

# MY ROSICRUCIAN EXPERIENCE

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During my late teenage years and into my early twenties, there used to be advertisements in the main newspaper in Barbados - *The Advocate* - promoting the Rosicrucians. I seem to recall that there were two ads; one was the orb with wings, saying: "Thoughts Have Wings; You Can Influence Others With Your Thinking." I remember that one more distinctly since I have seen it in various Rosicrucian periodicals from time to time. The other one, which I cannot remember seeing recently, spoke of this organization with a history of more than 3,000 years which had its origins in Egypt. Those two ads were burnt into my consciousness.

For reasons unknown to me at the time, the advertisements appealed to me. I had never heard anyone, even during the time the ads were appearing, referring to or speaking of the Rosicrucians, far less the Rosicrucian Order, AMORC, and even though I had only seen the word Rosicrucian as it was written in the ad, and had never heard it vocalized, the pronunciation in my mind was always the way I understand it to be now; i.e. "Rosikroo-shun" as against "Rossi-krooshun" as one often hears it mispronounced.

To give further understanding of the environment at that time, the word "Order," in the sense of a mystical fraternity or Lodge, was taboo, for there were "lodges" in existence, but they were feared, being considered clandestine, un-Christian and ungodly. There was a general fear concerning lodges and a general hostility to them at that time. Even now, much of that fear and hostility remains in our society. I learned later that the most prominent lodge at that time was the

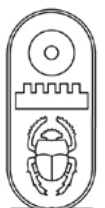
Freemasons, but there were also lesser ones like the Mechanics, the Foresters, Prince Hall, and the Elks.

At the time I first started noticing the ads, I was not aware of "lodges" and did not think in terms of the Rosicrucians having a lodge. I had heard of the term "lodge" in the sense that I had some friends who would tell me from time to time that they were going to pay "lodge money" for their father or grandfather. I later came to understand the concept of "friendly societies" and their being referred to as "lodges."

So the society in which I grew up was an ultra-Christian one, where anything not directly linked to the various church denominations and their pastors was considered demonic. My mother was Wesleyan Holiness and my grandmother Nazarene. Other persons around were Brethren, Moravians, Pentecostals, Catholics, and Anglicans, with Anglicanism being the dominant denomination of the time. In that environment, lodges had to keep a very low profile, and they did so.

Most of my religious exposure up to age fourteen was in the Wesleyan Holiness Church, my mother's denomination. One would say I attended that church, but I think in terms of having been "carried" or "sent" rather than "attended," for much of its teaching and many of its practices never appealed to me, or made sense to me. So I guessed, subconsciously, that the "search" was on for answers to what I was hearing propounded about the Divine, the devil, Yeshua, heaven and hell, and all the attendant dogmatic language.

So, in September 1976, I filled out an application to join the Rosicrucian Order.



One of the questions on the form had to do with why I wanted to join the Order. My reply was, "I do not know what the truth is, but I know that I am not hearing it."

So, fratres and sorores, that was my only motivation for joining the Order; to learn the truth about existence, a matter about which I got the distinct impression that much was missing from what I was getting from school and church. Added to that was the conviction from within me that the organization in those advertisements - the Rosicrucians - had the answers I needed.

Fratres and sorores, I was not disappointed. I am now extremely happy to report that the Order has served me beyond my wildest dreams in that regard, and for that I will be eternally grateful.

The Rosicrucian Order's teachings have led me, excitedly, to answers regarding what I consider the four great questions regarding existence: Who am I? Where did I come from? Why am I here (on Earth)? Where am I going?

Through the Order I have learned that thought is creative; that one is responsible for all of one's experiences, and that through thought one can change any aspect of life which is not satisfying.

Further, the Order's teachings have brought me into closer attunement with the Universal Cosmic Mind by eliminating from my mind, to a significant degree, thoughts that stem from wrong concepts of the power of the material world and to a relocation of that power and intelligence to the spiritual world. They have done so to the point where I now, more and more, can translate concepts proposed by the mystical writings from the material to the spiritual and see personages and places in the writings as representative of levels of

universal consciousness and intelligence at work.

Another element of the Order's teachings that had a significant impact on my consciousness development was the part of an exercise which called for reflection on the statement: "Self unto Self will speak; Self unto God will speak; God unto Self will reveal." This served to firmly establish in my mind the relationship between my two natures and they, in turn, to the Divine. Understanding this relationship has brought profound understandings about life and existence and how to master many of the issues that infest our daily lives.

The teachings have helped my consciousness in development in such a way that I can now clearly relate to the sentiments expressed in Sir Edward Dyer's poem "My Mind to Me a Kingdom Is"; concepts that clearly delineate the power of one's mind and its place in our existence. That poem reads as follows:

My mind to me a kingdom is,  
Such present joys therein I find,  
That it exceeds all other bliss  
That world affords or grows by  
kind.  
Though much I want which most  
would have,  
Yet still my mind forbids to crave.

No princely pomp, no wealthy  
store,  
No force to win the victory,  
No wily wit to salve a sore,  
No shape to feed a loving eye;  
To none of these I yield as thrall,  
For why my mind doth serve for all.  
I see how plenty suffers oft,  
And hasty climbers soon do fall;  
I see that those which are aloft  
Mishap doth threaten most of all;

They get with toil; they keep with  
fear;  
Such cares my mind could never  
bear.

Content I live, this is my stay,  
I seek no more than may suffice;  
I press to bear no haughty sway;  
Look, what I lack my mind supplies.  
Lo! thus I triumph like a king,  
Content with that my mind doth  
bring.

Some have too much, yet still do  
crave;  
I little have, and seek no more.  
They are but poor, though much  
they have,  
And I am rich with little store.  
They poor, I rich; they beg, I give;  
They lack; I leave; they pine, I live.

I laugh not at another's loss;  
I grudge not at another's gain;  
No worldly wave my mind can toss;  
My state at one doth still remain.  
I fear no foe; I fawn no friend;  
I loathe not life, nor dread my end.

Some weigh their pleasure by their  
lust,  
Their wisdom by their rage of will;  
Their treasure is their only trust,  
A cloaked craft their store of skill;  
But all the pleasure that I find  
Is to maintain a quiet mind.

My wealth is health and perfect  
ease,  
My conscience clear, my choice  
defense;  
I neither seek by bribes to please,  
Nor by deceit to breed offence.  
Thus do I live; thus will I die;  
Would all did so as well as I!

Retsama's poem, "Mastery," also  
set out below, is another work that aptly  
presents sentiments to which I can easily  
relate, purely as a result of what I have  
been able to gather from the Rosicrucian  
Order's work.

"I, at last, have reached the Goal,  
And solved the mystery of my Soul;  
I am That to which I prayed,  
That to which I looked for aid;  
I am That which I did seek  
I am my own mountain peak.

I upon creation look  
As a leaf in my own book;  
For I, THE ONE, "the many"  
make,  
Of substance which from me I  
take;  
For all is me, there are no two;  
Creation is myself, all through.

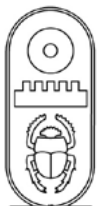
What I grant unto myself,  
I take down from my own shelf,  
And give to me – The ONLY ONE  
–  
For I am the Father and the Son.

When I want I do but see,  
My wishes coming forth in me;  
For I am the Knower, and the  
Known,  
Ruler, Subject, and the Throne.

The "Three in One" is what I am,  
Hell itself is but my dam,  
Which I did put in my own stream,  
When in a nightmare I did dream  
"That I was not THE ONLY  
ONE,"

Thus by me was pain begun,  
Which ran its course till I awoke,  
And found that I with me did joke.

So now that I do stand awake,  
I, my throne, do wisely take,



And rule my kingdom, which is me,  
A Master through Eternity.”

I would like to present three more poems in order to give a proper picture of how the Order has impacted my thinking and consciousness. The first one is Rosicrucian poet Ella Wheeler Wilcox’s “The Law (Mystery of Life)”:

The sun may be clouded, yet ever  
the sun  
Will sweep on its course till the  
cycle is run,  
And when into chaos the systems  
are hurled,  
Again shall the Builder reshape a  
new world.

Your path may be clouded,  
uncertain your goal,  
Move on, for the orbit is fixed for  
your soul,  
Although it may lead into darkness  
of night,  
The torch of the Builder shall give  
it new light.

You were, and you will be; know  
this while you are,  
Your spirit has travelled both long  
and afar,  
It came from the Source, to the  
Source it returns,  
The spark that was lighted, eternally  
burns.

It slept in the jewel, it leapt from  
the wave;  
It roamed in the forest, it rose from  
the grave;  
It took on strange garbs for long  
eons of years,  
And now in the soul of yourself it  
appears.

From body to body your spirit  
speeds on,

It seeks a new form, when the old  
one is gone,  
And the form that it finds, is the  
fabric we wrought,  
On the loom of the mind, with the  
fibre of thought.

As dew is drawn upward, in rain to  
descend,  
Your thoughts drift away and in  
destiny blend.  
You cannot escape them; or petty,  
or great,  
Or evil, or noble, they fashion your  
fate.

Somewhere on some planet,  
sometime and somehow,  
Your life will reflect all the thoughts  
of you now,  
The way is unerring; no blood can  
atone;  
The structure you rear; you must  
live it alone.

From cycle to cycle, through time,  
and through space,  
Your lives with your longings will  
ever keep pace,  
And all that you ask for, and all you  
desire,  
Will come at your bidding, as flames  
out of fire.

You are your own devil; you are  
your own God,  
You fashioned the paths that your  
footsteps have trod,  
And no one can save you from  
error or sin,  
Unless you shall hark to the spirit  
within.

Once list to that voice and all tumult  
is done,

Your life is the Life of the Infinite  
One;

In the hurrying race you are  
conscious of pause,  
With love for the purpose and love  
for the cause.

Set out below are the final two short  
selections, taken from James Allen's little  
classic *As a Man [Person] Thinketh*:

Mind is the Master-power that  
moulds and makes,  
And Man [a Person] is Mind, and  
evermore he [or she] takes  
The Tool of Thought, and shaping  
what he [or she] wills,  
Brings forth a thousand joys, a  
thousand ills:-  
He [or she] thinks in secret, and it  
comes to pass:  
Environment is but his [or her]  
looking-glass.

Thought in the mind hath made us.  
What we are  
By thought was wrought and built.  
If a man's [person's] mind  
Hath evil thoughts, pain comes on  
him [or her] as comes  
The wheel the ox behind...  
...If one endure  
In purity of thought, joy follows  
him [or her]  
As his [or her] own shadow – sure.

The understanding those poems  
have brought me epitomize what the  
Rosicrucian teachings have done for my  
life. To me, they cover practically all of  
what I could have hoped to experience  
as consciousness development in this  
incarnation.

Today, most people are looking for  
a panacea; that one item that solves all  
of life's problems and challenges and  
provides them with that state of complete

peace which we, in our work, refer to as  
Peace Profound.

In truth and in fact, there is one thing  
in life that does fit the bill of being a  
solution to every malaise, and that leads  
to Peace Profound; that one thing has to  
do with following the mystical path; i.e.  
becoming efficient and proficient in the  
use of mystical principles, and living the  
mystical life.

From my experience, this is what the  
Rosicrucian teachings do. I get a definite  
thrill learning about life and existence  
from the Rosicrucian Order's teachings, a  
thrill not experienced with any other type  
of spiritual work. My mind is now much  
better able to cope with life's challenges  
than before I affiliated with the Order, and  
there is a feeling of my growing closer and  
closer to something Divine, à la the prayer  
of the Emperor Julian, as follows: "Point  
me the way that leadeth upward to THEE.  
For yonder regions where THOU dwellest  
are incomparably beautiful, if I may divine  
their beauty that is at THY side from the  
pleasantness of the Path which I have  
already travelled."

More and more, I am feeling a sense  
of unity with the universe, and not as  
separate from anything; more and more I  
am melting into and being absorbed into  
the ALL. While I am not a swimmer as far  
as swimming in the material sense of the  
word goes, I find that I enjoy "swimming"  
in the ocean of Universal Energy and  
Intelligence.

The teachings are bringing home to me  
both intellectually and experientially the  
truth that I am part of a Universal entity,  
and that I am not a separate and individual  
being. I now see all things and all persons  
being drawn closer to me and I to them.

This, in a nutshell, has been my  
Rosicrucian experience.

