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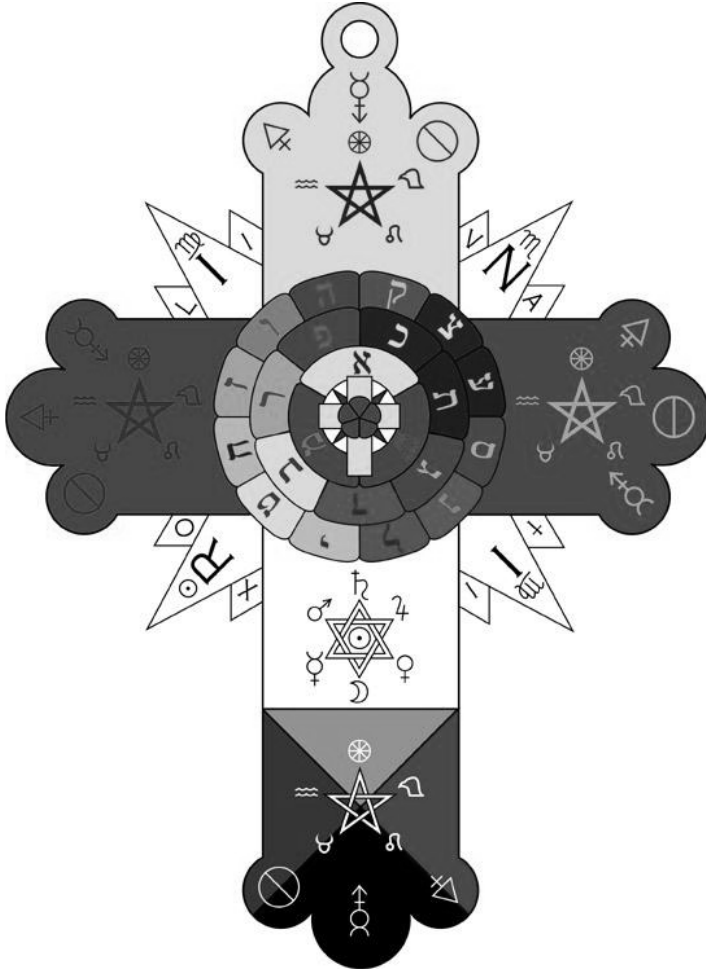
'Secret Friend of Franz Hartmann – Forgotten Mystical Adept'

Issue Seventeen

Compiled by Marilyn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org



Rosy Cross, by Hermetic Soft

(To have your Questions, Articles, Poetry or Art included in future editions, submit to: MarilynnHughes1@outofbodytravel.org!)

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Having worked primarily in radio broadcasting, Marilyn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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The Out-of-Body Travel Foundation Journal:

'Secret Friend of Franz Hartmann – Forgotten Mystical Adept'

Issue Seventeen

By Marilyn Hughes

This month's forgotten mystic is truly forgotten as even his/her name is completely lost to history. All that remains is the record given to Franz Hartmann from this forgotten mystic of this fascinating mystical journey. Franz Hartmann leaves us with only a few words to describe how he came upon the manuscript in question.

"THE following account of a psychic experience has been gathered from notes handed to me by a friend, a writer of considerable repute. Whether the adventures told therein are to be regarded as a dream, or an actual experience on the astral plane, I must leave to the reader to judge."

With the Adepts, An Adventure Among the Rosicrucians, Franz Hartmann, William Rider & Son: London, 1910

The experiences of this completely forgotten mystic speak for themselves and begin with a prayerful inquiry.

UNEXPECTED REVELATIONS

"THE Adept paused, and my mind was invaded by a multitude of questions to which I could find no answer: "What is nature, and what is man? Why am I in this world? Did I exist before, and, if so, where did I come from? What is the object of my existence, and how will it end?"

Again the Adept, reading my thoughts, answered: "Mortal man, as you know him, is an intellectual animal, living a sort of dream-life among dream-pictures which he mistakes for realities. Real man is a celestial being, a soul

dwelling temporarily within a material body. Within this organism the spiritual, divine spark finds the proper soil to generate and develop the immortal man, as has been described by Saint Paul, who speaks of that spark of divine consciousness as being sown in corruption and raised in incorruption. This spiritual man is in each person his or her personal God and Redeemer. While a man is unacquainted with the processes going on in his invisible organism, he will have little power to guide and control these processes; he will resemble a plant, which is dependent for its growth on the elements which are unconsciously brought to it by the winds and the rains, or which may accidentally be found in its surroundings; it has neither the power to prevent nor to promote its own growth. But when man obtains a knowledge of the constitution of his own soul, when he becomes conscious of the processes going on in its organism and learns to guide and control them, he will be able to command his own growth. He will become free to select or to reject the psychic influences which come within his sphere, he will become his own master and attain--so to say--psychic locomotion. He will then be as much superior to a man without such knowledge and power as an animal is superior to a plant; for while an animal may go in search of its food and select or reject what it pleases, the plant is chained to its place and depends entirely on the conditions which that one place affords. The ignorant depends on the conditions prepared for him; the wise can choose his conditions himself."

"And what will be the end and object of this?" I asked.

"The end of it," was the answer, "is that the soul of man enjoys supreme bliss in realizing that she herself is everything and that there is nothing beyond her. The

object is that mortal man shall become immortal, and a perfect instrument for the manifestation of divine wisdom."

I heard the answer of the Master, but I could not grasp its meaning. What could that "soul" be of which he spoke as being as big as the universe, and could my soul possess any other vehicle or organism than my visible material body?

While I was meditating, the Adept stepped with me to a window where the inaccessible mountain was seen, and pointing it out to me, he said: "Behold there the door by which you entered our stronghold; concentrate your attention upon the way you came, and seek with the eye of your soul to penetrate to the other side of the mountain."

I did so, and suddenly I found myself standing at that other side, upon the place where I had lain down to rest. Before me, upon the ground, was stretched out an apparently lifeless human figure, and to my horror I recognized it as being my own bodily self. At first everything seemed a dream, but then the thought came to me that I must have died. There was my body; and nevertheless I was myself, and saw myself such as I had always been, with all my organs and limbs and even the same clothing which the corpse before me wore. The hat of the corpse was drawn over its eyes, and I attempted to lift it; but I might just as well have tried to lift the inaccessible mountain. There was no physical strength within my arms. I realized that my present body consisted of a state of matter differing from that of the physical plane.

I thought I must have died, and a feeling of disgust came over me, thinking that I had ever inhabited that now

lifeless, grossly material form; I was so glad to be free, and had no wish to re-enter it.

But an inner voice seemed to speak to me, saying that the time of my laboring in the mundane sphere had not yet ended, and that I must return. I even felt a sort of pity for that helpless body, and the sympathy caused thereby created a strong attraction. I felt myself drawn towards that body, and was about losing my consciousness when I was called away by hearing the voice of the Master. I started as one who awakes from a dream; the Adept stood by my side, and the vision was gone.

"Know now, my friend!" he said, "the difference between your physical and your psychical or astral organism. The divine soul has many vehicles through which it may act and manifest its powers."

"But why," I asked, "are these things not recognized by academical science?"

"On account of self-conceit," answered the Adept. "The scientists, up to a very recent date, used to discard such questions as being unworthy of their consideration, and they preferred annihilation rather than confess that there was something in the wide expanse of nature which they did not already know. The theories advanced by the theologians were not more satisfactory than those of the scientists, for they believed--or professed to believe--that man was a complete being, in a finished state, with perfect freedom of will, and, as a punishment for his subsequent bad behavior, made a prisoner upon this planet. Furthermore, they were of the opinion that, if a man were leading a pious life, or, after leading a wicked life, obtained pardon for his sins and the favor of God, he

would after his death become a celestial being, be ushered into a paradise, and live there for ever in a state of never-ending enjoyment.

"It will be acknowledged now by every independent thinker, that these theories were not very satisfactory to those who desired to know the truth. But there was nothing either to prove or to contradict such assumptions, and, moreover, the multitude did not think; they paid their clergy to do their thinking for them.

"Since the publication of 'The Secret Doctrine' the opinions of the scientists and those of the theologians have been equally shaken to their foundations. The old truth which was known to the ancients, but which had been almost entirely forgotten during our modern age of materialism, that man is not a finished being, incapable of any further organic development, but that his body and his mind are continually subject to transformation and change, and that no transformation can take place where no substance exists, because force cannot exist without substance, has become almost universally known. It was demonstrated to the scientists that their science extended only to a very small portion of that mysterious being called Man; that they only knew his outward appearance, his shell, but nothing of the living power acting within that mask which is called the physical body. It was demonstrated to the presumptuous theologians who believed that man's eternal welfare or damnation depended on their blessings or curses, that justice cannot be separated from God, and that man's salvation depends upon his own spiritual evolution. It was made logically comprehensible to the intellect that God in man will continue to live after all the lower and imperfect elements are dissolved, and that therefore a man in whom God did not exist in a state of

divinity could not, after the death of his body, jump into a higher state for which he was not fit, and which he was not able to attain while alive.

"The exposition of the essential constitution of Man, known to the Indian sages, described three hundred years ago by Theophrastus Paracelsus, and again set forth more fully and clearly than ever before by H. P. Blavatsky and other theosophical writers, is calculated to humble the pride of the scientists and the vanity of the priests. When it is once more known and digested, it will prove to the learned how little they know, and it will draw the line for the legitimate activity of the clergyman as an instructor in morals. It proves that man is not already a god, as some had imagined themselves to be. It proves that he may look like an intellectual giant, and still be, spiritually considered, only a dwarf. It demonstrates that the law which governs the growth of organisms on the physical plane is not reversed when it acts upon the corresponding organisms on the psychical plane. It shows that out of nothing nothing can grow; but that wherever there is the germ of something, even if that germ is invisible, something may grow and develop.

"The growth of every germ and of every being, as far as we know it, depends on certain conditions. These conditions may be established either by means of the intellectual activity of the being itself, which has the power to surround itself by such conditions, or they may have been established by external causes, over which the being has no control. A plant or an animal cannot grow unless it receives the food and the stimulus which it requires; the intellect cannot expand unless it is fed with ideas and stimulated by reason to assimilate them; the soul cannot become strong unless she finds in the lower principles the

nutriment required for the acquisition of strength, and is stimulated by the light of wisdom to select that which she requires."

Here again the thought occurred to me, how agreeable and profitable it would be to live in such a Rosicrucian convent, where everything was rendered comfortable, no disturbing elements being admitted. To this the Master answered:

"One element necessary for the development of strength is resistance. If we enter one of the vast pine forests of the Alps, or of the Rocky Mountains in the United States, we find ourselves surrounded by towering trees, whose main trunks have very few branches. Upwards they rise like the masts of a ship, covered with a gray bark, naked, and without foliage. Only near the tops, that reach out of the shadows which they throw upon each other, the branches appear and spread up to the highest points, which wave their heads in the sunlight. These trees are all top-heavy; their chiefly or only well-developed parts are their heads, and all the life which they extract from the ground and the air seems to mount to their tops; while the trunks, although increasing in size as the tree grows, are left undeveloped and bare of branches. Thus they may stand and grow from year to year, and reach a mature age; but some day, sooner or later, some dark clouds collect around the snowy peaks and assume a threatening aspect; the gleam of lightnings appears among the swelling masses, the sound of thunder is heard, bolts of liquid light dart from the rents in the clouds, and suddenly the storm sweeps down from the summit into the valley. Then the work of devastation begins. These top-heavy trees, having but little strength in their feet, are mowed down by the wind like so many stems of straw in a field of wheat; there

they lie rank after rank, having tumbled over each other in their fall, and their corpses encumber the mountain sides. But at the edge of the timber, and outside of the main body of the forest, looking like outposts or sentinels near the lines of a battle, there are still here and there some solitary pines to whom the storm could do no harm. They have, on account of their isolated positions, been exposed to winds all their lives; they have become used to it and grown strong. They have not been protected and sheltered by their neighbors. They are not top-heavy, for their great strong branches grow out from the trunk a few feet above the soil, continuing up to the tops, and their roots have grown through the crevices of the rocks, holding on to them with an iron grasp. They have met with resistance since the time of their youth, and, by resisting, have gained their strength.

"Thus intellectual man, growing up protected by fashion and friends in a school, college, university, or perhaps within the walls of the convent, finds himself isolated from contrary influences and meets with but little resistance. Crowded together with those who think like him, he lives and thinks like the others. Over their heads waves the banner of some accepted authority, and upon that banner are inscribed certain dogmas in which they believe without ever daring to doubt their veracity. There they grow, throwing upon each other the shadow of their ignorance, and each prevents the others from seeing the sunlight of truth. There they cram their brains with authorized opinions, learning details of our illusory life which they mistake for the real existence; they become top-heavy, for all the energy which they receive from the universal fountain of life goes to supply the brain; the soul is left without supply; the strength of character, of which the heart is the seat, suffers; the intellect is overfed and the

spirit is starved. Thus they may grow up and become proud of their knowledge; but perhaps some day new and strange ideas appear on the mental horizon, a wind begins to blow, and down tumbles the banner upon which their dogmas have been inscribed, and their pride tumbles down with it.

"But not only on the physical and the intellectual plane; in the realm of the emotions, too, the same law prevails. He who desires to develop strength must not be afraid of resistance; he must obtain strength in his feet. He must be prepared to meet the wind of the lower emotions, and not be overthrown when the storms of passion arise. He should force himself to remain in contact with that which is not according to his taste, and even to harmonies with that which appears inimical, for it is really his friend, because it can supply him with strength. He should learn to bear calumny and animosity, envy and opposition; he should learn to endure suffering, and to estimate life at its true value. The contrary influences to which he has been exposed may cause a tempest to rage through his heart; but when he has gained the power to command the tempest to cease and to say to the excited waves: be still! then will the first gleam of the rising sun appear in his heart, and before its warm glow the cold moonlight thrown out by the calculating and reflecting brain will grow pale; a new and still larger world than the external one will appear before his interior vision, in which he will be contented to live, and where he will find an inexhaustible source of happiness, unknown to those who live a life of the senses. Henceforth he will require no more to speculate reflectively about the truth, for he will see it clear in his own heart. Henceforth he will not be required to be exposed to storms, but may seek shelter in a tranquil place; not because he is afraid of the storms, which can do

him no harm, but because he wants to employ his energies for the full development of the newly awakened spiritual germ, instead of wasting them uselessly on the outward plane.

"What the disciple ought to seek is to strengthen his character, which constitutes his real individuality; keeping it always in harmony with the law of divine wisdom and love. A man without strength of character is without true individuality, without self-reliance, moved only by the emotions which arise in his mind and which belong to powers foreign to his divine nature.

"Only after the attainment of a certain state of maturity, life in a solitude, isolated from contrary influences, becomes desirable and useful, and those who retire from the world as long as they need the world are attempting to ascend to the kingdom of heaven by beginning at the top of the ladder. Let him who needs the world remain in the world. The greater the temptations are by which he is surrounded, the greater will be his strength if he successfully resists. Only he who can control his mind and within his own mental sphere create the conditions which his spirit requires, is independent of all external conditions and free. He who cannot evolve a world within his own soul needs the external world to evolve his soul.

"*Unspiritual* men, therefore, who retire from the world because they are afraid of the world, cannot be considered to be heroes who have renounced the world; they deserve rather to be regarded as cowards who have deserted their ranks at the beginning of the battle with life. Such people sometimes retire into convents for the purpose of having a comfortable life, and in addition to that a ticket to heaven. They imagine they do a service to God by leading a

harmless and useless life; for which imaginary service they expect to obtain a reward at the end of life. But the reward which they will receive will also exist merely in their imagination. As the sensualist wastes his time in the prosecution of useless pleasures, so the bigot wastes his time in useless ceremonies and prayers. The actions of the former are instigated by a desire for sensual pleasure in this life, those of the latter by the hope for pleasure in another life; both are acting for the purpose of gratifying their own selfish desires. I am unable to see any essential difference between the motives and morals of the two.

"But with *spiritually developed* man the case is entirely different. The divine spark in man exists independent of the conditions of relative space and time; it is eternal and self-existent. It cannot be angered by opposition, nor irritated by contradiction, nor be thrown into confusion by sophistry. If it has once become conscious of its own power, it will not require the stimulus needed by the physical organism and afforded by the impressions which come through the avenues of the senses from the outer world; for it is itself that stimulus which creates worlds within its own substance. It is the Lord over all the animal elemental forces in the astral body of man, and their turmoil can neither educate nor degrade it, for it is Divinity itself in its pure state, being eternal, unchangeable, and free."

"Do you mean to say," I asked, "that all asceticism and self-denial is useless?" And the Master answered:

"It all depends upon the motive. All that the egotist does for his own selfish progress and aggrandizement is useless; it is done for an illusion, and increases his self-conceit. But this you will understand only when the

consciousness of the divine state awakens within you, and you begin to realize the difference between your true and your illusive self.

"He in whom this divine principle has once awakened, he who has once practically experienced the inner life, who has visited the kingdom of heaven within his own soul, he who stands firm upon his feet, will no more need the educating influences of the contending storms of the outer world, to gain strength by resistance; nor will he experience any desire to return to the pleasures and tomfooleries of the world. He renounced nothing when he retired into the solitude; for it cannot be looked upon as an act of renunciation if we throw away a thing which is a burden to us. He cannot be called an *ascetic*; for he does not undergo any discipline or process of hardening; it is no act of self-denial to refuse things which we do not want. The true ascetic is he who lives in the world, surrounded by its temptations; he in whose soul the animal elements are still active, craving for the gratification of their desires and possessing the means for their gratification, but who by the superior power of his will conquers his animal self. Having attained that state, he may retire from the world and employ his energies for the employment and the further expansion of the spiritual power which he possesses. He will be perfectly happy, because that which he desires he can create in his own interior world. He expects no future reward in heaven; for what could heaven offer to him except happiness which he already possesses. He desires no other good but to create good for the world.

"If you could establish theosophical academies where intellectual and spiritual development would go hand in hand, where a new science could be taught, based upon a true knowledge of the fundamental laws of the universe,

and where at the same time man would be taught how to obtain mastery over himself, you would confer the greatest possible benefit upon the world. Such a convent would, moreover, afford immense advantages for the advancement of intellectual research. The establishment of a number of such places of learning would dot the mental horizon of the world with stars of the first magnitude, from which rays of intellectual light would stream and penetrate the world. Standing upon a far higher plane than the material science of our times, a new and far greater field would be laid open for investigation and research in these centers. Knowing all the different opinions of the highest accepted authorities, and not being bound by an orthodox scientific creed, having at their service all the results of the investigations of the learned, but not being bound to their systems by a belief in their infallibility, such people would be at liberty to think freely. Their convents would become centers of intelligence, illuminating the world; and if their power of self-control would grow in equal proportion with the development of their intellect, they would soon be able to enter adeptship."

The Adept had spoken these words with unusual warmth, as if he intended to appeal to my sympathy and to induce me to use my efforts to establish such convents; there was a look of pity in his eyes, as if he exceedingly regretted the state of poor ignorant humanity, with whose Karma he was not permitted to interfere forcibly, according to the established rules of his order. I, too, regretted my own inability to establish such academies, and for once I wished that I were rich, so as to be able to make at least an attempt with one such establishment. But immediately the Emperor saw my thought in my mind, and said:

"You mistake; it is not the want of money which prevents us from executing this idea; it is the impossibility of finding at present the proper kind of people to inhabit the convent after it is established. Indeed, we would be poor alchemists if we could not produce gold in any desirable quantity, if some real benefit for humanity could be affected thereby, and of this I shall convince you, if you desire it. But gold is a curse to mankind, and we do not wish to increase the curse from which humanity suffers. Distribute gold among men, and you will only create a craving for more; give them power, and you will transform them into devils. No; it is not gold that we need; it is men who thirst after true wisdom. There are thousands who desire knowledge, but few who desire wisdom. Intellectual development, sagacity, craftiness, cunning, are to-day mistaken for spiritual development, but this conception is wrong; animal cunning is not intelligence, craftiness is not wisdom, and most of your learned men are the last ones who can bear the truth. Even many of your would-be occultists and so-called Rosicrucian's have taken up their investigations merely for the purpose of gratifying their idle curiosity, while others desire to pry into the secrets of nature to obtain knowledge which they hope to employ for the attainment of selfish ends. Give us men or women who desire nothing else but the truth, and we will take care of their needs. How much money will it require to lodge a person who cares nothing for comfort? What will it take to furnish the kitchen for those who have no desire for dainties? What libraries will be required for those who can read in the book of nature? What external pictures will please those who wish to avoid a life of the senses and to retire within their own selves? What terrestrial scenery shall be selected for those who live within the paradise of their souls? What company will please those who converse

with their own higher self? How can we amuse those who live in the presence of God?"

Here the Adept paused for a moment, and then continued, saying: "Verily the theosophical monastery of which I dream is even superior to ours. It is located far away from this earth, and yet it can be reached without trouble and without expense. Its monks and nuns have risen above the sphere of self. They have a temple of infinite dimensions, pervaded by the spirit of sanctity, which is the common possession of all. There the differentiation of the Universal Soul ceases, and Unification takes place. It is a convent where there exists no difference of sex, of taste, opinion, and desire; where vice cannot enter; where none are born, or marry, or die, but where they live like the angels; each one constituting the centre of a power for good; each one immersed in an infinite ocean of light; each one able to see all he desires to see, to know all he wants to know, growing in strength and expanding in size, until he embraces the All and is one with it."

For a moment it seemed as if the soul of the Adept had gone and visited that blissful state of Nirvana, a state of which we mortals cannot conceive; but soon the light returned into his eyes, and he smilingly excused himself, saying that he had permitted himself to be carried away by the sublimity of this idea. I ventured to say that probably millions of ages would pass away before mankind would arrive at that state.

"Alas!" he answered, "the conditions which our present state of civilization imposes upon its followers are now such as to force the vast majority of humanity to employ nearly all their time and energy in an outward direction, instead of employing them for their inward growth. Each

man has a certain amount of energy which he may call his own. If he wastes his energy on the outward plane, either for the attainment of sensual gratification or in intellectual pursuits, he will have nothing left to nourish the divine germ in his heart. If he continually concentrates his mind outwardly, there will be no inward concentration of thought, which is absolutely necessary for the attainment of self-knowledge. The laboring classes, men of commerce, scientists, doctors, lawyers, and clergymen are all actively engaged in outward affairs, and find little time for the inward concentration of their powers. The majority are continually occupied in running after shadows and illusions, which are at best only useful as long as they last, but whose usefulness ceases when the heart ceases to beat. Their time and energy are taken up in procuring what they call the 'necessaries of life,' and they excuse themselves by saying that it is their misfortune to be so situated as to be forced to procure them. Nature, however, cares nothing for our excuses; the law of cause and effect is blind and inaccessible to argumentation. A man climbing over a mountain top and falling over a precipice, is as much in danger of breaking his neck as if he had jumped down voluntarily; a man who is not able to progress will be left as far behind as one who does not desire to progress. But nature is not so cruel as she appears to be to the superficial observer. That which man requires for the purpose of living is very little indeed, and can usually be easily obtained; for nature has amply provided for all of her children, and if they cannot all obtain their proper share then there must be something seriously wrong, either with them individually or with the social organization as a whole. There is undoubtedly a great deal wrong in our social organization, and our philosophers and politicians are continually trying to remedy it. They will succeed in their task when they succeed in making the laws of the

human world harmonies with the laws of nature, and not before. That event may take place in the far distant future. We have not the time to wait for it. Let each one attempt to restore harmony in his own individual organism and live according to natural laws, and the harmony of the social organism as a whole will be restored."

The words of the Adept caused me some irritation, for I loved the comforts of life. A spirit of contradiction arose within me and caused me to say: "Would you, then, do away with all luxuries, which at our present stage of civilization have become necessities? Would you have us return to the semi-animal state of our forefathers, living as savages in the woods? I know there are certain cranks that harbor such views."

"Not so," answered the Adept. "The great bulk of those things which are said to be the necessities of life are only artificially created necessities, and millions of people lived and attained old age long before many of the things which our modern civilization considers as absolutely necessary had been discovered or invented. The term 'necessity' has a relative meaning; and to a king a dozen of palaces, to a nobleman a carriage and four, may appear as much a necessity as to a beggar a bottle of whisky, or to a fashionable man a new swallowtail coat. To get rid at once of all such fancied necessities and the trouble which is imposed upon us to attain them, the shortest and surest way is to rise above such necessities and to consider them not to be necessary at all. Then a great amount of our energy would become free, and might be employed for the acquisition of that which is really necessary, because it is eternal and permanent, while that which serves merely temporal purposes ends in time.

"There are thousands of people engaged in prying into the details of the constitution of external objects and in learning the chemical and physiological processes going on therein, and some are sacrificing their soul and extinguishing the spark of divinity within themselves by perpetrating the most inhuman cruelties upon their fellow-beings for the purpose of gratifying their scientific curiosity and making useless discoveries for the promotion of their ambition; but they do not manifest the least desire to know their own real self, although it would seem that such a knowledge is far more important. Modern science says that she wants to know the laws of nature in all their minute ramifications, and yet she pays no attention whatever to the universal and fundamental law from which all these ramifications spring; and thus she resembles an insect crawling over a fallen leaf and imagining thereby to learn the qualities of the tree. It is surely the prerogative of intellectual man to investigate intellectually all the departments of nature; but the investigation of external things is only of secondary importance to the attainment of knowledge of our own interior powers. All primary powers act from within; effects are secondary to causes. He who considers the knowledge of external things to be more important than the knowledge of God, possesses very little wisdom indeed."

"God?" I exclaimed. "What can we know about God? How can you prove that such a being exists?"

To this answered the Adept: "I am sorry for a man who is so far backward in his course of spiritual evolution that he is not yet able to recognize the presence of God in everything. The supreme spirit which pervades, embraces, and penetrates everything, being the very essence, soul,

and life of all things in the universe, from the atom up to the whole solar system, is beyond all mental conception. If He could be grasped by the human intellect, that intellect would have to be greater than God. There is nothing real but God. Nature itself is only a manifestation of His power. Let no man expect that somebody will prove to him the existence of God; but let every one seek to be himself a living witness of His presence and power by becoming god-like and divine by His divine grace. Man is destined to restore within himself the divine image. When he realizes the divine ideal within his heart, his pilgrimage through manifold incarnations will have ended and the object of his existence be accomplished. Peace be with you!"

As the Adept finished this sentence, a sound as if produced by the tinkling of small silver bells was heard in the air above our heads. I looked up, but nothing was to be seen from which that sound could have proceeded.

"This is the signal," said the Adept, "that the members of our order are assembled in the Refectory. Let us go to join their company. Some refreshment will undoubtedly be welcome to you."

With the Adepts, An Adventure Among the Rosicrucians, Franz Hartmann, William Rider & Son: London, 1910

In this issue, we answer an elusive question from Supachai Pechetkul in Thailand regarding what makes a person a mystic, utilizing the writings of Ralph Waldo Trine to help answer such a deep and pensive inquiry. And in our 'Different Voices' section, we include excerpts from Franz Hartmann's secret friend's book 'With the Adepts' and follow along yet another fascinating journey

*into the mind of the infinite through the words of one of
His many lost and forgotten emissaries throughout time.*

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The Out-of-Body Travel Foundation Journal:
Question and Answer Forum!

Please Send Your Questions to:

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For Future Inclusion in this Section!

Question from Supachai Pichetkul, Thailand: How is it that a person becomes a mystic? What brings it about? Do they know this from birth? Do they do something to bring it on? Or is it something that is revealed to them in time?

Marilynn: Great question, and one that is difficult to answer. Many people are born with a certain sixth sense which they become aware of early on. Sometimes, as in my case, they are specifically told the purpose of their gift. Other times, they find their purpose through other means. Many people have mystical gifts or may have some psychic tendencies but they are not necessarily meant to become a mystic as their primary vocation. It is becoming more natural and common as the species evolves to have some of these gifts naturally.

Although some mystics become so through a great deal of discipline, prayer, contemplation and meditation - most mystics, in my view, become so through no choice of their own. Many do know from a very early age that they have some type of gift, but there are others whose gifts will present at a later time in life.

Most mystics have this gift and its purpose revealed to them in time, but they also must follow a certain discipline in their lives to maintain the purity of their gift and usually to continue being able to receive. Those disciplines include the aforementioned prayer,

contemplation and meditation along with a great deal of silence.

But there are different kinds of mystics who serve varied purposes and some of them don't work in the silence. In my own experience, I would gather that most of us must work in the silence. But there are some who are called to a more 'public' work which would involve those who engage in open spiritual warfare, the rescue of lost souls, those who have certain gifts in comforting the bereaved and those who help in solving criminal investigations. I'm sure God's uses for mystic gifts are infinite, and therefore, there are certainly other forms of mystical service.

In my own experience, however, most mystics must be born, raised and bred on the silence. But although I may not agree with every point made, let us allow Ralph Waldo Trine to speak on the issue as he does in great detail in an excerpt from his book, 'In Tune with the Infinite.'

From 'In Tune with the Infinite'

By Ralph Waldo Trine

HOW MEN HAVE BECOME PROPHETS, SEERS, SAGES, AND SAVIOURS.

I have tried thus far to deal fairly with you in presenting these vital truths, and have spoken of everything on the basis of our own reason and insight. It has been my aim to base nothing on the teachings of others, though they may be the teachings of those inspired. Let us now look for a moment at these same great truths in the light of the

thoughts and the teachings as put forth by some of the world's great thinkers and inspired teachers.

The sum and substance of the thought presented in these pages is, you will remember, that the great central fact in human life is the coming into a conscious, vital realization of our oneness with the Infinite Life, and the opening of ourselves fully to this divine inflow. I and the Father are one, said the Master. In this we see how he recognized his oneness with the Father's life. Again he said, the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works. In this we see how clearly he recognized the fact that he of himself could do nothing, only as he worked in conjunction with the Father. Again, My Father works and I work. In other words, my Father sends the power, I open myself to it, and work in conjunction with it.

Again he said, Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. And he left us not in the dark as to exactly what he meant by this, for again he said, Say not Lo here nor to there, know ye not that the kingdom of heaven is within you? According to his teaching, the kingdom of God and the kingdom of heaven were one and the same. If, then, his teaching is that the kingdom of heaven is within us, do we not clearly see that, putting it in other words, his injunction is nothing more nor less than, Come ye into a conscious realization of your oneness with the Father's life. As you realize this oneness you find the kingdom, and when you find this, all things else shall follow.

The story of the prodigal son is another beautiful illustration of this same great teaching of the Master. After the prodigal had spent everything, after he had wandered

in all the realms of the physical senses in the pursuit of happiness and pleasure, and found that this did not satisfy but only brought him to the level of the animal creation, he then came to his senses and said, I will arise and go to my Father. In other words, after all these wanderings, his own soul at length spoke to him and said, you are not a mere animal. You are your Father's child. Arise and go to your Father, who holds all things in His hands. Again, the Master said, Call no man your Father upon the earth: for one is your Father, which is in heaven. Here he recognized the fact that the real life is direct from the life of God. Our fathers and our mothers are the agents that give us the bodies, the houses in which we live, but the real life comes from the Infinite Source of Life, God, who is our Father.

One day word was brought to the Master that his mother and his brethren were without, wishing to speak with him. Who is my mother and who are my brethren? Said he. Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and mother.

Many people are greatly enslaved by what we term ties of relationship. It is well, however, for us to remember that our true relatives are not necessarily those who are connected with us by ties of blood. Our truest relatives are those who are nearest akin to us in mind, in soul, in spirit. Our nearest relatives may be those living on the opposite side of the globe, — people whom we may never have seen as yet, but to whom we will yet be drawn, either in this form of life or in another, through that ever working and never failing law of attraction.

When the Master gave the injunction, Call no man your father upon the earth: for one is your Father, which is in heaven, he here gave us the basis for that grand conception

of the fatherhood of God. And if God is equally the Father of all, then we have here the basis for the brotherhood of man. But there is, in a sense, a conception still higher than this, namely, the oneness of man and God, and hence the oneness of the whole human race. When we realize this fact, then we clearly see how in the degree that we come into the realization of our oneness with the Infinite Life, and so, every step that we make Godward, we aid in lifting all mankind up to this realization, and enable them, in turn, to make a step God-ward.

The Master again pointed out our true relations with the Infinite Life when he said, except ye become as little children ye shall not enter into the kingdom of heaven. When he said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, he gave utterance to a truth of far greater import than we have as yet commenced fully to grasp. Here he taught that even the physical life can not be maintained by material food alone, but that one's connection with this Infinite Source determines to a very great extent the condition of even the bodily structure and activities. Blessed are the pure in Heart for they shall see God. In other words, blessed are they who in all the universe recognize only God, for by such God shall be seen.

Said the great Hindu sage, Manu, He who in his own soul perceives the Supreme Soul in all beings, and acquires equanimity toward them all, attains the highest bliss. It was Athanasius who said, even we may become Gods walking about in the flesh. The same great truth we are considering is the one that runs through the life and the teachings of Gautama, he who became the Buddha. People are in bondage, said he, because they have not yet removed the idea of *I*. To do away with all sense of

separateness, and to recognize the oneness of the self with the Infinite, is the spirit that breathes through all his teachings. Running through the lives of all the medieval mystics was this same great truth, – union with God.

Then, coming nearer to our own time, we find the highly illumined seer, Emanuel Swedenborg, pointing out the great laws in connection with what he termed, the divine influx, and how we may open ourselves more fully to its operations. The great central fact in the religion and worship of the Friends is, the inner light, – God in the soul of man speaking directly in just the degree that the soul is opened to Him. The inspired one, the seer who when with us lived at Concord, recognized the same great truth when he said, we are all inlets to the great sea of life. And it was by opening himself so fully to its inflow that he became one inspired.

All through the world's history we find that the men and the women who have entered into the realm of true wisdom and power, and hence into the realm of true peace and joy, have lived in harmony with this Higher Power. David was strong and powerful and his soul burst forth in praise and adoration in just the degree that he listened to the voice of God and lived in accordance with his higher promptings. Whenever he failed to do this we hear his soul crying out in anguish and lamentation. The same is true of every nation or people. When the Israelites acknowledged God and followed according to His leadings they were prosperous, contented, and powerful, and nothing could prevail against them. When they depended upon their own strength alone and failed to recognize God as the source of their strength, we find them overcome, in bondage, or despair.

A great immutable law underlies the truth, blessed are they that hear the word of God and do it. Then follows all. We are wise in the degree that we live according to the higher light.

All the prophets, seers, sages, and saviors in the world's history became what they became, and consequently had the powers they had, through an entirely natural process. They all recognized and came into the conscious realization of their oneness with the Infinite Life. God is no respecter of persons. He doesn't create prophets, seers, sages, and saviors as such. He creates men. But here and there one recognizes his true identity, recognizes the oneness of his life with the Source whence it came. He lives in the realization of this oneness, and in turn becomes a prophet, seer, sage, or savior. Neither is God a respecter of races or of nations. He has no chosen people; but here and there a race or nation becomes a respecter of God and hence lives the life of a chosen people.

There has been no age or place of miracles in distinction from any other age or place. What we term miracles have abounded in all places and at all times where conditions have been made for them. They are being performed today just as much as they ever have been when the laws governing them are respected. Mighty men, we are told they were, mighty men who walked with God; and in the words "who walked with God" lies the secret of the words "mighty men." Cause, effect.

The Lord never prospers any man, but the man prospers because he acknowledges the Lord, and lives in accordance with the higher laws. Solomon was given the opportunity of choosing whatever he desired; his better judgment prevailed and he chose wisdom. But when he

chose wisdom he found that it included all else beside. We are told that God hardened Pharaoh's heart. I don't believe it. God never hardens any one's heart. Pharaoh hardened his own heart and God was blamed for it. But when Pharaoh hardened his heart and disobeyed the voice of God, the plagues came. Again, cause, effect. Had he. On the contrary, listened,—in other words, had he opened himself to and obeyed the voice of God, the plagues would not have come.

We can be our own best friends or we can be our own worst enemies. In the degree that we become friends to the highest and best within us, we become friends to all; and in the degree that we become enemies to the highest and best within us, do we become enemies to all. In the degree that we open ourselves to the higher powers and let them manifest through us, then by the very inspirations we carry with us do we become in a sense the saviors of our fellow-men, and in this way we all are, or may become, the saviors one of another. In this way you may become, indeed, one of the world's redeemers.

In Tune With the Infinite, by Ralph Waldo Trine, [1910]

The Out-of-Body Travel Foundation Journal:

Different Voices!

This is our section devoted to the writings and opinions of others, which may not reflect the views of author, Marilyn Hughes. Inclusion of any author's writings or work does not denote an endorsement or recommendation in regards to their writings.

Some of these will be individual writings of others on subjects of spiritual interest, other people's out-of-body experiences - some which may agree with and/or contradict the experiences of the author, poems, journals of spiritual transformation, and critiques - both positive and negative opinions and/or analysis, of the author's work.

We choose to include ALL of these because we feel that the ability to discuss our similarities and differences openly is 'ALL GOOD' as GANDHI used to say.

We welcome and encourage your submissions for possible future inclusion in this section, although we stress that we are a non-profit organization and payment is not available:

magazine@outofbodytravel.org

We have found that some of the best critiques, analysis, writings and experiences come from people all over the world in different walks of life who are pursuing their spiritual path with passion and are completely unknown.

THANK YOU ALL, whether you agree or disagree with our work, FOR YOUR COMMITMENT TO SEEK THE TRUTH IN WHATEVER WAY THAT TRUTH MAY COME TO SEEK YOU!

Excerpt from 'With the Adepts: An Adventure among the Rosicrucians.'

By Franz Hartmann

IT would be too tedious to some of our readers if I were to report all the instructions that were given to me by my kind guide Theodorus, who, for all I know, may have been known as the celebrated Theophrastus Paracelsus during his life in the physical body. I do not, however, feel myself justified in omitting to tell what he said in regard to the importance of practicing self-control and developing firmness of character and individuality. Previously to my visit to the Rosicrucian convent I had been made to believe that occultism and mysticism were things only for dreamers; adapted to persons living continually in the clouds, enjoying their superstitions and vagaries by building castles in the air; but now, I found, that self-reliance is a most necessary quality for a disciple of this sacred science, and that no science can be more exact than the one based upon our own exact spiritual knowledge and realized within our own soul. Thus Theodorus said:

"A power to become strong at a centre must be directed towards the centre; for it is only by resistance that it can accumulate and become strong. A king who goes away from his kingdom and leaves it without protection may find other rulers there when he attempts to return. To become conquerors over nature we must fight our own battles, and not wait until nature fights them for us. The more the animal elements within man's constitution are

stimulated into life and activity by the temptations coming from the external world through the avenues of the senses, the hotter will be the battle, and the stronger will man's power grow if he successfully resists. This is the battle which the great Gautama Buddha fought and from which he came out victorious, because he was overshadowed by the *Bo-tree* of Wisdom.

"I will attempt to give you a rational explanation of the effects of inward concentration, to show you how you may become a creator of your own world.

"According to the teachings of the sages the Universal Spirit called the world into existence by the power of His own thought. All great religions speak of a divine Trinity, according to Christianity called the Father, the Son, and the Holy Ghost. The will or intention is the Father, the thought or idea the Son, and the creative power of the Father acting through the Son is the Holy Ghost. By this power the thoughts of the Father become manifest, and thus visible objective worlds are called into existence."

"But," said I, "where does the Father find the material or substance to render these thoughts visible and objective?"

"Within Himself," answered my guide, and, looking at me as if to make sure that I understood the meaning of what he said, he continued: "*Allah il Allah*, says the Mohammedan; God is God, and there is nothing beside Him. He is the All; matter and motion and space, consciousness, intelligence, wisdom, spirit, substance, energy, darkness, and light. The worlds are His outspoken thoughts; but there is nothing outside of Himself of which He might think, He being the All, including and penetrating everything. Thus everything exists within

Him, who is the life and soul of all things. In Him we live and move and have our being, and without Him we are nothing.

"Man is the god and creator of his own little world, and therefore similar processes take place when a person, by the power of introspection, directs his thoughts towards his own centre of consciousness within his 'heart.' Now this activity going towards the centre could never of itself have created an external world, because the external world belongs to the periphery, and it requires a centrifugal power to call it into existence. The introspective activity of the Mind is a centripetal power, and could therefore not act from the centre towards the periphery. But you know that every action is followed by a reaction. The centripetal power, finding resistance at the centre, returns and evolves a centrifugal activity, and this centrifugal power is called Imagination. This *Soul-energy* is the medium between the centre and the periphery, between Spirit and Matter, between the Creator and His creations, between God and Nature, or whatever names you may choose to give to them. The Soul-consciousness is the product of the centrifugal activity of the Mind, put into action by the centripetal activity of the Will.

"If these plain facts, expressed in plain language, without any scientific jargon, without circumlocutions, philosophical intricacies and modern gibberish, are comprehensible to you, all you have to do is to apply it to yourself. If you direct the power of your mind inwardly towards your centre, instead of letting it fly off at a tangent, the resistance which it finds at the centre will cause a reaction, and the stronger the centripetal power which you apply, the stronger will be the centrifugal power created; in other words, the stronger will your *Soul*

become, and, as she grows strong, her invisible, but nevertheless material, substance will penetrate your physical, visible body, and serve to transform it into a higher kind. Thus you may at the end become all *Soul*, and have no gross physical body. But long before that time arrives you will be able to act upon matter by the power of your soul, to cure your own bodily ills and those of other people, and to do many wonderful things, even at distances far away from your visible form; for the activity of the soul is not limited by the circumference of the physical form, but radiates far into the sphere of the Universal Mind."

I told Theodorus that these ideas were as yet too grand and too new to me, to be grasped immediately; but that I would attempt to remember them and to meditate about them in the future.

"You will do well if you do so," said the Adept, "and I will take care that they remain in your memory."

"If the doctrines of the sages are true," I replied, "it would seem that the vast majority of our thinkers are continually thinking the wrong way; because they are engaged all their lives in prying into the manifestations of life on the outward plane, and do not seem to care a straw about what is taking place within the inner life of the soul."

"Therefore," answered Theodorus, "they will perish with their illusions; and the Bible is right in saying that the ways of the worldly-wise are foolishness in the eyes of the Eternal.

"What will it serve you, if your head is full of speculations about the details of the phenomenal illusions of life, and

you become a senile imbecile in your old age? What will it serve you, roaming about the world and gratifying your curiosity in regard to its details, when, after that world has vanished, they for ever disappear from your memory? Perhaps it would be better for the learned if they knew less of scientific theories and had more soul knowledge. It would be better if they had fewer theories and more experience. If they were to employ, for instance, some of their time and energy for the development of the spiritual power of clairvoyance, instead of spending it to find out the habits of some species of African monkey, they would fare better by it. If they were to obtain the power to heal the sick by the touch of their hands, instead of seeking new methods to poison humanity by inoculations of injurious substances, humanity would be the gainer. There are thousands of people who work hard all their lives, without accomplishing anything which is really useful or enduring. There are thousands who labor intellectually or mechanically to perform work which had better be left undone. There are vastly more people engaged in undermining and destroying the health of man than in curing his ills, more engaged in teaching error than in teaching the truth, more trying to find that which is worthless than that which is of value; they live in dreams and their dreams will vanish; they run after money, and the money will remain while they themselves perish and die.

"The obstacles which arise from the external world are intimately connected with those from the inner world, and cannot be separated; because external temptations create inward desires, and inward desires call for external means for gratification. There are many people who do not crave for the illusions of life, but who have not the strength to resist them; they have a desire to develop spiritually and

to gain immortality, but employ all of their time and energy for the attainment of worthless things, instead of using it to dive down into the depths of the soul to search for the priceless pearl of wisdom. Thousands of people have not the moral courage to break loose from social customs, ridiculous habits, and foolish usages, which they inwardly abhor, but to which they nevertheless submit because they are customs and habits to act against which is considered to be a social crime. Thus thousands sacrifice their immortality to the stupid goddess of fashion.

"Who dares to break loose from the bondage imposed upon him by the fashion which at present dominates religious thought? Who has the courage to incur the sneers of the imbecile, the ridicule of the ignorant, the laughter of the fool, and gain thereby a light of whose existence those who live in eternal darkness know nothing? The vast majority of people drown the voice of reason and dance with the fool. Rather than have their vanity suffer, they allow the spirit to starve; rather than be crucified and rise into immortal life, they submit to the galling chain; they lose their appreciation of liberty, and, becoming used to their chains, begin to love them and impose them upon others.

"I am not a believer in the total depravity of human nature; I know that man's animal energies, on account of their inherent instinctive efforts for the preservation of their existence, are opposed to the development of his higher principles, because the life of the higher involves the death of the lower; but I also know that in each human being is contained a power for good, which may be made to develop if the proper conditions are given. There are elements of good and elements of evil in every man, and it depends on ourselves which class we desire to develop.

From a cherry stone nothing can grow but a cherry tree, from a thistle seed nothing else than a thistle; but man is a constellation of powers in which all kinds of seeds are contained; you may make him grow to be a hog or a tiger, an angel or a devil, a sage or a fool, according to your own pleasure.

"The continual rush after more money, more comfort, more pleasure, after we already possess all we require, which characterizes our present civilization, is not necessarily a sign of viciousness and moral depravity; but it is rather caused by the instinctive impulse, inherent in the constitution of man, to reach some higher and better condition, which expresses itself on the mundane plane. Man intuitively knows that, no matter how rich in money or fame he may be, he has not yet reached a state in which he will be contented to rest; he knows that he must still keep on striving for something, but he does not know what that something is. Not knowing the higher life, he strives for more of those things which the lower life affords. Thus we may see a bug or a butterfly falling into a lake, and in its vain efforts to save itself from drowning swimming away from the shore, because it does not know in which direction the means for salvation exist. The curse of the world and the root of all evil is ignorance. The curse of man is his ignorance of his higher nature and final destiny, and the efforts of a true system of religion and science ought to be above all to remove this stupidity.

"But it is also true that ignorance and conceit are closely connected together, and that the ignorant hate him who is wiser than they. If one man, knowing more about the requirements of his nature, and desirous to employ all his energies for the attainment of a higher state, were to dare to assert his manhood and to rebel against the chains of

fashion, could he continue to live unmolested in his community? And if he were to emigrate to another, would he not be exposed there to the same troubles? He would still come in contact with men who hated freedom because they were educated in chains, who would misunderstand him, suspect his motives, and persecute him; and woe to him if he had any human failings upon which the snake of slander could fasten its poison fangs. Wherever darkness exists, there exists abhorrence of light.

Wherever ignorant man enters, there enter his imperfections. Wherever ignorance resides, there are her attending angels, suspicion, envy, and fear. Would it not be more within the scope of a true science to enlighten man about his higher nature, than to dig for worms in the bowels of the material plane?

"That which is almost impossible to accomplish by the unaided efforts of a single individual, may often easily be accomplished by the co-operation of many, and this law seems to prevail in all departments of nature. If a sufficient number of people were determined to retire from the harlequin stage of the world and to turn away from the tomfooleries of a fashionable existence, they might, if they could harmonies with each other, form a power sufficiently strong to repel the attacks of the monster which would devour them all if they were separated and unaided by each other. Those who are not yet progressed far on the ladder of evolution need those who are upon a higher step to assist them on their upward way, and the higher ones need the lower for their support, in the same sense as a rock needs a solid ground to rest upon and maintain its position.

"There have been at previous times, as there are now, numerous people who became convinced that there is a higher and inner life, and who desired to surround themselves with such conditions as were most favorable for its attainment. Such people were not merely to be found in Christian countries, but also among the 'heathen.' Lamaseries and lodges, orders, monasteries, convents, and places of refuge have been established, where people might strive to attain a higher life, unimpeded by the aggressions and annoyances of the external world of illusions. Their original purpose was beyond a doubt very commendable. If in the course of time many such institutions have become degraded and lost their original character; if instead of being places for the performance of the noblest and most difficult kind of labor, they have become places of refuge for the indolent, idle, and superstitious; it is not the fault of that principle which first caused such institutions to be organized, but it is the consequence of the knowledge of the higher nature of man and his powers and destiny having been lost, and with the loss of that knowledge, the means for the attainment, the original aim, was naturally lost and forgotten.

"Such a degradation took place in Europe, especially during and after the Middle Ages, when, enriched by robberies and endowed by dying thieves who wanted to buy salvation, the clergy amassed great wealth and lived a luxurious life, feasting on the fat of the land. They then knew nothing more of the conditions of a higher existence; they became centers of attraction for the hypocrite and the idle. They passed away their idle hours in apparently pious amusements, and in striving to gain more material wealth. Instead of being centers from which blessings should spread over the country, they became a plague to the land. They robbed the rich, and, vampire-like, they

sucked the last drop of blood out of the poor. They continued in this manner until the cup of their crimes was full, when the great Reformation caused the downfall of many and a certain reform of the rest.

There are still numerous convents existing in Europe, and in America their number is on the increase. The modern reformer, the socialist and materialist, looks upon them with an evil eye; but the unprejudiced observer will not deny that some of them are doing a great deal of good in their own way. Some have established schools, others opened hospitals; and above all are the Sisters of Charity unsurpassed in their usefulness in the care for the sick. Thus some of these orders serve the noble purpose of benefiting humanity, and their usefulness could be increased a thousandfold if the light of spiritual knowledge--the Holy Ghost, to whom they pray--were to be permitted to descend upon their ranks.

"Do the religious orders as they are now fulfill their original purpose of raising man up into a higher and spiritual state of existence, or are they merely centers around which pious and benevolent people have collected who teach schools and nurse the sick--occupations which might perhaps equally well be performed without professing any particular creed? If the religious convents are calculated to develop true spirituality and to produce truly regenerated men and women, they will be the places where we may find some manifestation of spiritual powers; for a latent power which never manifests itself is of no use; it cannot exist in an active state without manifesting itself. Let us therefore be permitted to ask: Do the inhabitants of our convents consciously exercise any spiritual powers? Can they knowingly cure the sick by the touch of their hands? Are their inner senses sufficiently

opened, so that they may see and hear, taste, smell, and feel things which are imperceptible to the senses of average man? Can they prophesy, with any degree of certainty, future events, except by the conclusions of logic? Are there any among them who have become Adepts? What do they actually know about the conditions required to enter a higher state of consciousness than that of ordinary mortals? What do they know about the means to enter adeptship and to obtain a conscious existence as souls? What do our monks and nuns know about the constitution of the human soul, and especially of those souls who are entrusted to their care? What are their experiences when in that higher state called ecstasy? If there is one among them who enters into a state of trance, or is levitated into the air, or able to produce a simple mediumistic phenomenon, do they know the occult causes which produce such effects, or is not such an occurrence considered to be an unexplainable or supernatural miracle?

"It is idle for the priests to assert that they can forgive sins, or that sins can be forgiven through them. If they do not possess any spiritual powers, we cannot believe that they are able to communicate them to others; and if they convey such powers to others, where are their effects to be seen? Do the ignorant become wise after having been baptized with water? Do those who have submitted to the ceremony of confirmation obtain firmness of faith? Does the sinner become innocent after having the load taken off from his conscience by means of absolution? Can our clergymen change the laws of nature? Can they by any external ceremony cause the growth of an inner principle? Or does he who enters a church an animal, come out an animal still?

"These are perplexing questions, and I would not like to be understood as if I desired to throw any discredit upon the motives of any of the inhabitants of our convents and nunneries. I am personally acquainted with many of them, and found them to be good and kind and well-meaning people, without that priestly pride and arrogance which unfortunately often characterize the clergymen of the world; but I believe that all the good which they do they could perform as well, and even a great deal better, if they were to undertake the study of the soul, its organization and functions, and if they were qualifying themselves for that study. They would then be able to develop consciously those higher faculties which have spontaneously developed among some of their members, who, on account of such an unexpected and abnormal development, were called miracle-workers or saints.

"How can any one be a true spiritual guide who has no spiritual powers, and who, perhaps, does not even know that such powers exist? What would you think of a surgeon who knew nothing whatever of anatomy? What of a physician who did not know his patient? What of a blind painter, a deaf musician, an imbecile mathematician? What shall we think of a physician of the soul who knows nothing at all about the soul or its attributes, who has never seen it, and is merely of the opinion that it exists? Have we not a right to doubt the usefulness of such a physician, and exclaim with Shakespeare--

"Throw physic to the dogs; I'll none of it"?

If the inhabitants of our convents and monasteries, instead of employing the time and energy which they need for the performance of their customary ceremonies, for the saying of rosaries and the repetitions of litanies, &c., were to

employ them for the purpose of acquiring self-knowledge, for the study of the essential constitution of man and of nature, and for the acquisition of spiritual power, their usefulness might be extended to an enormous degree. Their knowledge would be no longer restricted to earthly things, but expand to heaven; they would not need to nurse the sick, for they could cure them by the touch of their hands; they would not need to baptize people with water, for they could baptize them with the spirit of sanctity; they would not need to listen to confessions, for they would be able to read the thoughts of the culprit. Why should they not be able to do their duties much better if they were wise instead of ignorant; if they knew the truth instead of blindly accepting a creed; if they had the power to accomplish that which they now expect an invisible and unknown power to accomplish in response to their prayers? If the public believe that there is one miracle-working saint at a convent, do they not rush there to receive his or her blessings? What would be the fame of a convent composed entirely of saints whose powers could not be doubted?

"But how can monks and nuns acquire such powers? How can they qualify themselves for such a study? It has been said that it is ten times more difficult to remove an old error than to find a new truth; and there lies the difficulty. A page which is already full of writing will have to be cleaned before it can be written upon again. They would have to purge their minds of all dogmatism and sophistry before they can see the light of truth; they would have to become like children before they can enter the kingdom of heaven within their own souls. They would have to remove the mountain of rubbish which has accumulated in time in the vestibule of the temple, consisting of errors and superstitions, and of the corpses of forms from which the

spirit has fled. Ages of ignorance have contributed to its growth, and it has become venerable by age. The inhabitants of the convent bare their heads and bend their knees when they approach that pile, and they do not dare to destroy it. To become wise, they would have to learn the true meaning of their own doctrines, symbols, and books, of which they at present merely know the outward form and the dead letter. They would have to form a much higher and nobler conception of God than to invest Him with the attributes of semi-animal man. They would have to base their moral doctrines upon the intrinsic dignity of the divine principle in man, instead of appealing to the selfish desires of man and to his fear of punishment, to induce him to seek his salvation.

"This may be accomplished in the far-distant future, but not at the present time. Ages and centuries may roll away before the sunlight of truth will penetrate through the thick veil of materialism and superstition which, like an icy crust, covers the true foundation of human religions. Look at the ice-fields of the Alps, covering the sides of the mountains, sometimes many miles in area. They extend in solid blocks, perhaps more than a hundred feet thick, down to the valley. They are the products of centuries; and firm as the rock the ice appears; and yet these rigid and apparently immovable masses move and slowly change from year to year. They grate the rocks upon which they rest, and they throw out that which is foreign. There may cracks and fissures be seen at the top, and if, as happens sometimes, a man falls into one of these fissures, his remains will be found many years afterwards at the foot of the glacier, below the field of ice, having been spewed out by the same.

"Change, slow change, is going on everywhere in nature. Even in the most rigid and orthodox religious systems, in the most benighted hearts and heads, there is going on a continual change. Already the doctrines which were expounded in the pulpits of the Middle Ages have been modified to a certain extent. The proportions of the devil have shrunk so much that the people have almost ceased to fear him, and in the same degree as clerical power has diminished, the conception of God has assumed a grander aspect. Already the necessity of performing humanitarian labors has been more fully recognized, and is by some considered to be of almost equal importance to the performance of the prescribed ceremonies. Still the change goes on, gradually but slowly; for there is a powerful giant who by his negation resists the decay of the pile of rubbish, and the name of this giant is *Fashion*. It is fashionable to support certain things, and therefore the masses support them.

"Is the progressive part of the world going to wait until the legally appointed guardians of the truth have found out the true value of the treasure in their possession? Have we to wait until they have cleaned the jewel from the dark crust which they have permitted to accumulate around it for centuries? Messengers have arrived from the East, the land of light, where the sun of wisdom has risen, bringing with them costly moonlight pearls and treasures of liquid gold. Will their untold wealth be entrusted to the safe keeping of those who possess the old and empty forms, or will the new wine be filled in new casks, because the old ones are rotten?

"But why should those who have begun to see the dawn of the day close their eyes and wait until the blind would inform them that the sun is rising over the mountains? Is

love of the truth not strong enough to accomplish that which the fear of a dread hereafter has been able to accomplish? Cannot the enlightened classes establish academies, which would offer all the advantages of orthodox convents without their disadvantages? Could they not establish a garden, where the divine lotus flower of wisdom might grow and unfold its leaves, sheltered against the storms of passion raging beyond the walls, watered by the water of truth, whose spring is within; where the *Tree of Life* could unfold without becoming encumbered by the weeds of credulity and error; where the soul could breathe the pure spiritual air, unadulterated by the odor of the poison-tree of ignorance, unmixed with the effluvia of decaying superstitions; a place where this Tree of Life, springing from the roots of the Tree of Knowledge, could grow and spread its branches, far up in the invisible realm where Wisdom resides, and produce fruits which cause those who partake of them to become like gods and immortal?"

Here the Adept paused, as if in deep meditation; but after a moment of silence he said: "Yes, by all means establish your theosophical monastery, if you can find any inhabitants duly prepared to enter it; for it will be easier to introduce the truth into a house which is not occupied, than into one which is occupied by its enemies.

"But," I objected, "Such an institution would require an Adept as a teacher. Would you consent to teach?"

To this Theodorus answered, "Wherever there is a want, the supply will not fail to come, for *there is no vacuum in nature.*"

AT this moment I heard again the sound of the invisible silver bell in the air, and the Adept, rising, said that he was called away for a few minutes, and invited me to remain until he should return. He left the laboratory, and I remained alone I turned, and I saw by my side a man with an extremely intelligent face, dressed in the habit of a monk. He excused himself for causing an interruption in my thoughts, and said that I seemed so deeply engaged in meditating over those figures that I had not observed his entrance.

The open countenance, the pleasant looks, and the intelligent expression of the face of my visitor at once gained my confidence; and I asked him who he was with whom I had the honor to speak.

"I am," said the stranger, "the *Famulus*, or, as you well may call it, the *Chela*, of Theodorus. They call me jocularly his intellectual principle, because I have to do his work when the old gentleman is asleep."

I found his remark very funny, and answered in a jocular way: "If you are called his intellectual principle, you are perhaps only a creation of his thought. I have seen so many strange things in this place, that I would not be surprised at anything, not even if you were to vanish before my eyes or turn into a snake or a devil."

To this the apparition replied: "As far as our external appearance is concerned, we are all forms produced by thought, and it is the privilege of men of a higher order to assume whatever form they find convenient for their purpose. Thus it may sometimes happen that the very devil appears in the shape of a saint for the purpose of deluding some gullible fool, and I know of cases where

some jolly spirits of nature have assumed the shapes of Christ and the apostles for the purpose of amusing themselves by misleading some ignoramus. They usually succeed in such cases; but I am neither a devil nor an elemental spirit, and you are neither an ignoramus nor a fool."

I found myself highly flattered by the favorable opinion expressed by my visitor, and I did not wish to appear suspicious and thus to weaken his faith regarding my power of judging the character of a person at first sight. Moreover, he had such a look of benevolence that I did not wish to distrust him. I therefore made him my bow, and said: "I have not the least doubt about your honorable intentions, and am quite sure that you are a reliable guide."

"One cannot be careful enough in selecting one's guides," continued the stranger. "There are at present so many false prophets and guides. All the world is at present crazy for poking their noses into the mysteries of the astral world. Everybody wants to be taught witchcraft and sorcery. Secrets, which for thousands of years have been wisely kept hidden before the eyes of the unripe and profane, are now bawled out from the housetops and sold at the market-place as objects of trade. Hundreds of self-appointed "masters" and guides speculate upon the selfishness and ambitions of their disciples, and, the blind leading the blind, they both come to grief. If only all the seekers for truth were like you, they would not be deluded by false promises held out to them for attaining adeptship."

"I am really glad," I answered, "that you have discovered my purity and unselfishness of purpose, and I hope that, in consideration of my merits, you will be kind enough to

show me some more of your occult secrets. Theodorus has already been preaching long sermons to me, and I listened to him with great patience; but now I want to see something substantial, and if possible learn how to perform some occult feats."

"Most willingly," said my companion. "I will do all I can for you, because you deserve by your unselfishness the patronage of all the Adepts."

So saying, he began to show me some of the curiosities of the laboratory, which contained many strange things. Of some of those I had read in books on alchemy; others were entirely new to me. At last we came to a closed shrine, and my curiosity led me to ask what it contained.

"Oh!" answered the monk, "this shrine contains some powders for fumigations, by the aid of which a man may see the Elemental Spirits of Nature."

"Indeed!" I exclaimed. "Oh, how I should like to see these lovely spirits! I have read a great deal about them in the books of Paracelsus; but I never had an opportunity of seeing them."

"They are not all of them lovely," said the monk. "The Elementals of earth have human forms. They are small, but they have the power to elongate their bodies. These gnomes and pigmies are usually ill-humored and cross; and it is just as well to leave them alone, although sometimes they become very good friends of man, and may even show him hidden treasures and mines. The Elementals of air, the sylvans, are of a more agreeable nature; still we cannot rely upon their friendship. The salamanders, living in the element of fire, are ugly

customers, and it is better to have nothing to do with them. But the nymphs and undines are lovely creatures, and they often associate with man."

"I wish I could see those beautiful water-sprites," I said; "but I am inclined to believe that they belong to the realm of the fable. For many years, accounts given by seafaring men spoke of mermen and mermaids, which they insisted on having seen at a distance. They said that those people were like human beings, of whom the upper part resembled a man or a woman, while the lower part of their body was a fish. They told great stories about their beauty, their waving hair, and how finely they could sing; and they called them sirens, because it was said they could sing so well that men who heard their voices would become oblivious of everything else but their songs. At last, such a siren was caught; and it proved to be nothing else than a curious fish of the species called *Halicore catacca*, which at a distance may be mistaken for a man, on account of its color, and which barks somewhat like a dog. Perhaps those undines and nymphs are also nothing but fishes."

"This is a most erroneous opinion, my dear sir," answered the monk. "The halicore is a fish; but the nymphs and undines are Elemental spirits of nature, living in the element of water, being, under ordinary circumstances, invisible to man, and not being able therefore to be caught in this manner. They are almost like human beings, but far more ethereal and beautiful; and under certain circumstances they may be seen by man. They may even attain a permanent material form and remain on land; and a case is even known in which a certain Count Stauffenberg married such a nymph on account of her beauty and lived with her for more than a year, until some stupid theologian frightened him by telling him that his

wife was a devil. The count at that time had fallen in love with some good-looking peasant-girl, and so the interference of the preacher was welcome, and he took this as a pretext to drive his true wife away. But she revenged herself; and on the third day after his second marriage the count was found dead in his bed. These nymphs are very beautiful. They are strong in love, and are constant; but they are also said to be very jealous."

The more the monk spoke about the water-nymphs, the stronger grew my desire to see them. I asked him to put me in communication with those beautiful spirits; but he made all sorts of excuses, which, however, only served still more strongly to excite my curiosity.

"We are living here in this sinful world, and ought not to meddle with the inhabitants of another. We are all sinners and liable to succumb to temptations. These water-nymphs are continually seeking to be united with men, and they have good reason for it, because they have no immortal souls. Becoming united with man they form a link with his soul, and thus partake of his immortality."

"Why, then," I exclaimed, "Do you hesitate to conjure these beings? I would only be too happy to convey the gift of immortality to one of these beautiful spirits. Moreover, I would consider this as an act of charity and duty, and if such a nymph should insist upon marrying me, I can see no reason why I should object if she were amiable. Besides, it would be quite an extraordinary thing to have a water-nymph for a wife."

"They are not only very amiable," said the monk, "but they are also very obedient to their husbands. Such a water-nymph has no will of her own; she regards her husband as

her savior and god, never contradicts or scolds him, but is always ready to obey his commands, fulfill his wishes, and gratify his desires. She is very modest in her demands, needs no luxuries, and requires nothing except occasionally a short excursion to the seashore, which will cause you no expense whatever, because she has her own method of traveling."

I could restrain myself no longer, and earnestly begged the monk to make a fumigation with the mysterious powder. At last he consented. Putting a few pieces of dry maple tree bark and some dried leaves of laurel into a brazier, he added pieces of charcoal and lighted them. He then strewed some of the mysterious powder, and a white smoke arose, filling the room like a mist and with a very sweet odor. The objects in the laboratory could soon be seen only dimly through that mist, and finally disappeared altogether. The walls of the chamber were no more to be seen. The air seemed to take on a vibratory motion and to become more dense; but, far from feeling oppressed by this, I felt a great exhilaration and satisfaction. At last I knew I was in the element of water, and was supported by it. I was swimming, but my body was as light as a feather, and it required no effort whatever to keep me from sinking; it seemed as if the water was my own element, as if I were born in it. A light shone directly above my head. I rose up to the surface and looked around. I was in the midst of the ocean, dancing up and down with the waves. It was a bright moonlight night. Right above me stood the full moon and threw her silvery rays upon the water, causing the ripples and the foamy crests on the tops of the waves to sparkle like liquid silver or diamonds. Far in the distance appeared the coast with a mountain range, which seemed familiar to me. At last I recognized it as the coast of the island of Ceylon, with the range of mountains

beyond Colombo and Galle; surely I could not mistake, for I recognized the Adam's Peak.

Never shall I forget the agreeable sensation caused by that ethereal bath in the moonlit sea in the Indian Ocean. It seemed to me that at last my wish had been fulfilled, and that I was free of my mortal body and its weight; and yet I was myself. I could see no difference between the body I inhabited now and the one I inhabited before the fumigation was made, only my present body was so light that it seemed as if it would float in the air as easily as it did upon the water.

Listen! Some faint sound is brought by the breeze; it seems to be a human voice. It comes nearer, and now I hear it plainly; it is the melodious song of a female voice. I look in the direction from which the sound seems to come, and I see three forms floating upon the waves, rising and sinking and coming nearer. They seem to play with each other, and as they approach I behold three beautiful females with long, waving hair; but the one in the middle surpasses the others in beauty. She seems to be the queen, for she wears a wreath of water-plants upon her head. Still nearer they come. Now they see me and stop. They consult together, but curiosity conquers their fear. They come quite close and speak to me. Their voices are full and melodious; their language is foreign to me, and yet I understand what they say. Having discovered that I am a mortal, they appear as anxious to cultivate my acquaintance as I am anxious to be on friendly terms with them.

They invite me to go with them to their home; they speak of their palace constructed of beautiful shells among the coral-reefs in the depths of the ocean; of the milk-white

pearls with which they have ornamented the walls; of the azure blue of the waves shining through the transparent walls of their houses; and the curious things which no mortal had ever seen. I object, and tell them that I am mortal and that I could not live in their own element; but the beautiful queen, rising out of the water up to her waist, smiles and shakes her charming head, and fluid diamonds seem to stream from her waving locks. "Come," she whispers; "no harm will befall you, for my love shall protect you." She extends her beautifully shaped arms towards me and touches my shoulder, and at her touch my consciousness fades away. A voluptuous sensation pervades my whole being. I feel that I am dissolving in the element of water; I only dimly hear the distant thunder of the breakers as they roll upon the sandy beach. I feel that my desire has been fulfilled--a moment, and I know nothing more.

I HAVE little more to add to my tale. I awoke, and opening my eyes, I found myself stretched upon the moss, in the shadow of that mighty pine, where I had evidently fallen asleep. The sun stood still high above the western horizon, and far up in the sky two vultures described long drawn spirals in the air; and in their cries I seemed to recognize the voice of the queen of the nymphs. On the opposite side of the valley was still the rushing waterfall with the foaming basin, and the spray still rose in the air, and the water still sped over the moss-covered edge.

"Alas!" I exclaimed, "has all I have seen been nothing else than a dream? Has that which seemed so beautiful and real been merely an illusion of my brain, and have I now returned to real life? Why did I not die in the arms of the queen, and thus save myself this horrid awakening?"

I rose, and, as I rose, my eye fell upon the bud of a white lily sticking in a buttonhole of my coat. I could not believe my eyes, and suspected that I was again the victim of a hallucination. I grasped the lily. It did not vanish in my grasp; it was as real as the earth upon which I stood; it was of a kind which does not grow in these cold mountainous regions; it only grows where the air is mild and warm. I remembered the gold; I put my hand into my pocket, and there, among the few remaining silver pieces, I found a solid lump of gold as bright as the purest; but the little ruby pearls had dropped off from its surface and were lost. I then recollected the precious book which the Adept had promised to send to my room in the village inn; but somehow it seemed to me that I had committed an indiscretion during the absence of Theodorus by prying into the secrets of his laboratory and listening to the temptations of the Nymphs. I felt as if I did not deserve the favor, and was doubtful whether or not he would send me the book.

I flew rather than walked down the mountain, along the road leading toward the village. Little did I now care for the scenery; neither for the mountain tops, which were gilded by the rays of the setting sun, nor for the murmuring river. It grew dark; and the full moon arose over the hills, looking exactly like the moon I had seen some hours before in the Indian Ocean. I calculated about the difference of time between Germany and Ceylon, and I found that indeed I might have seen the moon shine in the Bay of Bengal while the sun was shining in the Alps.

I arrived at O., little heeding the astonished looks of the villagers, who may have believed me insane as I hurried through the streets. I entered the inn, rushed upstairs to my room, and, as I entered, I saw upon the table the

precious book, "The Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries." On the fly-leaf were written a few lines in pencil, saying:--

"Friend, I regret that you left our home so abruptly, and I cannot invite you to visit us again for the present. He who desires to remain in the peaceful valley must know how to resist all sensual attractions, even those of the Water Queen. Study this book practically; bring the circle into a square. Mortify the metals; calcinate and purify them of all residua. When you have succeeded, we shall meet again. I shall be with you when you need me.--Yours fraternally,

"THEODORUS."

It may be imagined that, in spite of my fatigue, I did not go to sleep very early. I walked up and down in my room, thinking over the events of that memorable day. I tried to find the line between the visible and the invisible, between the objective and subjective, between dreams and reality, and I found that there was no line, but that all these terms are merely relative, referring not merely to the conditions of things which appear objective or subjective to ourselves, but to our own conditions, and that while in one state of existence certain things may appear real to us and others illusive, in another state the illusions become real, and that which before seemed to be real is now merely a dream. Perhaps our whole terrestrial life will seem to be at the end nothing else than a hallucination.

As I walked about the room I observed a Bible belonging to my host lying upon a cupboard. I felt an impulse to open it at random and to see what it said. I did so, and my eye fell upon the twelfth chapter of the second epistle of

the Apostle Paul, written to the Corinthians, where it said:-

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"I knew a man in Christ, above fourteen years ago (whether in the body or whether out of the body I cannot tell; God knoweth); such a one was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter."

*With the Adepts, An Adventure Among the Rosicrucians, Franz
Hartmann, William Rider & Son: London, 1910*

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'Secret Friend of Franz Hartmann – Forgotten Mystical Adept'

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Author, Marilyn Hughes, Photo by Harvey Kushner

The seventeenth issue of the 'The Out-of-Body Travel Foundation Journal' we continue a series of issues covering forgotten mystics from different religious traditions, this issue following a truly forgotten mystic, the Secret Friend of Franz Hartmann – forgotten mystical adept!

In our 'Question & Answer' section, we take on a question from Supachai Pichetkul of Thailand about how a mystic comes to be and we allow the immortal words of Ralph Waldo Trine to help us answer.

And in 'Different Voices,' we take a fascinating, sometimes bizarre journey with the Secret Friend of Franz Hartmann and travel through excerpts from his book 'With the Adepts: An Adventure with the Rosicrucians.'

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