



The cover image for Volume 18 of the *Rose+Croix Journal* is an edit of an image generated by artificial intelligence (AI), the burgeoning technological field that will someday affect nearly every aspect of human life. The particular AI engine chosen for the cover was previously known as DALL·E mini, and can now be found on [craiyon.com](https://www.craiyon.com). The AI engine was asked to produce “a beautiful geometric representation of a red rose” – a symbol dear to the heart of each Rosicrucian student.

The subject of artificial intelligence is much in the news and has been the subject of apprehension for several reasons, particularly concerning disinformation and cybersecurity. However, AI, like all new technologies, has a growing number of applications that can assist us. As the paper by Dr. Meijer makes plain in its final pages, while cyborgs or artificial intelligence will likely eventually expand our knowledge of the cosmos, AI cannot be conscious. To Dr. Meijer, consciousness is a property of the Universal Quantum Field (ZPF – zero-point energy field) accessed by humans and all life forms. Importantly, consciousness is “non-computable.”<sup>1</sup>

In the Rosicrucian Tradition, the rose is an important symbol imbued with various meanings that, when combined with the cross, represents natural laws and principles that students of the mysteries study on their personal quest for spiritual evolution.

A Rosicrucian manuscript states that the rose has a significant history as a mystical symbol over various traditions:

For example, in Hinduism and Buddhism, it represents *Triparasundarî*, the Cosmic Rose, symbol of the Divine Mother. In Christianity, its chief association is with Mary, the mother of Jesus. Sometimes it designates the Christ himself, as the son of the Divine. David, the king of Israel, evokes the rose of Sharon in his psalms, likening it to a Heavenly Jerusalem. In certain prayers, Muslims speak of the Rose Garden as the Paradise of Contemplation.<sup>2</sup>

Imperator Emeritus Christian Bernard has written, “[F]rom the seventeenth century on, some alchemists symbolized the final stage of the Great Work by a fully-opened red rose.”<sup>3</sup> Today, Rosicrucians speak of the soul personality as a rosebud rather than as a rose in full bloom, since we are all working toward improving our outer self or soul personality through “its progressive unfolding in the course of successive incarnations.”<sup>4</sup> The Universal Soul, symbolized by the fully opened rose, is the perfect life essence within all humanity.

On our cover, the rose sits at the center of a circle of four petals within a square with each diagonal pointing outwards in four directions. The rose is joined symbolically in the Rosicrucian Tradition to the cross, which itself points in four cardinal directions, the horizontal line indicating the material plane and the vertical, the spiritual plane. At the central point of intersection blooms the rose, where the Divine Essence infuses matter, and the whole represents our incarnated being on its evolutionary path.

In contrast, one of the most-used illustrations from *Secret Symbols of the Rosicrucians of the 16<sup>th</sup> and 17<sup>th</sup> Centuries* (an anonymously authored book from the eighteenth century) depicts a rose with the human heart at its center with the cross superimposed upon the heart. This symbol is used in the masthead on the cover of the *Rose+Croix Journal* between the words “Rose” and “Croix.” A different symbolic depiction of the rose on the frontispiece of *Secret Symbols* shows the rose in a natural form elevated above the figure of the walking Christ at the center of the Rosicrucian cross with the inscription, “I am a Flower of Sharon, and a Rose in the Valley. Cant. 2. V. 1.” Although this is a variation on the text from the biblical Song of Solomon, there is a Rosicrucian meaning: as mystical students who seek to evoke the Christ Consciousness, also known as Cosmic Consciousness, this awareness of the Master Within allows us to maintain our dignity and sense of self-mastery during trying times while we undertake our journey in the world.

The design of the cover was also meant to evoke fractals, which were first explored in mathematics in the 1800s, but not brought to the fore until the 1970s, when mathematician Benoît Mandelbrot gave them their name and was able to illustrate their definition with computer-constructed visuals. Fractals are related to the word “fractional” and come from the Latin root *fract*, meaning “broken,” since fractals can function in multiple dimensions.<sup>5</sup> A fractal like the Mandelbrot set “is self-similar across different length scales . . . and can be seen all over nature in river deltas, blood vessels, tree branches, lightning . . . and Romanesco broccoli.”<sup>6</sup> Fractals are referenced in two of the papers in Volume 18. Eric Laguerre, PhD, in “The Whole and the Part: A Link to the Holographic Principle” writes: “Fractal geometry shows that an irregular object like a cloud is not the deformed copy of an ideal model but rather that its

irregularities are part of its being.” Likewise, in Dr. Dirk K. F. Meijer’s paper “Survival of Consciousness and the Anticipation of an Afterlife as Based on Current Physics,” the author refers to the “fractal brain” and “the bidirectional flow between domains of self-consciousness and universal consciousness” (Figure 12).

Both authors also speak of the Ouroboros – a symbol much loved by alchemists due to its circular shape that represents Cosmic Unity (Meijer Figure 7). The rose as a form in nature also has a circular, spiral shape, and its petals spiral out from the center in a pattern that conforms to the golden ratio, allowing for each petal to unfold without overshadowing the light for the next. Such a natural adaptation is also highly symbolic in that as evolving beings we seek growth for ourselves, while, at the same time, we seek to be sources of light for those around us.

Finally, as you peruse the various papers in Volume 18, please take note of how each author contributes to expanding our consciousness of the inherent beauty of the rose unfolding within each of us.

<sup>1</sup> Song, Daegene. 2007. “Non-Computability of Consciousness.” *NeuroQuantology* 5, no. 382.

<sup>2</sup> Ninth Temple Degree. Monograph 8, page 22.

<sup>3</sup> Bernard, Christian. 2012. “Chapter 1: Interview with the Emperor.” In *Rosicrucian Reflections*. Grand Lodge of the English Language Jurisdiction. 9.

<sup>4</sup> Ninth Temple Degree. Monograph 8, page 22.

<sup>5,6</sup> Drachman, Nicholas. 2019. “Fractals in the Complex Plane.” Nicholas Drachman’s (Bio)Physics Blog. <https://nickdrachman.wordpress.com/2019/09/01/fractals-in-the-complex-plane/>.