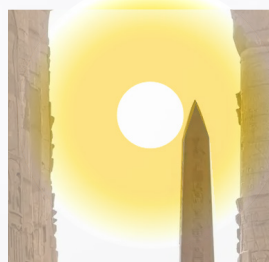


The Book

of the

Rosary

JR



The Book of the Rosary

JR

2022

Chapter One Simple

So you have a rosary. Perhaps you bought it, perhaps it was a gift. You are wondering, “What on earth do I do with this?”

There are lots of choices. The simplest is to do nothing. Put it away out of sight. Leave it alone. Perhaps you will one day feel called to pull your rosary out of its hiding place and look at it again.

Let us however, suppose that you want to do more with the rosary than forget about it.

Stage 1: Bless the Rosary

Hold the rosary in your hands and bless it. You can use a formal blessing like the one in the appendix, or you can create your own spontaneously.

Blessing the rosary sets it aside for a special purpose. This purpose is to open up your mind and soul to the workings of Christ and the feminine power in the universe.

This may be enough for you. You can put your rosary in some place where you will see it occasionally. There will always be a healing energy which emanates from it.

Stage 2: Hold the Rosary

Hold the rosary in your hands. The practice of the rosary is a very tactile experience. As you hold the rosary feel the energy flowing out of the centre of your hands into the beads. In this action you are blessing the earth and assisting the transformation from matter into spirit. At the same time, you are also moving forward your own transformation.

When you are ready you can move on to Chapter Two.

Chapter Two Stage 3: The Practice of the Rosary

The practice of the rosary developed amongst the peasants and village people of medieval Europe. Rather than ban the practice, the Church adopted it through the ministry of St Dominic in the 13th century. The origins of the rosary however are in the mystical and devotional experiences of people, not in the theological doctrines of the learned clergy.

It is called the “rosary” because all the founding legends link it with wreaths of roses. In the middle ages the rose was the flower of Mary. This may come as a surprise to those of us who are only familiar with rose symbolism through the C17 Rosicrucian movement, where we understand the rose as Christ. The rosary, meaning, “a garden of roses” came out of the devotion to Mary. As a 12th century text puts it:

Rosa fragrans primula vernalis
Servos tuos libre de malis

Fragrant rose, primrose of spring,
Free your servants from evil.

The practice of counting beads and saying repeated prayers extends back well before the Christian era.

The practice of the rosary begins with the cross at the bottom of the rosary. We commence with the first bead. Here we pray the Lord’s prayer. At each of the next three beads we pray the Hail Mary prayer:

*Hail Mary, full of grace,
the Lord is with you.*

*Blessed are you amongst women
and blessed is the fruit of your womb.*

*Holy Mary, Mother of God, pray for us now
and at the hour of our death.*

These three beads are linked closely together. There is a larger space to the fifth bead. This is another Lord’s Prayer.

We have reached the triangular medallion. We move counter-clockwise to the next bead. This commences the first decade of the rosary. The first ten beads are all Hail Mary prayers. Following the tenth bead, there is a larger space to the next bead. This is a Lord’s Prayer. We commence the second decade. Ten Hail Marys followed by a Lord’s Prayer. The third, fourth and fifth decades follow the same pattern. By the time we have arrived back at the triangle, we recited fifty-three Hail Marys and six Lord’s Prayers. We

have completed the practice of the rosary.

Now all this takes some time, and time for most of us is a scarce commodity. You may like to begin your work with the rosary by saying the first five prayers and then saying the first decade.

If we have studied some of the meditations in the Wyse Art or meditations from other traditions, then the rosary may appear to be childishly simple. Yes, it is. Childishly simple. But then, Jesus said that unless we become like a little child we cannot enter the kingdom of heaven.

When we enter into the rosary with this simple recitation of prayers a strange thing happens. We might imagine that constant repetition would dull our consciousness. That we would go into a trance-like state. Actually the opposite happens. Consciousness becomes clearer. Problems that have occupied our minds cease to cause us anxiety and solutions present themselves.

From our estoeric teachings we know that repetition has a very important function: It trains and disciplines the etheric body. Training creates a luminosity within the etheric, that light then manifests in the astral, which illuminates our thinking. It also enters into the physical body and that increases our vitality and sense of well-being.

If you say the rosary before going to sleep, you will find that your sleep consciousness becomes clearer too. At the least you will enjoy a deeper sleep and awake feeling refreshed.

One final act. The rosary is a circle. It contains a space. The space in the rosary is a space for petition and healing. After you have completed your rosary practice ask for the help you need in your life. Ask for healing. The feminine is listening.

Chapter Three Going Deeper

Stage Four: Meaning

Both the prayers of the rosary have deep meaning. We can enhance our practice by working with the esoteric meanings of the prayers. To engage in the deeper levels, we need to come to the stage first where the Prayer of Mary becomes as ingrained within us as the Lord's Prayer.

The Lord's Prayer

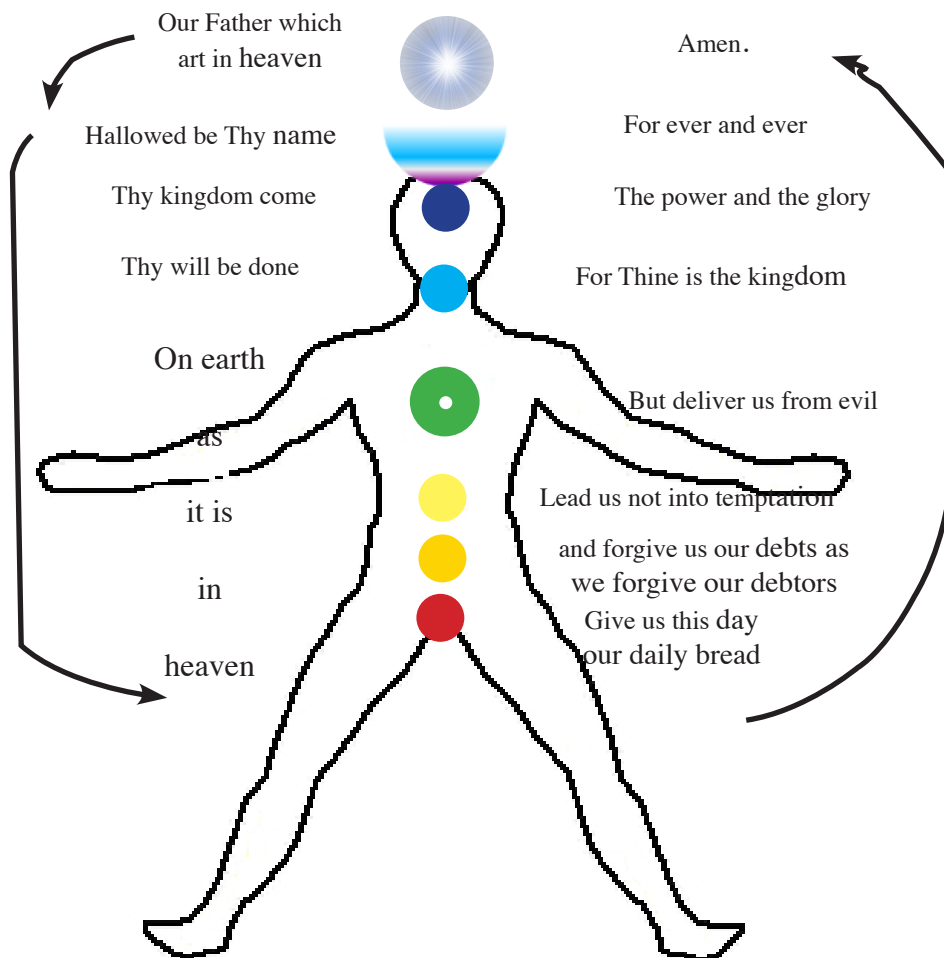
We encountered the Lord's Prayer in Wyse Art. Level 1, module 9 contains the Lord's Prayer meditation which charges and purifies our spiritual centres.

We visualise each centre in turn, beginning with the centre above the head, the 'sun centre'.

Here are the phrases of the Lord's prayer with their visualisation.

"Our Father, which are in heaven	Visualise the Sun centre floating above the centre of your head; it glows like a small sun with an intense white light at the core.
Hallowed be thy name	Imagine the Crown centre opening at the top of the skull. It unfolds like the petals of a rose towards the sun.
Thy kingdom come	Visualise a ball of deep blue, indigo light emanating from the centre of your head.
Thy will be done	Now shift your attention to the throat centre and perceive it as a sphere of light blue sitting on the throat.
on earth	Allow your mind to flow down the channel at the centre of the spiritual centres into the earth centre
as it is in heaven.	and return to rest at the crown centre.
Give us this day our daily bread.	Move your attention to the base centre. See this as a ball of pulsating red light vibrating over the gonads.

And forgive us our debts as we forgive our debtors.	Focus on the Sacral centre (the Leyden). See an orange sphere emanating from a region about four finger-widths below the navel.
Lead us not into temptation	Now move to the Solar Plexus Centre. Here a bright yellow ball sits at the solar plexus.
But deliver us from evil	Focus now on the heart centre. See a rotating sphere emanating waves of healing green.
For thine is the kingdom	Return to the throat and the light blue.
the power and the glory	Now back to the deep blue head centre
For ever and ever	The open crown centre
Amen	Return to the Sun above the head.



Hail Mary

The Hail Mary consists of three stanzas. Each is in two parts.

The three stanzas refer to the three Marys. St John represents them sitting at the cross as Mary Magdalene, Mary the Mother of Jesus and Mary the wife of Clopas.

In the Gospel of John, the three Marys are the three aspects of the feminine.

These three aspects are traditionally known as “Maiden, Mother and Wisdom”.

- Mary Magdalene represents the Maiden.
- Mary, mother of Jesus, is of course, the Mother.
- Mary, wife of Clopas, is Wisdom, Sophia, in Greek.

These are three different aspects of the one being, and each woman passes through each stage in her life. The first stanza of the Mary prayer addresses the Mary, Joseph’s wife, in her role as maiden. The angel Gabriel announces to her that she will become pregnant and give birth to the Christ. As the Maiden, she represents that aspect of us which is pregnant with possibilities. This is the world of Spring when all of nature is about to give birth. When we say, “Hail Mary, full of grace, the Lord is with you” then we are acknowledging that aspect of the divine feminine who can bring to birth the Christ within our soul.

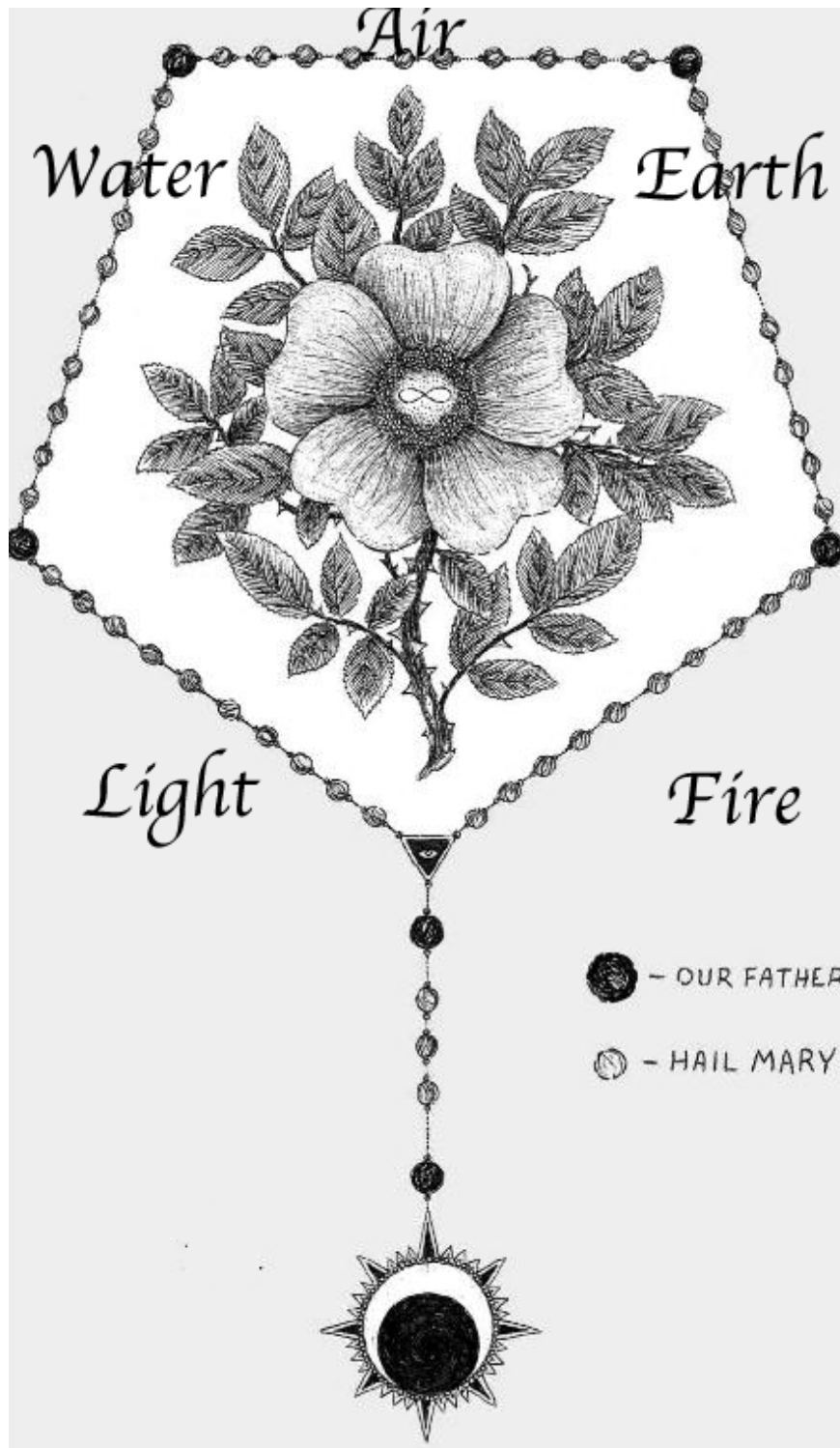
The second stanza addresses the second Mary. This is Mary as mother. The fruit of the divine mother is the world of nature. Every time we gaze into the world of nature we should be aware that it is the force of Mother Mary bringing new growth and new life into the world. This is the world of Summer and Autumn.

The final Mary is a mystery. We know she is wedded to Clopas. The word Clopas has links to Hebrew words which mean imprisonment. In the later development of the Kabbalah, another word was coined, “Kelipot” which means “shells”.

Before the resurrection, most souls did not ascend into the higher spiritual worlds. They were imprisoned. Thus, the soul after death is the “wife of Clopas”. This Mary is the force which can liberate us from imprisonment after death. She is Sophia, the being of spiritual Wisdom. We pray for this aspect of the divine feminine to be with us, not only now, but at the hour of our death and to free us as we pass over the threshold of life into the spiritual worlds.

It takes more thought and concentration to recite the rosary prayers with these understandings in mind. But it soon becomes part of our practice and reinforces and deepens the meditation.

The Esoteric Rosary



Chapter Four: Mary and the Soul

Mary is the name we give to the feminine force in the universe. We have seen that the creators of our cosmos were the Elohim, a name we might translate as the feminine goddesses. But what precisely is it that the Elohim create? Genesis puts the creation in terms of the familiar earth. God (that is the Elohim) creates the Sun and Moon and stars, the plants, the animals, the sea creatures, the birds, and finally God creates humanity. Actually, the Elohim created none of these. What the feminine created is *consciousness*.

Now how do we experience consciousness? We experience consciousness through the soul. So the soul is Mary, Mary is the soul. When we address Mary in the Rosary, we are talking to our own soul.

But just a moment - there are three Marys, but surely, we only have one soul?

If you remember back to Wyse Art II Module 9, we discussed very briefly the fact that we have three souls, or perhaps one soul with three aspects. This is because the soul is created from the I AM working upon the three bodies we have been given in evolution. To reprise:

Our youngest body is the astral, given in the Old Moon period of evolution. The I AM working upon the astral creates the *sentient* soul.

Before this, the etheric was given in the Old Sun period. The I AM working upon this creates the *intellectual* soul.

Our oldest body was gifted to us on Old Saturn. This is the physical body, which, through the working of the I AM, creates the *consciousness* soul.

Each of these aspects of the soul comes into manifestation at different points in history.

Sentient soul (astral) ~ 3000 BC
Intellectual soul (etheric) ~ 700 BC
Consciousness soul (physical) C15

By the way, I'm not a big fan of the terms sentient, intellectual, and consciousness souls. The Greek philosophers had terms which described each soul body. Plato used these names:

The sentient soul: *Eros*. Desire and longing. Found in the stomach area.

The intellectual soul: *Thumos* (*Thymos*). Heart-centred expression. Found in the heart.

The consciousness soul: *Logos* or *Logistikon*. Reason, thinking. Found in the head.

Mary works on the soul bodies to perfect them. The Greeks also had names for the perfected soul bodies.

The perfected sentient soul body was called the *Moon* body. It was described as a light blue sheath around the person.

The perfected intellectual soul body was called, of course, the *Sun* body. It was described as a luminous golden sheath around the individual.

They had no term for the perfected consciousness soul body, because, obviously, it had not come into existence during the Greek civilisation.

Now Mary is the energy which purifies and develops each aspect of the soul.

Mary Magdalene, or Mary the Maiden works on the sentient soul. These are the forces of youth and creativity. Mary Magdalene is the force of eros, sexual love.

Mary, the Mother works on the intellectual soul. The etheric forces are strongest in a woman giving birth to a new child. Mary the Mother is the force of thumos, the love of the mother.

Mary, the old wise woman, Sophia, works upon the physical body. Mary as Sophia is the force of Logos. The force of thinking and clear reasoning.

At the end of his life, Rev Mario told us that we had to work with the Mary energies. We had to think with the heart, and love with the head.

So Mary as maiden is creating our Moon body; Mary the Mother the Sun body, and Mary Sophia the perfected physical body - St Paul calls this the Resurrection Body.

Have you noticed there is a lot of goddess stuff around? People are really into Mary - but also into other goddesses like Aphrodite, and Nike (goddess of victory) and Artemis (the hunter) and Hera, the mother of the gods. Strangely enough, I'm not seeing a lot of interest in Hekate, or Sophia - these are goddesses which represent the end of life. This is partly because people are not comfortable yet with the consciousness soul. It is very new. It demands that we act from our individuality, that we separate from our blood ties. That we move away from any form of group consciousness. It is very uncomfortable. Yet the working of the third Mary upon this soul body is of crucial importance.

The goddess Hekate was the goddess of boundaries, borders and barriers. If we work through this third Mary, we shall develop our consciousness to such a stage that we can pass through the gates of death in consciousness. Something which at our present stage of evolution, only a few initiates can do. That is why we ask for her help in stepping over that border which we encounter at the end of this incarnation.

Chapter Five: The Occult Schools

Over the three levels of the Wyse Art, I have wanted to introduce some of the exercises that work directly upon the etheric body, but something always held me back. I think this is partly because these exercises are very powerful, and because the etheric has such a direct effect upon the physical body, if the person undertaking the exercises is not properly prepared, working with the exercises can have a destructive effect upon the body.

All the occult schools in our tradition warn against moving into these exercises before one particular condition is achieved. This is known by various names. One of them is, “The Magical Schooling of the Soul – Introspection”. This is a rigorous program of self-examination. It normally involves the student recording all their failings and negative thoughts in a special journal.

Rev Mario related that when he was in the Occult School he was expected to sit on his bed before he went to sleep and to record every negative reaction, every destructive thought and every emotion he had experienced during the day. He said ruefully, sometimes he spent so much time recording, that he didn’t have much time to sleep...

I think it is safe to say, that if you have passed through three levels of the Wyse Art, then you have confronted your own negative and destructive memories, experiences and emotions – perhaps many times over! If we have reached the stage when we live in a state of ‘self-remembering’, when we are immediately aware of a negative thought, or a destructive emotion, then we can move forward with the occult exercises of the rosary. You will discover that these two exercises contain elements of meditations given in Level II and Level III, so you have already begin working with these rosary exercises.

Of course, it goes without saying, that before we embark on these exercises which demand a certain level of focus, that we have to have worked with the rosary to such an extent that the prayers have become so ingrained in us that part of the mind can keep them going while another part of the mind works with the invocation or the visualisation of the new exercise.

I have had a conversation with Spirit, and Spirit has said not to worry, anyone who is not properly prepared will simply find the exercises too difficult, and discover plenty of reasons not to do them. So, with this in mind, and without further preamble let us embark on these final exercises.

Chapter Six: The Elements

The “Element Meditation” is very important in Level III Wyse Art. As we know, there are four elements, Fire, Earth, Air and Water. The rosary adds a fifth element. Aristotle called it the “quintessence” which underlies all the elements. We shall simply call it “light”.

Each element is associated with an archangel. The archangel is the regent of that element. The power of the archangel works through its element into human consciousness.

We can assist the archangel in its work by acknowledging it in consciousness and asking for its help.

It is an age-old tradition that the student uses counting beads to assist in this exercise – so using the rosary works perfectly for us.

Stage Five: Working with the Elements

Fire

Begin your rosary as usual with the first five beads. When you reach the medallion, pause for a moment and invoke the Archangel of Fire, Archangel Uriel:

O great Archangel Uriel, may the element of fire enter and transform the negative qualities of

[anger, rage, reaction, irritability, thoughtlessness, self-centredness, aggression, hostility]

Into the positive qualities of

[energy, vitality, well-being, generosity, warmth, imagination, inspiration, creativity and the ability to transmit the spark to other souls]

For the work of Christ in the world.

The words in square brackets are suggestions – you can replace them with other qualities if you prefer.

Having made this invocation, proceed to the first bead of the first decade. This will be the decade of Fire. As you say the Prayer of Mary, visualise fire entering and filling you with energy and power. Repeat this with each bead until you reach the sixth bead. At this stage you have absorbed fire energy five times. Now you need to release it. Each time you recite Hail Mary, visualise the fire energy leaving the body.

[JR's Comment: When you inhale each element, imagine yourself as a hollow container. Imagine yourself to be in the centre of the element which now surrounds you.

You can imagine yourself to be standing in the midst of the Archangel whose body is composed of this element. Inhale the element through your nose and simultaneously see it enter your whole body. Breathe deeply and regularly. In the beginning you will experience the energy of the element in the astral body. That is, it is an image. As you work more deeply with the element you may find that your physical body responds. For example, working with Fire, you may experience your body heating up.

[It is very important that we work with each element in turn. If we focus on a single element only then we will be out of balance and this will create imbalance within life.

[In some Eastern schools the fire element is only inhaled, it is never released. This is not advised for our purposes!

[There was one Hindu holy man who worked only with the fire element. Because Fire creates energy, he became so energised that he had to exercise constantly. He was known as the “Tennis guru” because if you wanted to talk to him, you had to play a set of tennis – it was his preferred way of working off the excess energy!]

Benefits of the fire element: We become full of energy, more creative, more imaginative, able to conceive and execute new projects and initiatives.

A Fire adept is able to use the element to produce what seem to be magical or miraculous effects.

There is a Tibetan technique called *tumo*. In this practice the yogi creates such a level of inner fire, that they can walk about naked in the snow. The initiation test is for the practitioner to be clad in a sopping wet robe, and sit in the snow until the robe is dry. Francis Younghusband who led a British expedition to Tibet came across one of these yogis. In the middle of a blizzard the yogi was sitting naked, and he exuded so much heat that the snow had melted in a circle around him.

Jesus showed he was an adept of fire through the expulsion of demonic forces from sufferers. The ability to attract people to him through love and devotion is also a manifestation of fire.

Earth

You have now reached the Lord’s Prayer. Thank the Archangel of Fire and then say this prayer. Now we will invoke the Archangel of Earth:

O great Archangel Raphael, may the element of earth enter and transform the negative qualities of

[rigidity, refusal to change, stubbornness, attachment to possessions, selfishness]

Into the positive qualities of

[strength, endurance, perseverance, patience, building within the earth, bringing to fruition, thinking practically, and healing of the physical body]

For the work of Christ in the world.

Once again, with the first five Hail Mary prayers, imagine the strength and power of earth flowing into you. With the second five beads, release the earth energy.

[JR's comment: Imagine that you are sitting at the centre of the earth. You can also imagine that you are sitting or standing in the centre of Archangel Raphael. The colour of Raphael is green, because the earth is not only the physical material, it is also the power to create growth in the biosphere. You may feel a heaviness enter you from the earth element, but also an increasing strength to support the heaviness of life.]

Benefits of the earth element: We become grounded. Our ability to discern grows stronger. We are also empowered to become more productive within our earth life.]

Jesus showed he had mastered the earth element through the healing miracles of curing the lame and the paralysed. Another manifestation of earth mastery is the feeding of the five thousand.

Air

Thank the Archangel of Earth and then say the Lord's Prayer. We come to Archangel Michael, regent of the Air element:

O great Archangel Michael, may the element of air enter and transform the negative qualities of

[The lie, darkness, confusion, lack of communication, criticism of self and others, mental anxiety and worry, creating negative mental patterns]

Into the positive qualities of

[Truth, light, clarity, illumination, observation, perception, insight, understanding, upholding others in thought and speech, communication, intuition, and healing of the mental body]

For the work of Christ in the world.

With the first five Hail Mary prayers, imagine the lightness and expansiveness of air flowing into you. With the second five beads, release the air energy.

[JR's comment: Imagine that you are sitting in a space where you are completely surrounded by air. You can also imagine that you are sitting or standing in the centre of Archangel Michael. The colour of Michael is yellow, the colour of the mind. As you inhale

the air element you may start feeling lighter and lighter, floating like a balloon. As you release the air element, make sure that you are gradually descending back to earth.]

Benefits of the air element: Our thinking becomes cleansed. We move from being critical of others to blessing them and upholding them in our thoughts. Our insight and intuition are released. We become more observant of self and of our reactions to the world around us.]

As Air adept, Jesus healed those who were blind. Clairvoyance and telepathy are part of the higher abilities when we master this element. The gospels tell us that “Jesus knew what was in the hearts of men.”

Those who have an intense prayer and devotional life may become masters of the Air element. St Joseph of Cupertino who lived in the C17, was known as “the flying saint” because of his levitation abilities. St Teresa of Avila was often observed floating a few inches above the ground when she was praying. That is until the saint, known for a certain irascible practicality said firmly, “Put me down! You know I hate you doing that!”

Water

Thank the Archangel of Air and then say the Lord’s Prayer. We come to Archangel Gabriel, regent of the Water element:

O great Archangel Gabriel, may the element of water enter and transform the negative qualities of

[Fear, pain, suffering, depression, despair, addiction, letting the emotions take control, self-pity, indifference, lack of forgiveness]

Into the positive qualities of

[Peace, calm, serenity; love, compassion, understanding, empathy; being in charge of the emotions, forgiveness, release, letting go and healing of the emotional body]

For the work of Christ in the world.

With the first five Hail Mary prayers, imagine you are sitting at the centre of a sphere of water. You can also imagine that you stand within the Archangel Gabriel whose colour is blue. With the second five beads, release the water energy.

Jesus as Water adept shows his power over this element by healing diseases like leprosy, and of course by calming the sea.

Light

We have come to the decade of Light. The decade of Light is not ruled by an archangel, the decade of Light is ruled by Christ. After you say the Lord's Prayer for the last time, pray to Christ, asking that the light of the Christ consciousness may enter in more and more.

With each of the final Hail Mary prayers visualise light streaming into you. After filling ourselves with light, we release light into the world. We too, can become the Light of the World.

The Light adept is the Teacher, the initiate who attracts souls towards them through the emanation of the light within the soul. The light adept can transform their physical body. We see this in the phenomenon of the Rainbow body in Tibet, and Christ displays this first at the resurrection.

Extra prayers...

Many people have a special prayer or text at the initial cross, and the triangular medallion that holds the whole of the rosary together. You can make this choice for yourself. Melody and I say "St Patrick's Breastplate" at the cross and we say or sing "O Love that Knoweth of no Fear" at the medallion.

Chapter Seven: The Temple of the Sun and the Tree of Life

Stage Six: Complexity

The following rosary meditation is based on the Temple of the Sun meditation given in Level II of the Wyse Art. You may find it worthwhile to refresh your memory of this meditation.

Part One: The Ascent to the Temple

Here is the meditation from Module 10 of Level II:

First bead: The Lord's Prayer

We commence at the first of the five lower beads and say the Lord's Prayer. After the prayer we visualise the intense, potent energy that flows up the inner channel within the spine from the base of the spine to the top of the head. We know this as "The Rod of Aaron". This is the path on the Tree of Life from Malkuth to Yesod.

Second bead: the first Hail Mary.

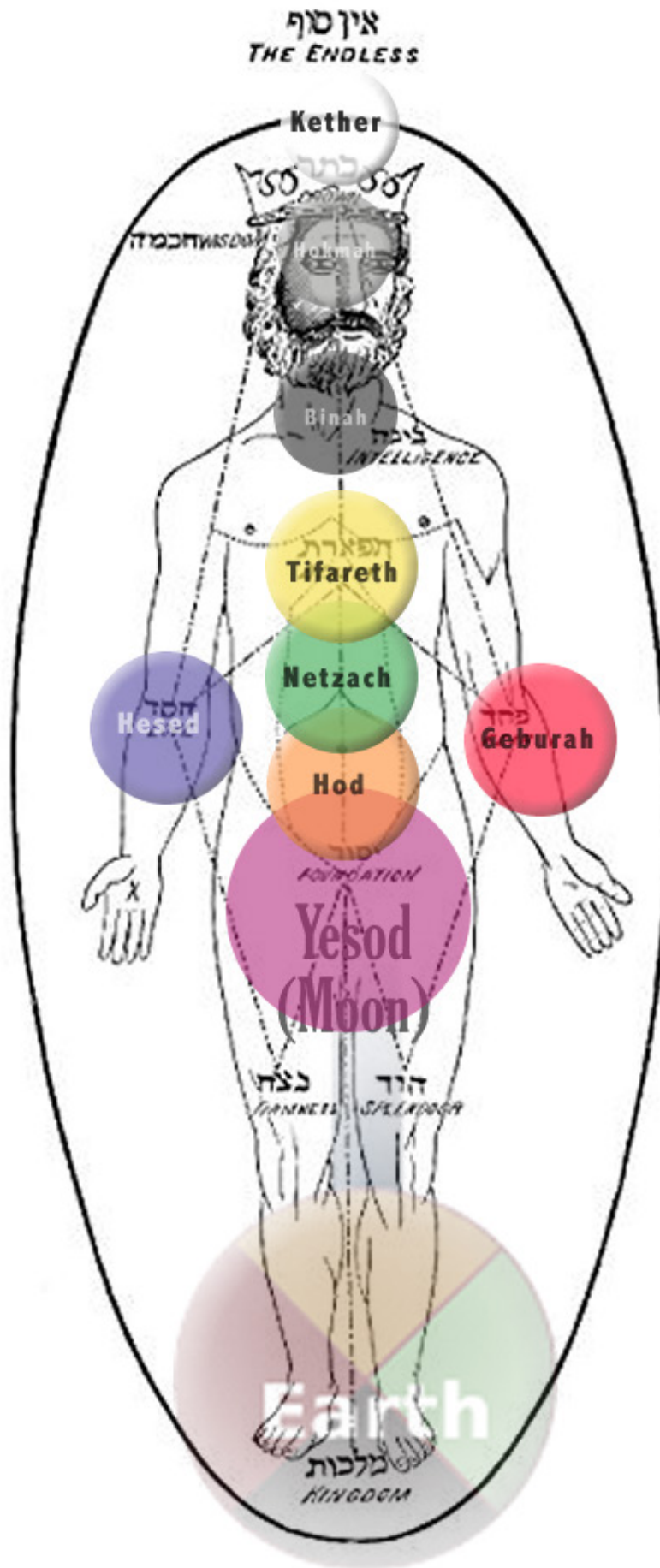
Now see yourself standing with your arms outstretched in the shape of a cross. The vertical beam of the cross is an area one palm-width either side of your spine. In this position you connect Yesod with Tifareth. The horizontal beam of the cross runs from one hand to another through the heart. Here we connect Hod with Netzach. Imagine that two roses, one white, the other red grow from the base of the cross and intertwine around the cross. First around the vertical beam and then they grow out from the heart along the horizontal beam. Feel the energy of Tifareth illuminating your head. Feel the energies of Hod and Netzach flowing into your hands. We know this as "The Roses Upon the Cross." Hold this image in your mind for a moment.

Third bead: the second Hail Mary.

Now let the image of the cross fade away. We are in the purple realm of Yesod. This is a realm of shadows and reflected light, for it is the domain of the Moon. Imagine that a vibrant, orange light is moving towards you. It surrounds you and fills your body with light. This light infuses the whole of your body, and flows out in beautiful hues of different colours. You have now entered the sphere of Hod and become "The Luminous Body."

Fourth bead: the third Hail Mary.

Allow yourself to float upwards through the roof into the sky beyond. You enter into a realm that is filled with light. It is a land of beauty, filled with the green of living things. We are standing upon a green hillside, watching the scene below. Here in the realm of Netzach, the abode of Venus, we are able to experience "The Glory of the Lord" working within the spiritual worlds.



Fifth bead: the second Lord's Prayer.

We cannot stay here in this state of peace and beauty. It appears that we travel on, flying over the clouds. In the distance, but rapidly growing closer, we perceive "The Temple of the Sun". We enter into the temple, down the long corridor and hand our cares and anxieties to the angelic attendant who guards the door to the inner temple. We step over the threshold into a golden light that seems to radiate from everywhere and infuse the air with its vibrance.

We stand at the beginning of the first decade. Within the Temple of the Sun are the four Archangels of the Elements. Christ is present as the quintessence in the centre of the Temple.

We will work with the Archangels exactly as we did in the Element Meditation. This time though, as we engage with each Hail Mary Bead, we enter into the Tree of Life. The Tree of Life maps onto the human body as Adam Kadmon. You have the picture of Adam Kadmon in Module One of Level III.

Invocation of Archangel Uriel

First bead: Malkuth

Visualise "The Rod of Aaron"
The energy of fire enters in.

Second bead: Yesod

Visualise "The Roses Upon the Cross"
The energy of fire enters in.

Third bead: Hod

Visualise "The Luminous Body"
The energy of fire enters in.

Fourth bead: Netzach

Visualise "The Glory of the Lord"
The energy of fire enters in

Fifth bead: Tifareth

Visualise "The Temple of the Sun"
The energy of fire enters in

From here on visualise yourself as standing like the image of Adam Kadmon. Note that if you see yourself as Adam Kadmon, then the Tree is a mirror image of the normal Tree of Life.

Sixth bead: Geburah

Feel the energy emanating from your right hand. This is the centre of Geburah. It is love in action.

Release the energy of fire.

Seventh bead: Hesed

Feel the energy emanating from your left hand. This is love and compassion acting without conscious direction.

Release the energy of fire.

Eighth bead: Binah

Feel the energy at the throat. This is the energy of Will.

Release the energy of fire.

Ninth bead: Chesed

Feel the energy radiate out from the brow centre.

Release the energy of fire.

Tenth bead: Kether

This is the Crown Centre. Visualise the top of the head opening up and accepting the multi-coloured energies from the spiritual worlds.

Release the energy of fire.

We have now completed the decade of Fire.

The remaining decades are completed in exactly the same way.

With the Tree of Life meditation, we reach the limits of our rosary practice.

Although the more complex meditations can have a powerful effect on training and purifying the etheric levels, we may find that simply holding the rosary in our hands and saying the prayers with lightness and devotion is just as powerful.

We encourage you to find how the rosary works for you. Whichever meditation you feel comfortable with, it is important to sit in peace at the end and experience the space of the rosary. Here we ask Mary to assist us in our life, our spiritual direction, our health, our work, in fact in every life aspect we shall find Mary. That is because no matter how difficult the life passage, and no matter our own pain and struggle, we will always find peace and solace in the Mother.