

Albigen-Papers-TOC-and-Introduction

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An Account of an Experience

Introduction

The aim of this book is to approach reality. As for reality, I do not define it in the usual materialistic sense. And, of course, I hope for a cumulative appreciation of reality as we travel from one chapter to another. I entertain the premise that all premises are vanity, and yet hope for some evolution through the vanity of words.

In other words, to start off with the premise that man is that which he thinks he is, would be to begin with incomplete knowledge, and to pursue a course of thinking that would not bring any degree of enlightenment, but instead would encourage us down the greasy path of wishful thinking.

We cannot launch ourselves into the world of the mind from a platform of fairy tale make-belief, unless we wish to land in Alice's Wonderland. Too many of us for instance, are glib with God-definitions, and yet we know little or nothing on the subject, let alone, a precise definition. It might be a good idea to begin with a topic not so far removed, namely our self. And if we wish to know ourselves, we should not be prepared to settle for a definition that only involves evident mechanical parts, such as arms, legs, senses, et cetera. And the structure of our thinking must not be weakened by sophistry, wishful thinking, fear, or fatigue.

Let us take for observation, not some conceptualization for which our mind has no hope of solution or understanding, but let us take observation itself and analyze it. Let us look at the looker -- and his observation processes.

Let us avoid undefined terms. Let us work with the idea that things can be said simply, and yet with some sort of system, methodicity and common sense. This business of self-study is not new, so let us look at a few blueprints, to see if there is any message in their inconsistencies, inconsistencies both within the blueprints themselves, and in relation to the other blueprints of authority.

Let us find ways and means for checking our computers, while our computers are checking the grand project. We must learn to look for short circuits, blocks, component-exhaustion, power-shunts, and the "haywire" mental bedlam that happens when foreign entities try to nest in the delicate wires.

It is true that this book covers a wide spectrum, and that the first papers have more obvious implications than the ensuing ones. The subtle insinuation becomes evident. The obviousness of the truth of the later papers, may be better recognized, if the first four papers are understood.

The first half of the book is projected as a sort of clearing out of the underbrush before planting. And this first half, being a sort of corrosive analysis, may be interpreted as destructive criticism alone. However the main purpose of this book should reach a compensatory stage in the second half of the book, in dealing with cosmic consciousness as the ultimate reality.

There is an excessive amount of modesty emanating from most authors who write on the subject of cosmic consciousness or satori. I think that most of this modesty is just another attempt to be mysterious about a subject which may invite challenges about the author's knowledgeability. In short, it has been the custom of many writers on occult or transcendental matters who had only hearsay knowledge on those subjects, to infer that they dare not tell all.

There is no curse on the proffering of wisdom, or in the transmission of directions to states of being. There is of course a sort of automatic door which all readers close upon themselves, depending upon the degree of their capacity in that given direction.

I have repeatedly encountered the catchwords that say in effect that a man who knows does not speak, and that he who speaks, does not know. This dictum can be ignored. It can be lumped with the many slogans employed to conceal a speaker's ignorance or motives. It is a good screen for camouflaging a book that tells little but a mysterious story.

There was a time, prior to the turn of the century, when you dared not divulge an interest in even such harmless things as ESP or hypnosis, under threat of the rack or stake. Secrecy and symbolism were used to avoid trouble. And they are still used under the pretence of danger. I have met several other men who have experienced cosmic consciousness, and none wrote books about it, mainly because it is a difficult subject to encompass justly -- especially when you have witnessed, not only the vanity of words, but also the vanity of life.

On the other hand, we do know that from Buddha downward to the present time, there were men who did talk about their knowledge of satori, or it would not have been transmitted. It is my belief that satori-systems flourished only in the monasteries in previous centuries, because monasteries were possible. In the Western world, most of the monks are leaving the monasteries and are going forth to mingle their perspiration with functional politics, in a vain new, animal-man and man-god religion. There are no quiet places left, it seems, for finding the peaceful breath of reality. And with this fear in mind, it is better that something be written. The chances for making personal contacts for spiritual purposes are inversely proportional to the density and madness of the population.

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