

About My Books

by Bô Yin Râ

In every age of human history one will find individuals who seemed imbued with an especial faith not only in their persons, but also in the positive infallibility of their respective "visions" and who labored with fanatic zeal to force their own idea of "truth" upon the minds of others. Nor was there ever any lack of those who tried to satisfy their lust for power over others by exploiting the uncritical good faith of simple piety. All this is common knowledge, obvious to anyone who knows of mankind's longing to look beyond the towering walls that man can never scale by virtue of his intellect or the perception of his senses.

However, this should not discourage one from carefully examining, again and again, the accounts of man's experience in the nonphysical dimension of reality. For even if one failed a thousand times each and every "revelation" turning out to have been merely prompted by someone's craving for publicity before one finally discovered the first authentic insight into this nonphysical reality, all one's patience and attention would still be amply rewarded indeed.

My situation, thus, is anything but enviable, because my own accounts on this dimension of reality do need just such attention on the part of readers. That is to say, what I present is not some speculative "world view," but objective personal experience. Experience of this kind does not conflict with any form of man's religious faith, unless this faith denies on principle that any such experience of metaphysical reality is possible.

As I am well acquainted with the compelling grounds for skepticism about my claim of being able to know the like experience, I certainly would not deny to any reader his good right to approach my presentations of spiritual reality from which we all derive our being initially with greatest caution and doubts of many kinds.

But I in turn should be entitled to expect that the disclosures of my spiritual experiences will not be thoughtlessly assorted with a type of "revelation" that I myself find surely no less odious and unworthy of belief than will the most inveterate of skeptics among my readers.

I further must point out that all my books present nonphysical reality from two quite different perspectives. For on the one hand I describe experiences that I have found to be within the reach of every human being, although the range and depth of such experience will understandably depend upon each person's innate faculties. Yet on the other hand I also give account of things I know by virtue of a different, specific kind of spiritual perception--one not accessible to others of which I only speak, however, when such disclosures are possible or necessary.

Every word found in my books is based upon objective personal experience. Only for this reason I found myself obliged at times also to discuss the nature of that other kind of spiritual perception.

But as, for instance, in the writings of a botanist, the author's individual perception of the landscape in which he found the objects for his study is clearly less important than the advancement of his special discipline, so I would likewise have the reader look on what is based upon experience of such specific kind, which is not within reach of all, as something offered only for the sake of illustration. The only thing that matters is that the reader will assimilate whatever may assist him in developing his faculties for gaining his own personal experience within that inmost realm of life in which the human being has existence.

Once the reader has begun to feel what is the content of my presentations, and then will let this content take root within his depth, he shall receive out of his own eternal self all the help and guidance he may need.

But nothing would be more mistaken than to direct one's interest to the writer as a person, instead of concentrating one's attention entirely upon his texts.

Also I must categorically reject all imputations that I intend to launch some "spiritual movement," or a new kind of religion.

Mankind nowadays has truly more than ample choice among religious folds of every persuasion, and every temperament can choose whatever forms of worship best satisfy his needs to honor what is God's.

We most assuredly have no need for any "new religion," let alone for founding novel sects.

What we do need bitterly need is, however, to awaken man's inherent spiritual faculties, which he is able to discover in himself today, no less than those had once discovered them who then became the first believers to congregate around the various religious symbols that have been worshipped now for thousands of years.

What in this present day to many seems "outdated," no more compatible with our age, has in reality still barely started to reveal and manifest its timeless spiritual power. And if the present age no longer feels its ancient heritage as something kindred and compatible, this may be so indeed; but only for the reason that this present age has lost the measure to grasp the height and depth of hidden truth which it could still find in the time-honored symbols of religion, if only dogma did not call for a belief in merely words where every "word" has only meaning as a symbol.

To be sure, what I have to communicate is chiefly meant for those who sought in vain to find a true experience of what is God within the forms of some traditional religion, but yet are conscious of the inner need to live their lives in harmony with what they feel is their eternal origin and end.

However, these accounts of my experiences in the realms of ultimate reality are likewise meant for those who stay attached to the time-honored forms of their received religion, but find their conscience troubled by conflict after conflict, because the shackles of convention in taking every word and sentence literally will not allow them to set free the energies that they possess within their soul, and which, originally, were meant to be awakened and set free by using these religious symbols.

What I communicate concerning spiritual experience is not by any means intended to replace, or render obsolete, the old religious concepts of eternal truth, but rather shall revive again their precious inner content for man's enlightened understanding.

There is no question that this hidden content can be found. But it would be a most serious error to assume that one must form new sects or movements in order to uncover hidden truths for man's innate perception. By organizing new religions one would merely run the risk of losing altogether what was authentic wisdom, which one did still unknowingly possess, and to be given in exchange some highly questionable surrogates: empty idols invented by misguided minds.

There are enough examples illustrating that this has always been the outcome in the past. And if the reader wishes proof that it is also true today, he has not very far to look.

Anyone whose mind is set on finding timeless truth within the symbols of his native faith should faithfully remain attached to these historic symbols until they shall one day reveal their deeper meaning to his understanding.

Not everything imparted through my books is meant for such a reader. Yet there is much that even he may well accept, although at times he will have to "translate" the terms and manner of my presentation into the traditional formulations of his accustomed native creed.

He will find many things that can revive his faith in his beliefs, and where he had to struggle not to lose his faith, because he was beset by serious doubts, he will regain his inner confidence through what I have to give him.

But even those who are no longer willing to accept religious guidance may come to see the hidden truth in many an ancient, long obscured religious doctrine, and see it in a different light, so that this truth may find a way into their hearts without all bonds of human creeds and dogmas.

What I have to communicate is not in any manner whatsoever subject to belief or unbelief.

Every kind of creed has its apologists, and every apologia in turn has its opponents.

There is no greater waste of time, and none more sterile, than all the arguments about mere viewpoints of religious faith.

And truly nothing could be farther from my purpose than the idle wish of speaking as a witness in behalf of any one specific faith, or any form of unbelief.

The reader of my books will have to settle for himself how he may integrate within his private "world view" the things I have to tell him; but he must not approach my books in the erroneous belief that I am serving any one religious faith, or its opponents.

Although I seek to give its due to every aspect and experience of man's existence in the widest sense, one nonetheless may say that all my books contain one central theme. This theme might briefly be defined as follows:

I bear witness, based on personal experience, that man is rooted in the substance of a field of spiritual energy. This energy can never be perceived by physical, material organs, but only by man's given spiritual senses. Within this field of spiritual energy mortal man is able to awaken, as a conscious individual, already in his present life on earth; however, he inevitably must do so once his physical existence has come to an end.

I bear witness, based on personal experience, that there exists, within this realm of spirit, a hierarchy of individual helpers. This hierarchy originates within the very center of the mentioned field of energy, whence it descends into the sphere of human life on earth. And here it manifests itself in earthly form through certain individuals who were prepared for this specific task before their birth into this present life.

I bear witness, based on personal experience, that mortal man can find the spiritual contact with this hierarchy, and I describe the ways how this may be achieved.

And finally, I also state how I myself attained what now is my experience, and why it was inevitable that I did.

The terms I use when speaking of this "field of spiritual energy," its inmost "center," or of the members of the spiritual "hierarchy" originating in this center, are

not inventions of poetic fancy, but correspond to concepts shared by all the members of that hierarchy who live on earth as mortals.

This does not mean, however, that the reader of my books might not translate the terms I use into some other concepts, which may be closer to his heart or way of thinking, no matter whether he prefer the language of his native faith, or rather use his private terminology.

The only thing that matters is that the reader sense and comprehend the spiritual reality to which my terms refer.

If one should wish to use a concept with a defined religious connotation, one might indeed say that I speak of facts concerning man's redemption. Only I would have to add that man's redemption, as I know it, does not consist in one particular, unique event in human history, but rather is a process going on forever.

I am aware that in my presentations I have not everywhere, nor at all times of writing, achieved the same degree of absolute explicitness. Even so, however, no reader who is earnestly concerned with what my texts convey of spiritual, objective truth, will find it difficult to see how I would have him understand my expositions.

Self-expression through the medium of language is a matter of human temporal perfectibility. Besides, where my accounts convey realities that cannot be perceived except by spiritual faculties, I have to deal with facts that cannot adequately be expressed in words at all.

If I communicate my spiritual experiences to my fellowmen, it is not done to satisfy some human urge or craving, but to fulfill an inescapable responsibility. I must confess that the fulfillment of this duty has been a painful burden from the very first.

But once a given text has been completed, my duty is fulfilled. And then I gladly leave it in the hands of higher guidance to find the proper soil in which to plant the offered seed, in order that it bring forth living fruit wherever this can be.

Of course it is a joy for me to see that many a grain already has begun to sprout. But for myself this joy is nothing other than consciously participating in events of spiritual reality which I have been allowed to serve on earth.

What I find always rather painful, on the other hand, are the undoubtedly well-meant assurances from certain readers who feel obliged to vow that nothing could in future turn them any more away from that which they had found through me.

In such avowals I hear proclamations of a sort of loyalty that I do not expect, nor even recommend. For anyone who really grasped what my disclosures mean to give him will likewise know that all he needs is to be loyal to himself; for only thus will he be guarded from all further error, safely guided by his Living God.

What I communicate is not supposed to be "believed," but should be read objectively, that it may lead to the awakening of personal experience within the reader's inmost self.

I am not a prophet who needs devout "believers," nor a fighter for some cause who wants to see the masses march behind him. I only am a mediator conveying spiritual insights into the eternal home of man.

A reader who will trust my guidance shall not be led to me, but to the way that takes him toward his own eternal origin. This origin is permanently part of my experience, for I myself awakened in it to eternal life. With parts that he may find unusual in my accounts, the reader should not overly concern himself. Once he has found his own eternal nature, having followed the advice provided, he also will be fully competent to judge these matters for himself.

Then, however, he will find my words to be no more than proof and confirmation of his own experience.

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