

MARY, GREAT WOMAN INITIATE

Hélène Bernard, SRC

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Virgin and Child (1663) by Elisabetta Sirani. National Museum of Women in the Arts.

Anne, the wife of Joachim, the High Priest of the Essene Temple of Helios in Jerusalem, was expecting a child.

“If, as foretold by the magi, a daughter is born to us, we shall consecrate her to the holy sanctuary....”

The Sun rose in the sign of Libra, and Anne gave birth to a little girl, whom she named Mary. As early as six months old, Mary was introduced to the dignitaries of the high temple to have her previous incarnation revealed. Seated in the sanctuary facing the East, Mary looked at her mother standing by the vestal fire and listened to her renewing her promise to make a “Colombe” of her child in this holy place. At home, Anne set up a small Sanctum where Mary rested, shielded from the impure and the vulgar, under only her surveillance or that of the temple virgins.

The name of Mary was officially given to her on her first birthday, under a shower of rose petals, while her mother and the high dignitaries of the great Essene Brotherhood, the representatives of the twelve temples of the twelve kingdoms, sang a hymn of joy.

At the age of three, Mary, accompanied by Anne and the vestals’ radiant torches, proceeded once again to the threshold of the sacred Sanctum where she was greeted by the officers of Helios. A heavenly chant rose, and, by the light of the symbolic fire, Mary knelt before the “Shekinah.”

Years passed, and Mary reached her thirteenth birthday. It was now time for her to fulfill her parents’ wish, which was also hers. Mary became a sacred Colombe in the great temple of Helios. In keeping



This detail of a sixteenth-century painting by Catharina van Hemessen depicts Mary visiting Elizabeth.

with tradition, the new Colombe was placed under the care of a widower of the Essene community. His name was Joseph the Galilean, a carpenter by trade. Time passed; one day, the High Priest entrusted the weaving of part of a curtain for the temple to Mary. Chosen by fate, she wove purple and scarlet, while her lady companions were busy working on fabrics and silks of different colors. While she was weaving, a Master appeared to Mary and announced that the time had come for her to fulfill the prophecy of the magi:

“Thou shalt conceive through the word of the Divine.”

For many days, the master of the temple talked with Mary, and she decided to go to her cousin Elizabeth’s home. On a small hill, not far from Jerusalem, stood the house of Elizabeth and Zachariah. In this secluded spot, the couple waited in peace and silence for the coming of the prophet; then she returned to the intimacy of her family sanctuary where she rejoined Joseph, whose work had kept him away from home for a few weeks. Joseph’s anguish and remorse were great when he saw Mary’s condition. He believed he had failed his mission as a “guardian angel,” but a voice confirmed what Mary and the high officials of the community were trying to explain to him. In order to better protect this precious gift, Joseph and Mary preferred to leave. Feeling the great moment was near, they reached a cave-hospital in Bethlehem, one of the many shelters that the Essenes owned in various parts of Palestine. Protected by

heavy stone walls, Mary waited. Suddenly, a bright light pierced the darkness and illumined her whole being before slowly fading away.

“Thus was the Word born.”

In the beginning was the word and the word was with God [the Divine], and God [the Divine] was the word.

The word was in the beginning with God [the Divine].

Through it everything came about and without it not a thing came about.

What came to be in the word was life and the life was the light of the people and the light in the darkness shines and the darkness could not apprehend it.

There was a man sent from God [the Divine].

His name was Yohanan [John].

He came as a witness in testimony of the light so that all might believe through him.

He was not the light, but came to testify about the light.

The light was the true light which illuminates every person who comes into the world.

He [Yeshua] was in the world and through him the world was born, and the world did not know him.

—John (1:1-10)

