

The Christmas Rose

*Behold how the Spirit of Christmas grows:
It comes as a Bud and blooms as a Rose.*

FROM THE MOST ANCIENT times the Rose has been the symbol of Love in its many phases, but it has had a secondary significance also, which is, in a sense, derivative; that is, as a symbol of secrecy, pertaining to mystery or what is hidden, which explains the term *sub rosa*. In our own modern Rosicrucian Mysteries the Rose carries both of these ancient meanings, for it represents the Christ Love and the Mysteries of Golgotha and **in Cruce** the Redeeming Blood. Mythologically speaking, the Rose is associated with the Adonis Mysteries and with the goddess of love and beauty, Venus Aphrodite.

In Egypt the Lotus is the flower sacred to Isis, Isis of the Mysteries signifying Mother Nature; hence, knowledge, as Demeter was so signified in the Eleusinian Mysteries of Greece. But the Rose was actually the symbol of the Babe Horus, whom Isis held in her arms. Venus with Eros or Adonis, Isis with the Babe Horus, Demeter with the virgin Persephone, Mary of Bethlehem with the Christ Child—all were symbolical of Mother Nature and her Child of Promise, the perfected human being, the God-Man, the Savior-Man, the Adept.

Even in Christian Europe the cult of Mother Nature was not wholly forgotten. The circle of the zodiac was the crown of Mary, thus plainly representing the visible world with its crown of stars;

and it was to this Mary, the Wisdom Queen, “Our Lady Truth,” that the troubadours addressed their songs in the later Middle ages, after the Inquisition had driven the Mysteries underground and it was no longer safe to seek Wisdom openly.

“There is no Rose of such virtue as is the Rose that bare Jesu, alleluia,” a mystic mantram reminiscent of the prevailing temper of the medieval Mysteries, has been illustrated by the figure of the Madonna enthroned in the petals of a rose.

The cult of the Christ Child is thus older far than Christianity. Ancient Persians knew and adored Zarvan, the Ruler Child—clearly the prototype of the Christ Child whom the Magi sought in Bethlehem of Judea, whose coming had been foreseen by the great prophet Zoroaster.

Both Daniel—of the priestly college attached to the great temple of Bel, the “Word” of ancient Chaldea—and Ezra—illumined in the Field of Ardath, which is in the outskirts of the city of Babylon—were initiated into the Solar Mysteries, the Mysteries of the Archangelic Christ, who revealed Himself to His Initiates from the midst of the fiery furnace of the Sun, and foretold to them His own descent upon the earth in the fullness of the age.

This is the Mystery of Christmas, the Festival of the Great Archangel, who rests clothed in the golden fires of the solar orb.

At the time of the autumnal equinox—which the Church observes with the Feast of St. Michael the Archangel—a Ray of Spiritual Light leaves the



Mea

Victoria

From *Geheimne Figuren der Rosenkreuzer*

Sun and descends upon the globe of the earth. Slowly it penetrates deeper and deeper into the earth globe, until at the winter solstice it has reached its inmost center, its ultimate depth, whence it radiates outward the forces of cosmic love and wisdom in a great glory of golden light.

Human beings respond to this glory, in which they live and move and have their essential being, in a burgeoning impulse of giving.

They, too, have taken fire from the golden Sun in the midst of them, and glow goldenly. To the spiritual vision it is as though the earth were transparent as crystal. All forms upon it are transparent, and at the root of this transparency lies the Golden Sun of Life Eternal. This is the psychical origin of the Golden Rose of orthodox Christianity, the badge and emblem of the greatest honor which the church can bestow upon her children. It is the Saturn gold of the alchemist, for at the winter solstice the sun is posited in the sign Capricorn.

The Rosicrucian disciple in his alchemical laboratory daily manufactures this most precious of flowers, this Golden Rose of the Soul, which he calls the Golden Wedding Garment, and he is enthroned in the midst of its radiating petals of fiery splendor.

At Christmas time the ethers are full of the fiery glow of the Spirit of Christmas, which has unfolded from the bud of the autumnal equinox to the full blossom at the winter solstice, But, as Will Catha has put it,

This is the joy of the rose
That it blows
And goes.

So also the Christ Rose which unfolds golden streamers in and about the earth globe, shedding its glory freely, begins to withdraw once more from the earth, and at the vernal equinox ascends once again to the Father where He dwells at the inmost heart of the Sun, the dynamic intelligence behind our solar evolution. The Ascension is consummated at the summer solstice, when again the Christ Glory prepares to descend into its earthly dungeon.

Such is the Mystery taught "under the Rose" from the most ancient times, but which became publicly and plainly manifest through the descent of the Christ Archangel in Palestine, by means of the instrumentality of the divine initiate

whom we know as Jesus the Christ.

The Red Rose of Adonis and Horus, in Greece and Egypt; the Silver Rose of Brahma in mystic India; the White Rose of Mary the Immaculate; the Golden Rose of the Christ—all are the flowers of the Holy Spirit which grace the garden of the year, blooming in the soul through all seasons, everywhere present, everywhere beautiful, in some a bud, in some a blossom, in some a seed cup of promise, a Grail of Futurity!

Brethren, behold this Rose! For it blossoms in your own soul-garden, the Rose Garden four-square, as the Masters of the Craft have declared it. □

—Janice Lorimer



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