

THE NOVENA OF THE TREE OF LIFE

by

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I. PREFACE

by

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In order to practice the Novena of the Tree of Life, you would need thirteen candles of the following colours:

- | | | |
|-----|--|------------------------------|
| 1. | White | <i>Keter</i> (Crown) |
| 2. | Light Grey | <i>Chochmah</i> (Wisdom) |
| 3. | Black | <i>Binah</i> (Understanding) |
| 4. | Blue | <i>Chesed</i> (Mercy) |
| 5. | Red | <i>Gevurah</i> (Severity) |
| 6. | Bright Yellow | <i>Tiferet</i> (Beauty) |
| 7. | Green | <i>Netzach</i> (Victory) |
| 8. | Orange | <i>Hod</i> (Glory) |
| 9. | Pale Yellow | <i>Yesod</i> (Foundation) |
| 10. | Four Candles of the following colours: | |
| | Light Green | |
| | Dark Green | <i>Malchut</i> (Kingdom) |
| | Russet | |
| | Dark Brown | |

You next need to place these candles in small, round, SAFE candle-holders, and then arrange them according to their colours, on a table or altar surface in the shape of the Tree of Life. Alternatively, you may arrange them in the required shape by sticking them to a METAL tray. Your four candles in *Malchut* are arranged in a small square, and, depending on the size of the candles, could be placed quite close together in the following manner:

- Light Green at the top.
- Dark Green to the left (right in the Southern Hemisphere)
- Russet at the bottom.
- Dark Brown or Black to the right (left in the Southern Hemisphere)

When you light these last four candles representing *Malchut*, you start with the Light Green candle, then the Dark Green, followed by the Russet, and finally the Dark Brown or Black candle. In this manner you will notice that you are lighting these according to the "Way of Light," i.e. the movement of the Sun in the Northern or Southern Hemisphere.

This procedure should be worked in a place which is undisturbed by outside influences, such as querying, perturbed or even hostile eyes, and that this space should remain undisturbed for the

entire period during which the Novena is being worked. It is also important that you understand the entire procedure of the Novena of the Tree before attempting the ceremony. Be therefore absolutely sure to read and re-read the Introduction, study the Orisons and their meaning carefully, and afterwards read the Epilogue.

Since the preparations and approaches pertaining to and discussed in the document "Working the Tree of Life", especially Section Nine, is also related here, I will again delineate them. It helps to prepare yourself beforehand, maybe by taking a bath and dressing in fresh clothing or wearing a robe, and to prepare the room or Temple by lighting perhaps a pleasant incense. The perfume of the incense is not important, since what is required is that you should feel prepared, relaxed, surrendered to your purpose, and to insure that this procedure is worked in a place which is undisturbed by outside influences for the entire duration of your Novena.

Note the importance of reading or uttering the words slowly. Try to get a "feeling appreciation" rather than a thinking one of the words, and do not allow yourself to go on "mental trips," which is to try to use reason in order to ascertain the meaning of the words. By saying them slowly, you pause on each word just long enough to "feel the word out" without losing the overall sense of the sentences. If you "feel the words" out in this manner, you will find you naturally begin to "feel the meaning" and invoke an "inner response" inside you. In this way you will practice a very intense form of meditation, while at the same time practising the "art of invocation" or calling up responses inside yourself. It is important to do these Orisons with maximum intensity of thought and feeling, and this can, for example, be achieved by imagining that you are speaking the words in your heart, or even in your Solar Plexus.

Lastly, I should explain the consecrating action entitled the "Cosmic Cross," which appears at the end of each Orison. It is effectuated in the following manner:

Touch forehead with the forefingers of your right hand, say:

IN THE NAME OF THE WISDOM,

Move the hand downwards, and touch the solar plexus, say:

AND OF THE LOVE,

Touch the right shoulder (left in the Southern Hemisphere), say:

AND OF THE JUSTICE,

Touch the left shoulder (right in the Northern Hemisphere), say:

AND THE INFINITE MERCY,

Moving the hand over the head, encircle all points, say:

OF THE ONE ETERNAL SPIRIT.

Bring both hands into prayer position, say:

AMEN

I am sure you have noticed how closely this action corresponds to the more well-known “Kabbalistic Cross,” and you can use the latter in its stead if you so wish. What is important is to ensure that you are using your physical arm as well as its “spirit” counterpart at the same time. This is done in by imagining that your “spirit arm” moves first and is then followed by the physical one. This creates an incredible intensity in the practice, and “intensity” is what this entire procedure is all about!

II. INTRODUCTION

In current Christian practice is a very ancient custom which in essence must surely stem back to a time when religion and magic were virtually synonymous. This is the *Novena*, or a ninefold series of reiterated prayers at specific places for some particular purpose. The aim being to obtain, bring about, or somehow cause the objective of the novena to manifest as an actuality of our experience on earth. Its methodology consists of the regular and increasing repetition of prayers until enough momentum is set up to commence causative action in superphysical spheres. Eventually this energy is hoped to continue until the intended effort becomes factually accomplished in human terms of hopes.

The principle of this is the same as a heavy hung weight being struck a series of light blows at regular intervals. The result is that eventually the weight begins to swing, and providing the blows are struck precisely at the right instant when the amplitude is at its maximum, the swing will increase and continue doing so while the blows are repeated rhythmically. When they cease of course, the weight will continue swinging with diminishing amplitude until all the accumulated energy is exhausted when motion ceases completely. This entire phenomenon is known as a cumulative effect, or a large number of small impulses accomplishing work which would otherwise be done by a single much stronger one.

A novena is theoretically the same well-known law being applied metaphysically. An intended effect which might possibly be achieved through the application of an enormous amount of esoteric energy, is sought for through this “little by little” scheme, in which regular and rhythmical impulses are applied with careful calculation.

With the Christian system, prayers are usually addressed to some saint or Blessed Being whose interests are believed to favour the sought after request. For example, a novena made for the recovery of lost or missing objects would be addressed to Saint Anthony of Padua, or for the relief of throat troubles to Saint Roche. The agency invoked normally departmentalises the object specified, and is purely for the sake of regulating the rest of the procedure.

It may be wondered why the particular number of nine should be selected for the performance of this practice. The obvious reason is a connection with the nine months gestation needed for the production of a human being. If it takes that time for a human to appear on earth from insemination to physical birth, then a related period should be allowed for the manifestation of a mystical equivalent from inception as an idea to its expression on earth as actual energy. Usage of the Tree of Life scheme, enables the entire process to proceed quite naturally from stage to stage in normal sequence, each Sphere corresponding roughly to a month of womb-development. After the initial insemination at Zoic Zero, the first three Spheres (*Keter-Chochmah-Binah*) deal with Origination (*Atzilut*) of the idea, the second three (*Chesed-Gevurah-Tiferet*) with its Creation (*Briah*) in which its broad principles are associated with each other, the third three (*Netzach-Hod-Yesod*) finalises Formation (*Yetzirah*) where details are specified and then related with each other until everything except its projection into earth actually is accomplished. This takes place at the last Sphere of

Malchut (the Kingdom) on the Tree of Life, and it all depends on adequate work being practised with the previous Spheres over the preceding period.

The process commences by firstly deciding on a required objective, then carefully considering whether or not a novena is justified for obtaining it. Only in the case of a positive answer being arrived at would the session begin. On the first day, only the insemination stage of Zoic Zero should be attempted. This is purely the inception of the idea **as such**, pushed with as much power as possible into the Great Unmanifest from which emerges entire existence as we understand it. On no account ought any definite specification to be made. No more than the initial impulse, but with maximum intensity of input. If required, the prayer may be said silently several times, and all that should be expressed is an almost desperate and most urgent need of fulfilment for its own sake. The sense of implantation should be orgasmic as if a real release of pent up power had been made from human to Divine levels of life. Subsequently a period of relaxed contemplation can be enjoyed. On the second day this procedure is repeated, and the first candle is lit at *Keter* (the Crown) with its appropriate prayer. Here the feeling should be one of confidence that the projection process has been positively placed on a line of life which will definitely deliver it to our world in due course. Origination (*Atzilut*) has most certainly commenced on a true Tree of Life, and all that is needed now is the ensuing development through the other Spheres.

On the third day, after repeating stage 0 and 1, the Origination is continued at Sphere 2 (*Chochmah* - Wisdom), where this process has the positive element of consciousness brought into it. That is accomplished by concentrating solely on the masculine principle of awareness as applied to the objective. No more than that. Whatever may need consideration from the deliberate and calculated planning point of view in its broadest sense, and the most overall way. The prayer must be repeated once and the appropriate candle lit which will mean that there should now be two candles alight. These may be extinguished in reverse order at the conclusion of the ceremony. Next day, stages 0, 1 and 2 are repeated and Sphere 3 (*Binah* - Understanding) tackled. This time the Origination is dealt with from a feminine and negative aspect of consciousness involving intuition and all the softer aspects of the objective aimed at. This is to be in a most abstract sense, and at the end of the prayer candles 1, 2 and 3 should be alight.

The Creative stage (*Briah*) commences on day 5 at Sphere 4 (*Chesed* - Mercy), when prayers number 0, 1, 2 and 3 are said and their candles lit. The principle and quality of Compassionate Mercy is then applied to the objective. Whatever comes within that category by connection with it is concentrated on and considered while the prayer is being said and the candle lit. All its best aspects are thought about and brought to mind. On day 6 the opposite ideas are dealt with at Sphere 5 (*Gevurah* - Severity). Here, all possible disadvantages are considered and every correction calculated. All previous prayers are said first, candles 1, 2, 3 and 4 lit, and then the appropriate orison of the day uttered as candle 5 is kindled. Day 7 sees completion of the Creative stage, as the results of Spheres 4 and 5 are combined at Sphere 6. The objective must here be seen as balanced, corrected, and harmonious throughout all its parts in principle, having come to a point of readiness when it is fit for its next stage of Formation in which it will be defined to a degree where it will only need expression into existence in order to become a finished production. When it can be contemplated in such a condition, prayer 6 should be said and the candle lit.

The following day, when prayers and candles have been activated to Sphere 6, the process of Formation (*Yetzirah*) can be commenced at Sphere 7 which is Victory (*Netzach*). Here the objective may be considered in detail for the first time so far as its winning characteristics are concerned. Everything to do with its success possibilities should be thought about, and formulated carefully. Any ideas which might aid such success can be added here with definite details. All that of course, must be confined to purely mental levels at this stage of development. There is no reason why this should not be thought about on previous occasions apart from the Tree practice. After the prayer

is said and the lamp lit at Sphere 7, attention may be turned to Sphere 8 the following day. Here the Formative factor is Glory or Honour (*Hod*). This time, everything of importance in avoiding failure and dishonour due to relationships with the objective should be considered in very definite detail and concentrated upon most carefully. Again this must be mental rather than put into uttered words.

Be it noted that at each stage of Origination, Creation and Formation, a triple move is made first to the Positive White (Right Pillar), then the Negative Black (Left Pillar), and finally to the central Golden Mean (Middle Pillar), which balances both in terms of the level being dealt with. At this particular point the need is for the maintenance of favourable conditions by avoidance of any dishonesty or whatever might diminish the quality of the concept being dealt with. Having conditioned this as carefully as possible, the prayer should be said and the lamp lit. Next day the penultimate Sphere of 9 may be approached. At Sphere 9 (*Yesod* - Foundation), a finalised mental formulation is made when this objective is found to have reached its maximum potential by being nicely balanced between Victory and Honour so that any gains made will be honourable ones, untarnished by disreputable conduct or acquired Karmic indebtedness. *Yesod* is the fulfilment of dreams and visionary experiences, but it is also the immediate category of consciousness from whence we derive our materialized concepts. If our objective were an engineering project, *Yesod* would amount to the experimental workshop where plans and blueprints would be associated with each other, and assembled before being considered complete as a marketable product. The main concern here is preparation for projection into mundane conditions. Is everything imagined as it should be? Has anything important been omitted or overlooked? This is the last occasion for rectifying such oversights and every opportunity should be taken for doing so. After lighting the previous candles and saying the related prayers, the appropriate prayer of Sphere 9 is said once, and the candle lit. A sense of immanence should be felt prior to the last invocation.

At Sphere 10 (*Malchut* - Kingdom), the objective should be clearly specified in words and given the codeword of an identifying name which may be used for future communication. This exact wording needs very careful working out beforehand, which should be done some time in advance on paper, yet never pronounced aloud until the vital moment in the ceremony. The reason for this is that we cannot know for certain before a child is born, exactly what it will be like until it actually appears in this world when we may then specify the obvious detail so fits sex, colouring, general appearance, and other details. So we must describe the exact nature of the now named objective which is invited into our world as an integral item of its composition, whether concrete or conceptual.

It is important here to put plenty of stress and insistence into this particular into this particular invocation at Sphere 10 (*Malchut* - the Kingdom). The prayer may be repeated several times or certain names repeated as might seem necessary. The verbal description of the objective can be written or typed, and placed prominently beside the ritual script. The code-name may be written in capitals beside the *Malchut* position on the Tree of Life, and should certainly be memorised for future use in connection with the objective, whether as yet evident on earth or otherwise. It is obvious this should have some close connection with the objective. For example, if this had been the provision of money through opportunity of earning it, the code-name of that could well be EARNOP or MAKEMON, whereas if the aim were obtaining esoteric knowledge of the Kabbalah, it might be KABQUEST or LEARNLAW. Whatever will identify in the mind of its maker with its intended effect.

Once named, the quest-aim should be treated as an actuality, whether it materialises as an earth experience as intended, or takes some alternative and seldom recognised form. Responses to novenas are often unrecognised because of large time lapses or alteration of character during the production process. Sometimes it calls for considerable skill and practice to perceive that such a response has indeed occurred, though not precisely as has been hoped for, nor at the moment

anticipated. There is an art in eliciting exact responses from novena activated requests of Eternal Energy, and this can only be developed by intelligent practical experiments, which constructive usage of the Holy Tree should certainly encourage. It should never be supposed that Tree novenas are an automatic short cut to fame, riches, and all the advantages of life, that humans generally crave for undeservingly, and usually fruitlessly. They can and do however, make intelligent contact with higher than normal levels of life, thus opening avenues of approach unavailable to unappreciative souls. Once such channels become clear through repeated use, many strange forces are able to flow through them and quite unexpected effects are liable to occur.

The various precautions inserted in the prayers should be properly appreciated. Mankind frequently demands favours which would not be beneficial in the least, even if appearing so to an inadequate eye. For that reason various safety clauses have been carefully inserted to protect incautious petitioners from their own ignorance or over-optimistic importunity. It should also be especially noted that any deliberate misuse of the Tree system for malicious or unjustified purposes will automatically negate any further action. For example, attempts to procure ill effects on others, or gain illegal acquisitions, would immediately invoke the cancellation clauses and close down channels of communication. The Tree of Life has been deliberately designed to disallow its employment for what could be considered evil or anti-social intentions.

It might be supposed that the symbolic ritual of accompanying the petitioners prayers by lighting flames associated with the various Spheres could be theoretically dispensed with, but in fact it could not. If the required aim is to institute something which will eventually have an action on earthlife levels, then surely there must be some material symbolic signs of such a happening while the request is being made. What could be more appropriate than the summoning of light at the point of intention in question? No reasonable practitioner would neglect this part of the proceedings.

To some hesitant sectarians it may be said that the Holy Tree of Life symbol is in no way an object of worship, or to be regarded as any kind of idol. It is no more than the physical sign of a spiritual system, and the indicator of a procedural process relating Deity and Humanity in a rational and reliable way. Its methods combine mysticism with mathematics in a scientific and sensible scheme which many intelligent people have found invaluable over the centuries. Of course those with adequate comprehension of the Tree scheme will naturally work better with it than others, but surely the best way to learn anything is to practice with its principles, and what could possibly prove more practical than a solid presentation of the Holy Tree of Life with its accompanying illuminations? So if whosoever reads these lines is thinking about asking Deity for some especial favour, and at the same time wondering how the Holy Tree of Life works, they could scarcely do better than acquire a simple yet effective apparatus for dealing with both projects simultaneously. All they will need otherwise is a small table or other surface where the Tree can be set out and remain undisturbed except for lamp lighting during the entire session.

Intending users are especially advised against treating the Tree as some device for inducing Deity to do whatever they want and whenever they demand it. It will do no such thing, but only facilitate sincere and sensible approaches made for sufficient reason at appropriate moments. It can of course, be used purely for contact or meditational purposes without any definite requests being made whenever such is felt. In which case both prayers and lights may be entirely optional at the discretion of the operator. Any amount of interesting exercises should soon suggest themselves to the enthusiastic enquirer. Those unable to think of these by themselves should make that the aim of their first novena. They could be very gratified by their results.

III. THE ORISONS

ZOIC ZERO

(Said Silently)

I INVOKE THE IMMANENCE OF EVERLASTING AND ETERNAL ENERGY IN THE NAME OF OMNIL. BE THAT WHAT IT WILL BECOME, BECAUSE OF MY INTENTION INTERCEPTING ITS FREE FLOW OF FORCE TOWARDS EVENTUAL EXPRESSION ON OUR EARTH. I WILL INSEMINATE ITS WONDROUS WOMB WITH THIS, MY SPECIAL SEED-THOUGH. LET IT BE AN ACT OF LOVE ALONE, AS I AWAIT THE WORKING OF THAT WILL, THROUGH EVERY SEPARATE SPHERE UPON OUR HOLY TREE OF LIFE, UNTIL IT MANIFESTS AT *MALCHUT*, AND COMPLETES ITS CYCLE OF CREATION. BE IT BORN OF MY BELIEFS IN THE BENEFICENCE THAT COMES OF COSMIC CONSCIOUSNESS COMMENCING AT THE SECRET AND SUPREMELY SACRED SOURCE OF *AYNSOF AUR*.

(No Candle is lit here)

FIRST SPHERE

(Uttered aloud)

AT THE APEX OF MY IDEATION I INVOKE THE LAWS OF LIFE WITH PERFECT PURITY OF PURPOSE. MAY PROVIDENT AND PRIMAL POWER BE POURED INTO MY WORK OF WILL, WHICH I HERE OFFER TO OMNIPOTENCE FOR FATEFUL AND DIVINE DIRECTION. BE THIS BARE BEGINNING BLESSED BY EVERY ENERGY AND EMANATION COMING THROUGH THE SPHERE OF *KETER*, AT THIS ORIGIN OF OUR MOST HOLY TREE OF LIFE.

(Form the Cosmic Cross in the same manner described in the Preface.)

IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
AMEN

(White candle is lit here)

SECOND SPHERE

I WILL WORK WITH WISDOM TO OBTAIN WHAT I AM ASKING FOR, ORIGINATING FROM ITS HIGHEST HEAVENLY HANDS. SUPREME SAGACITY SHALL SANCTION IT, AND INFINITE INTELLIGENCE INSPIRE ITS INSTITUTION. WHO IS WISER THAN THE LORD OF LIFE THAT KNOWS OUR NEEDS AND DEALS WITH OUR DEMANDS AS WE DESERVE? SO MAY THIS BE WITH MY SINCERE PETITION HERE PRESENTED AT THE SPHERE OF *CHOCHMAH* ON OUR HOLY TREE OF LIFE.

(Form the Cosmic Cross in the usual manner.)

**IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
AMEN**

(Light grey candle is lit)

THIRD SPHERE

OF UNDERSTANDING IS ORIGINATED AN EXISTENCE OF COMPREHENSION, COMING ONLY FROM THE MOTHER OF OUR MANIFESTED UNIVERSE. MAY SHE HEAR ME AS I ASK FOR HER HELP WITH ALL MY MANY ASPIRATIONS, AND MOST HEARTFELT HOPES. REFUSE NOT MY REQUEST BELOVED BEING, IF IT BE POSSIBLE WITHIN THY POWERS OF PROVIDENCE. SEND SURE AND CERTAIN SUCCOUR FROM THE BLESSED SPHERE OF *BINAH* ON OUR HOLY TREE OF LIFE.

(Form the Cosmic Cross in the usual manner.)

**IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
AMEN**

(Black candle is lit)

FOURTH SPHERE

MAGNANIMITY AND MERCY BE WITH ME BENIGNLY. CAUSE CREATIVE CONSCIOUSNESS TO CARE FOR ITS CONCEPTIONS WITH COMPASSION AND ALL CAPABILITY. CREATE WHAT MUST BE MADE WITH CHARACTER AND NATURAL NOBILITY. LET ITS ATTRIBUTES BE ALTOGETHER AMIABLE, AND AWAKEN IN ALL HUMAN HEARTS A SENSE OF SPIRITUAL SYMPATHY. MAY SUCH QUALITIES BE MADE AVAILABLE TO ME THAT ASK AND QUEST FOR THEM AT *CHESED*, THE COMPASIONATE UPON OUR HOLY TREE OF LIFE.

(Form the Cosmic Cross in the usual manner.)

**IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
AMEN**

(Blue candle is lit)

FIFTH SPHERE

STRICTNESS AND SEVERITY BE WITH ME STRONGLY. CREATE A CAREFULLY COMPELLING CONSCIENCE IN WHATEVER WILL APPEAR, BECAUSE I ASKED IT TO BECOME ITSELF AND ACT AS DEITY DIRECTED. THEREFORE LET DUE DISCIPLINE BE DONE AND THEN ACCEPTED IN THE SPIRIT OF CORRECTIVE CONDUCT AS A NEEDED LESSON TO BE LEARNED OF LIFE ALONE. MAY I MEET SUCH SPIRITUAL STRAIGHTENERS ALWAYS AT THIS SPECIAL SPHERE OF *GEVURAH* ON OUR HOLY TREE OF LIFE.

(Form the Cosmic Cross in the usual manner.)

**IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
*AMEN***

(Red candle is lit)

SIXTH SPHERE

BE BALANCED BEAUTY HELD IN HOLY HARMONY WHILE OCCUPYING ITSELF WITH WORK OF OVERALL IMPORTANCE. LET CREATIVE CONSCIOUSNESS BECOME CONCERNED WITH THE PRODUCTION OF A PERFECT PATTERN, TYPIFYING THE INDIVIDUAL WILL OF THE IDENTITY WITHIN IT. SO CAN CONCENTRATED CENTRAL ENERGY EXERT EFFECTIVE POWER ON EVERY PARTICLE OF CONTACT IN ITS COMPASS. BE THIS TO ME THE BLESSED TOUCH OF *TIFERET* FROM THE POISING POINT OF OUR MOST HOLY TREE OF LIFE.

(Form the Cosmic Cross in the usual manner.)

**IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
*AMEN***

(Bright yellow candle is lit)

SEVENTH SPHERE

THOU FORMATIVE FORCES ACTING ON THE OBJECT OF MY ORISONS, VINDICATE MY VISION WITH TRUE VICTORY. SHAPE IT AS IT SHOULD BE, AND PROJECT IT PROPERLY INTO PERCEPTION. DO NOT PERMIT IT TO DECEIVE OR DISAPPOINT ME, BUT LET IT BECOME A VALUABLE AND A VALID ASSET SENT FROM SPECIAL SPIRITUAL SOURCES. BE THIS BLESSING FRAMED AND FORMED FROM *NETZACH* ON OUR HOLY TREE OF LIFE.

(Form the Cosmic Cross in the usual manner.)

**IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
AMEN**

(Green candle is lit)

EIGHTH SPHERE

GLORIOUS ARE THE GENEROUS GIFTS OF GOD. ARE THEY NOT FORMED FROM KNOWLEDGE OF OUR NEEDS AND COMPREHENSION OF OUR CAPABILITIES? SHALL WE NOT HONOUR AND APPRECIATE WHAT WE ARE SENT FROM HEAVENLY HANDS? DO WE NOT DISCERN DIVINITY AS IT RESPONDS TO OUR REQUESTS? WHO WILL ASK FOR BREAD AND THEN BE SENT A STONE TO SWALLOW? HERE AT HODON OUR MOST HOLY TREE OF LIFE, I BEG THAT WHAT IS BEST FOR ME WILL ALWAYS BE MY ANSWER.

(Form the Cosmic Cross in the usual manner.)

**IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
AMEN**

(Orange candle is lit)

NINTH SPHERE

FIRM FOUNDATION OF OUR FERTILE FAITH HERE FINALISE ITS FORMULATION. FIX AND FOCUS MY ESPECIAL ENTERPRISE INTO ITS FINEST FORM, BEFORE IT FACES ME AS FACT WITHIN MY EARTH EXPERIENCE. MAY IT NOT MATERIALISE UNTIL DIVINITY DECREES AND ALL CO-ORDINATES OF COSMOS ARE AGREEABLE. THEN, AT THAT INSTANT, LET IT LIVE AN INDEPENDENT ENTITISED EXISTENCE, INTERACTING WITH MY OWN, BECAUSE I BADE IT INTO BEING AND SO ACCEPT THE ONUS OF THIS OBLIGATION. AT YESOD ON THE HOLY TREE OF LIFE MY THOUGHTS WILL TURN TO TRUTHS AND I SHALL THRIVE.

(Form the Cosmic Cross in the usual manner.)

**IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
AMEN**

(Pale yellow candle is lit)

TENTH SPHERE

LET THE WILL OF HEAVEN LIVE TO BE THE WORD AND WILL OF ALL ON EARTH! COME THROUGH INTO THIS KINGDOM OF OUR KIND O THOU THE THOUGHT-THING OF MY MIND. APPEAR IN THIS MY REALM OF REASON AND REALITY. BE BORN INTO OUR WORLD OF WONDERING AND WAITING. BE CONCEALED NO LONGER BY A CLOAK OF ABSTRACT AND ARCAINE ALLUSIONS, BUT BE CLOTHED WITH WORDS OF MINE DESCRIBING YOU IN DETAIL....(*Here follows the description*). ALSO RECEIVE A RECOGNITION NAME FROM ME, SO THAT COMMUNICATION CAN BE SIMPLIFIED. IT IS....(*the name of your thought creation*), WHILE MINE IS....(*your own name*), WHO HAVE INVOKED YOU INTO EARTH EXPRESSION. MAY OUR RELATIONSHIP BE WELL WITH ONE ANOTHER IN THIS SPHERE OF *MALCHUT* ON THE HOLY TREE OF LIFE.

(Form the Cosmic Cross in the usual manner.)

IN THE NAME OF THE WISDOM,
AND OF THE LOVE,
AND OF THE JUSTICE,
AND THE INFINITE MERCY,
OF THE ONE ETERNAL SPIRIT.
AMEN

(The four special Tree-coloured candles, representing the cycles on this earth, are lit. They are coloured respectively light green, dark green, russet and brown)

IV. EPILOGUE

Again it should be noted that the position of *Ayn Sof Aur* is shown above the diagram of the Tree of Life, while not being included in the candle representation which only indicates the actual Spheres or Ten Force-Fields of typified energy, because those are what we are dealing with in this work. So the initial invocation addressed to *Ayn Sof Aur* is usually made silently with closed eyes or in darkness to the Individual Light in oneself, which is the Potential Power behind every intended action. Thus there is no need for physical illumination at this point, because contact is being sought with the pre-creative source of Supreme Spiritual Energy. This is the equivalent of a sexual impregnation, destined to develop afterwards into whatsoever may be willed. If this were a human fertilisation, such a result could only be a male or female human being.

Since we are concerned with super-physical phenomena in this particular exercise however, such subsequent development is aimed at altogether different terms of truth. So much depends on this initial impregnative act that it is difficult to advise how this should be accomplished, so here the imagination of the operator can help considerably with the structure of this essential act. There should certainly be silence and a minimum of movement made during the presentation of this point, and every repetitive procedure should be as identical as possible.

At the final Sphere, not 1 but 4 candles are lit to indicate the number of expression according to the Tree-scheme. They are in the colours of the seasons and should be lit in that order. Light green for Spring, dark green for Summer, russet for Autumn, and dark brown or black for Winter. Such are the colours of tree foliage at those times. This brings in the time element of our process and emphasizes the difference between the condition of *Malchut* and the other Spheres. For that reason it is presented as being square, to signify the acute angles of mundane life and all its curious corners with their pointed problems.

Despite the disquiet that an apparent total of 13 candles may cause, an assurance may be made here that there are really 10 lights, since the special illumination at *Malchut* is acting as a single light displayed in four modes of presentation. Thus the theoretical number of lights on our Tree remains unaltered and its symbology still accurate.

It would be well to add one final word of warning. Once a novena is commenced, it should never be abandoned short of very serious reasons such as illness or some other adversity. To break off because of boredom, or for some trivial cause, invites ill-fortune on those who treat their spiritual commitments with such casual indifference. An accidental interruption may certainly be recommenced from the very beginning, but it is always best to check up for any likelihood of interference with the prayer programme projected. The finest rules to follow are those of regularity and rhythm, coupled with a clear commitment. So should the Holy tree of life be served by those approaching it for favours.

**BLESSED BE OUR HOLY TREE OF LIFE
IN ALL ITS SACRED SPHERES
AND POTENT PATHS FOREVERMORE.**

AMEN

THE END

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