



The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The mystical stages which must be traversed by the aspirant are symbolically depicted for us in the drama of Jesus' last days, his crucifixion, and his victorious ascension. The following quotation further elaborates this theme, and is of particular significance to us now in connection with our interest in the *Obscure Night*.



From the day of the washing of feet up to the death on the cross all is written for us. If we believe like children, and blindly practice, then we shall rise from the dead. All that occurred to the High Master in those three days is our prototype. We are to receive blows and to feel the flagellation, the weight of the cross must oppress us and an exhaustion shall take place in all our limbs to give place to the new man. Should our reason struggle against it, our senses rebel, and all our nature revolt—we must not waver, but bear it with firmness, transforming the crown of thorns into a crown of life. He who does not use many words, but brings the few everywhere into action, so making his whole nature capable of thinking, he walks the way toward victory and shall be glorified on the cross of life.

—KAREL WEINFURTER

(From *Man's Highest Purpose*. Rider & Co., London)

To the Members of the Esoteric Hierarchy, Greetings!

I think it is important to stop in our studies for a few weeks just at this point and give some time to the consideration of questions that have been asked by members in this Degree. This may help us strengthen the instruction and make some matters clearer for you.

Not only are there a great many questions each week during the year, but many more during the special session composed only of the members in these higher Degrees held at the International Rosicrucian Convention in San Jose. I was very pleased at our last Convention* to find about two hundred higher Degree members from all sections of the United States and Canada and a few from foreign countries. They represented various professions, arts, and business and all the different stations of domestic and social life—a truly representative cross section of our membership and of advanced persons in the world as a whole.

One of the most notable things in connection with this special session was that these higher Degree members were healthier and happier, more contented and more enthusiastic than the average member in the Order. Other members noted how happy and enthusiastic these higher Degree members were, and of course wondered about the private session they were going to have with me, the only private session I conducted throughout the whole Convention. Wherever I contacted these members, their auras were not only quite visible but also notably larger than those of members in the lower Degrees. I was not the only one who noticed these auras. Members in the lower Degrees, even very new members commented to me and to others regarding the beautiful auras they saw surrounding these members of the higher Degrees.

At my special session I asked many, many questions; and throughout Convention week in private interviews, and during contacts on the grounds of Rosicrucian Park, I would ask them other questions helpful to me in preparing the monographs from week to week.

One important question most frequently asked by these members was in regard to the Obscure Night. After asking and answering many questions about it, I finally asked members of the Hierarchy how many of them had been deeply into the Obscure Night with all of its accompanying discouragement and seeming inactivity, and how many of them had come out of it and reached the Golden Dawn. Fully fifty per cent admitted that they had been, during the past year or two, in the very depths of the Obscure Night, and had become so surrounded with darkness that it seemed they were making no progress, and that many psychic manifestations and experiences previously enjoyed seemed to be denied them.



* This monograph was written by Dr. H. Spencer Lewis.

I then asked how long this Obscure Night had lasted. The average member said from six to twelve or fourteen months. In many cases it would be difficult to tell just when the period of Obscure Night began. It came on so gradually that sometimes a member was in it for months before realizing what was taking place. There was never any doubt, though, about the time it ended, for nearly every one said that the coming out into the Golden Dawn took place in almost twenty-four hours—certainly within a week. It was like coming out of a dark chamber or cave into the bright sunlight. This had been my own experience, and from our old Rosicrucian records it seems to have been the experience of the average sincere and deeply interested student and mystic in the past.

In answer to another question, these members admitted that when the Golden Dawn was reached, it became evident that a marvelous and unexpected degree of psychic and spiritual development had been going on within them during the entire period of the Obscure Night. Many went into detail to explain how the Golden Dawn had revealed to them the degree of development that had taken place, and how unconscious they had been of this development during the Obscure Night itself. Many also stated that they had not only been discouraged during the Obscure Night but also had felt that they had reached the peak of their development and could go no further. While satisfied with all that they had learned or attained in the past Degrees, they still felt that in all likelihood there would be no further development.

Only one or two affirmed that they had sensed during the Obscure Night some progress. All seemed aware that they had been inwardly impressed to be patient; that the still small voice subtly had urged them to have faith, and that in other spiritual ways the Cosmic was trying to encourage them. In spite of this, they confessed that they had not any of the outer manifestations that they had had in some of the lower Degrees, and that they were disappointed in not being able to do any of the things they thought they would surely be able to do in the higher Degrees.

It has always been a problem to make this matter plain to advanced members. If we ourselves had not gone through this same experience and if many others here and in Europe had not gone through it, we would be more puzzled than we are. It is not that it is difficult to know what is going on with our higher Degree members, but it is difficult to make it plain to them and to have them understand and realize it.

In the first place, members who have been with us for many years have not always been successful with all of the exercises given in the lower Degrees. Some have never made the kind of projection that satisfied them. It seems to be a common impression that every projection should be objectively sensed at



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the time it is made; yet the high Degree member learns that he makes many projections and contacts of which he knows nothing, or of which he has no knowledge at the time.

In other words, members seem to feel that they should be conscious immediately of making a contact or projection. When they are not, they give up in the belief that the time was not right, or that the person or place had not been reached and that they have not been successful. Later, they receive evidence that they had actually made the contact even though they were unaware of it at the time. This causes them to wonder whether they had made the contact or whether the other person had made a contact with them at approximately the same time.

During sleep many of our higher Degree members make contacts of which they remember nothing; consequently, they are not aware of what took place. In a few hours, or a few days, they may learn that a contact had been made, a treatment or some advice given, or at least the appearance of their face or figure had come to the other person. They wonder how it is that with no thought of a particular person, they can reach that person with a very clear projection or contact and know nothing about it. Some are equally puzzled by the fact that when sitting in their sanctums concentrating or seeking Cosmic attunement—with no particular individual in mind—they seem to make contact with another in his sanctum or elsewhere, and know nothing about it until the other person tells them about it.

Naturally, therefore, the question most often asked by members during this investigation was, "How is it that during the day or the night my psychic self makes contacts, goes places and does things that I know nothing about?" That familiar question makes me smile when I think of my own past experiences and those of my family and of the official staff. I sometimes feel that if it were not for the fact that my psychic self can make many contacts and do many things during the night without my being objectively aware of it, I should get very little sleep. I have checked and found that on some nights between 1:30 and 2:00 and sunrise in the morning I have made twenty or thirty contacts all over the country, and sometimes foreign countries. If I had remained on the borderline during all those hours, keeping objectively aware of what my psychic self was doing, I should have had very little rest.

In the earlier Degrees you were told that one of your duties, in fact, one of your mystical obligations, is to offer your psychic self and your spiritual powers and abilities to the Cosmic just before going to sleep, to be used in any way helpful to others, and to humanity. Undoubtedly the Cosmic uses a great many of our Hierarchy members in just this way throughout the night and even throughout the brief periods of rest, relaxation, and meditation during the daytime. It is not necessary for you always to be aware of what the Cosmic is doing or what your psychic self is doing.



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In many of the things the Cosmic seeks to do with your psychic self, your own objective consciousness would actually interfere; your own understanding of what is being done or what is to be done would not, therefore, be of any help. There is no reason for the Cosmic to keep you constantly informed of what is being done with your spiritual and psychic consciousness at times when you are not using them for your own development or your own instruction. In cases where there will be a benefit to you, especially if it is of an instructional nature, the Cosmic does let you know what contacts or what visitations your subconscious mind has made. This explains why many times our psychic selves slip out and make contact for a few seconds without our being aware of it.

This is a matter sufficiently important to devote a little more thought to. It might be well for you to refer to the monographs of the Third Temple Degree where the explanations of the relationship between the objective and subconscious faculties are set forth in a way especially useful to our present purpose.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

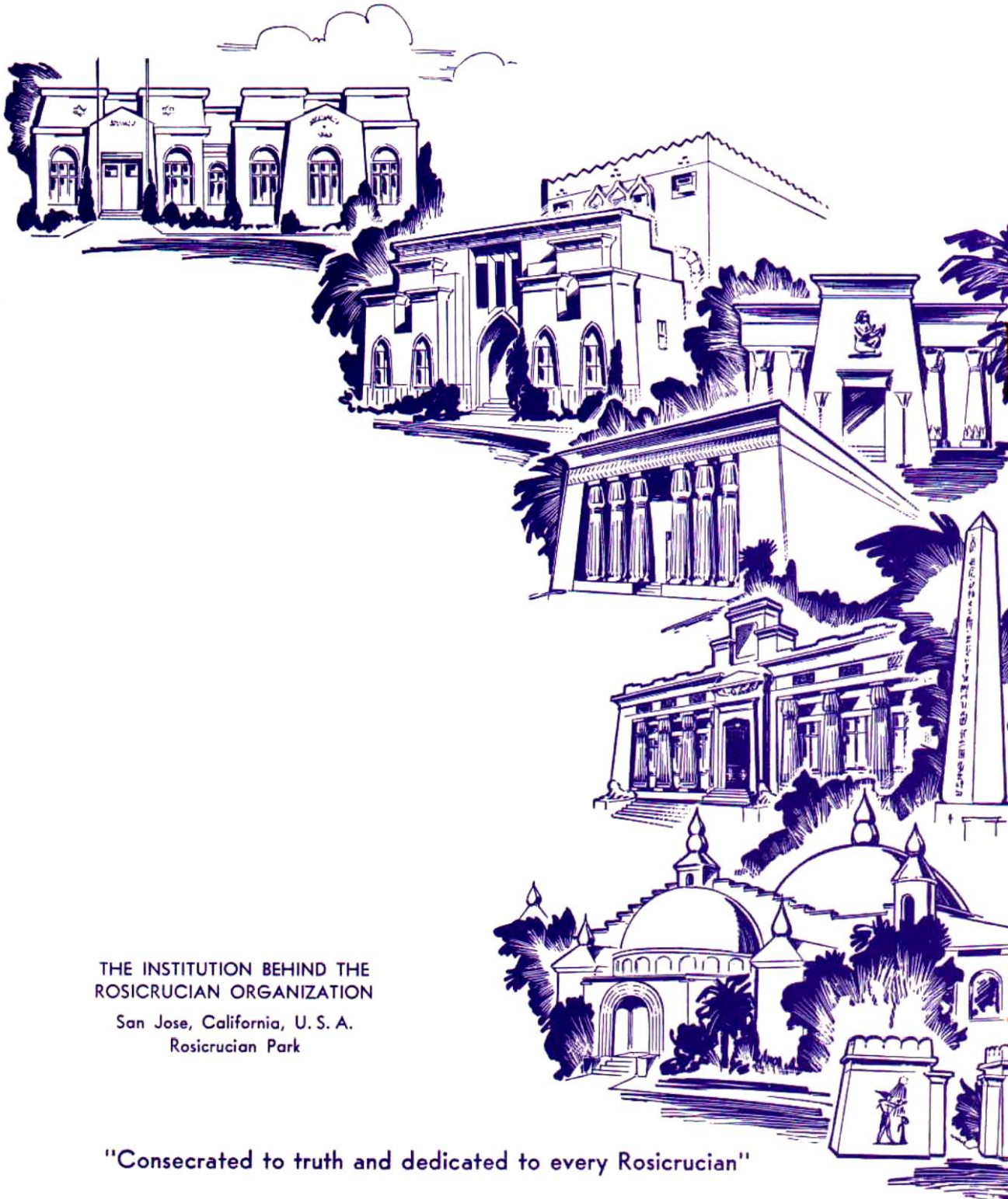


Summary of This Monograph



Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ Questions asked by members throughout the year and particularly those asked by Hierarchy members during their special Convention session are helpful guides in preparation of lesson material.
- ¶ The Obscure Night is a subject of interest and importance to most members, and having been experienced by many of the members of the Hierarchy, their comments regarding it have been most helpful.
- ¶ While the Obscure Night generally lasts from six to fourteen months, during which it seems no progress is being made, the Golden Dawn when it is reached reveals that great psychic and spiritual development has been going on throughout the entire period.
- ¶ A question often asked is, "How is it that during the day or the night my psychic self makes contacts, goes places and does things that I know nothing about?"
- ¶ Your objective consciousness would interfere with work to be accomplished by the psychic self if it were always kept informed of its activities. However, the Cosmic does let you know what contacts your subconscious has made when such knowledge will instruct or benefit you.



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