel correspond to the four main aspects of Life. East: Love, emotions, and relationships. South: Our home, physical body, and family. West: Spirituality, the spiritual and inner life. North: Work, our mental programming, and our outer life. To live a full and complete life, to achieve full balance with ourselves and with the divine—whether we call it The Universe, God, Nature, Tao, highest principle—the four areas must be active, resolved, and in balance.

We can therefore create a Medicine Wheel in which you can reflect your current life. Start by drawing a Circle with a cross inside and describe the four areas. Meditate on each area and the corresponding questions:

East: *Love, Emotions, Dreams, Art, Creativity.* Everyone needs deep, loving or deep, reliable, loving relationships, whether with a partner through art, whether it be friendships. Love can also be expressed music, poetry, visual arts, architecture, or other forms.

- How are your relationships?
- How do you express yourself artistically and creatively?
- Are you in touch with your emotions?
- Are you in touch with your dreams?

South: *Our Physical Base, Where We Live, Our Place on Earth, Our Physical Body, and Mother Earth.*

Everyone needs a place to live, a home, a base, a place where one can truly rest, recuperate, and recharge. Whether it's a house, an apartment, a motorhome, or a tent. Our physical body is the dwelling of our soul, our temple, which we must take

good care of. Mother Earth is our home, and we must learn to live in balance with her.

- How is your housing situation?
- Do you feel at home where you live?
- Are you in touch with your body?
- Do you take care of your body?
- Are you mindful of and taking care of Mother Earth?

West: *Our Inner Life, Our Relationship with the Divine, with the Cosmos.*

Everyone has an inner life, a dream life, a belief in or experience of how The Universe is structured—whether it is a specific religious direction, a spiritual orientation, or manifests as atheism or agnosticism.

C. G. Jung states: “If you do not live a fully meaningful life, so that you feel vitally connected to the numinous sources of the psyche, then you are most likely not living out of your full power.”

- How is your relationship with The Universe?
- What is your relationship with the divine?
- What do you believe in?

North: *Our Work, Our Outer Life, and Our Mental Programming.*

Everyone needs a job to earn a living, to have an active and meaningful outer life. Many people have a job to earn money, but where life truly becomes exciting and worth living is when what you work with is your passion.

Confucius said: “If you love what you do, you will never work a day in your life.”

- What do you work with?
- Are you passionate about your work?
- How are your mental programs?
- What is your mindset?

The Medicine Wheel is a concrete tool, a compass to navigate through Life and through Death, through the dance with The Universe and the journey on The Ocean of Consciousness.

A Proposal for a Contemporary Myth

The fifth trajectory is *The Hero's Journey*. We live in a time of colossal cultural and spiritual transition. Traditional religions and the dominant worldview are in a state of decay. We are in a turbulent period of great changes, a collective death and rebirth process experienced on ecological, political, psychological, and economic levels. In this death of the old and birth of the new, where can we, as global citizens and as a world community, find guidance?

One place to find guidance is in myths. Joseph Campbell is credited with bringing myths into the understanding of the West. Campbell's most famous work is his book *The Hero with a Thousand Faces* (1949), in which he discusses his theory of the journey of the archetypal hero shared by world mythologies. He calls this journey *The Hero's Journey* or *the monomyth*. Campbell's birth in 1904 fell amid a period of extensive transformation in Western civilization. The theory of relativity and quantum mechanics in physics completely transformed our understanding of Nature, matter, space, time, and causality. Depth psychology was emerging with Freud and Jung, shedding light on the hidden depths of the human psyche. The art world changed dramatically with modern art by Cezanne, Matisse, and Picasso. Technological development was in full swing, with the invention of the airplane being among the most significant, quickly connecting different and distant cultures. The central idea in Joseph Campbell's philosophy is to see the divine in everything, including the individual self, and to envision a future for religion beyond materialism and reactionary traditionalism.

The word "myth" refers to stories and symbolic images that have informed human life since the dawn of time, shaping tribal societies, local cultures, and the world's great civilizations. Myths are stories that provide perspective and meaning, helping individuals and cultures orient themselves through The Universe, Life, and Death. Myths originate from what C.G. Jung calls archetypes and the collective unconscious and can be seen as the depth psychology of earlier times. Jung's theory suggests that common elements and themes in myths arise from human psychology, expressing a universal deep structure in the human psyche. Myths are thus humanity's spiritual heritage. They have inspired and are woven together with all major religions and cultural worldviews.

Today, most people associate the word "myth" with something illusory, false, primitive, or naive. The myths and philosophies of earlier cultures have been pathologized by the West's atheistic and materialistic worldview, which Stanislav Grof calls the Newtonian-Cartesian paradigm. Earlier masters like Jesus and Buddha have

received various pathological diagnoses such as paranoid, schizophrenic, fanatic, and crazy. In this way, the great and in many ways dearly bought pool of experience that ancient wisdom represents has unfortunately been lost. Although there can be liberation in breaking away from all mythical rituals and religious dogmas, which is part of the freedom we have in our modern world, a life without any guiding mythical narrative can lead to confusion and a sense of lacking direction or meaning.

The Magic Garden is an endeavor to offer a modern contemporary mythical narrative and an environment that fulfills the four functions of myths according to Joseph Campbell:

The Metaphysical or Mystical Function

To open up to the mystical dimension of The Universe, to instill wonder and awe at the great cosmic drama we are all part of. Myths can convey a mindset that makes you more open to spiritual realization, leading to direct experience. In Campbell's words, the myth is the penultimate truth, surpassed only by direct experience. The direct mystical experience is what Rudolf Otto calls "mysterium tremendum et fascinans" (Latin: "a mystery before which man both trembles and is fascinated"), which he believes underlies all religions. Otto calls this "the numinous" or "wholly other"—that which completely transcends the worldly sphere, roughly equivalent to "supernatural" and "transcendent" in traditional usage. The term numinous has the advantage of not being a loaded word like religious, spiritual, or divine. To fulfill this function, the individual or a group of people must experience the ultimate source, the spiritual foundation from which we and the entire Universe originate. This function refers to the Buddhist experience of Sunyata, the clear light of the Void, or the Hindu experience of Brahman, the ultimate cornerstone of reality, or the Christian mystics' direct experience of God.

The Cosmological Function

The cosmological function involves formulating and conveying an image of the Cosmos that aligns with contemporary science, providing a comprehensive cosmology that explains how everything fits together. The first mystical function of myths supports the cosmological function. The fundamental, ultimate spiritual and numinous unity experience manifests in this function as many different forces, objects, and, to use Campbell's words, *The Masks of God*—God's many different faces/masks. For Native Americans, all life is imbued with the Great Spirit, creating a cosmology where the divine spirit and power reside in everything. Jung recounts his

encounter with the Pueblo Indians, who believed their role in life was to help the Sun across the sky. That is a meaningful life. Today, we have lost the awareness that the divine shines through everything. We no longer have access to what William Blake expressed in his famous poem:

To see a World in a Grain of Sand
And a Heaven in a Wild Flower
Hold Infinity in the palm of your hand
And Eternity in an hour.
There rolls the deep where grew the tree.
O earth, what changes hast thou seen!
There where the long street roars, hath been
The stillness of the central sea.

The Social Function

The social function conveys the social norms and values of society, enforcing a moral order and shaping individuals to meet the demands of their geographically and historically conditioned social group. The law, the directive, comes from the divine, from the spirit, and has cosmological significance. Christian priests perform their rituals without questioning them. The rituals are dictated and created by God and therefore become law. Questioning the sustaining myth of a culture is a hallmark of the modern era. From Campbell's perspective, society should function as a "second womb", influencing an individual's transition from its instinctive and natural state to becoming a well-functioning civilized member of society. However, at higher stages of psychological and spiritual development, society's "womb" must be left behind.

The Psychological or Pedagogical Function

The psychological or pedagogical function serves to instruct and educate about the reality of the psyche and the mysteries of The Universe, aiming to support and guide us through Life. In earlier times, this function was transmitted and performed through rites of passage, such as from child to adult, through weddings and departures to the beyond. These rituals involved trials and often included non-ordinary states of consciousness that promoted emotional maturation and psychological clarity. Today's rites of passage and modern substitutes for "rites de passage" are often associated with festivities, enjoyment, and hedonistic experiences, lacking the transformative dimension. Therefore, they do not truly facilitate a psychological transition of any

lasting significance. The challenge of dealing with these new circumstances lies at the heart of what Campbell calls individual mythology.

The Four Functions of Myths in The Magic Garden's Vision

The four functions of myths are included in The Magic Garden's vision and concretely implemented in The Magic Garden's Medicine Wheel with its four pillars:

1. *Metaphysical or Mystical Function:* The Magic Garden helps seeker souls open up to the mystery of The Universe through life-transforming retreats. This is represented by *the East Pillar* with the water element as the Ocean of Consciousness, from which creation arises.
2. *Cosmological Function:* The Magic Garden provides a comprehensive cosmology expressed artistically through images, buildings, architecture, and symbols, representing the modern cartography of consciousness and The Universe. This is *the South Pillar* with the earth element, where the cosmology we live in manifests as our physical surroundings, the temple, and our home on planet Earth.
3. *Social Function:* The Magic Garden strives to convey social integrity by including and transcending the collective pool of human experience, positioning humanity as global citizens in an ensouled Universe. This is *the West Pillar* with the fire element, symbolizing the cosmic lawfulness present in The Universe that must be integrated into the global community, as well as the transformations and rituals we undergo throughout Life, Death, and the Adventure of Self-Discovery.
4. *Psychological or Pedagogical Function:* The core function of The Magic Garden is to support travelers and seeker souls on the Adventure of Self-Discovery, thereby also supporting and guiding through the various phases of Life. This is *the North Pillar*, where as psychonauts, seeker souls, and inner travelers, we embark on adventures in the Axis Mundi Spacecraft.