

Defining the Truth (Part 2) by Richard Rose



The drive behind all spiritual and esoteric searching is the fear of death. And that fear itself is not caused by our own deductions or determinations. Like many other being in the animal kingdom, we are programmed to fear. Pain and the fear of death are preservers of life. But it is a life without quality, if we must be tortured in order to serve out an unexplained sentence, chained in the cave of Plato.¹

We do not cause ourselves to fear. All creatures, insects, animals, mice and men are programmed to react with fear. Animals likewise are programmed to desperately try to avoid being killed. We may think that they are merely trying to avoid injury, when they flee from predators, but personal observations will show deeper potentials for animals in the realm of thinking and awareness.

Protoplasm itself is programmed to avoid death, or else it would not have been endowed with antibodies for diseases, the ability to heal its wounds and clot the flowing blood. Protoplasm is an example of extremely astute engineering. Which each jackass views as his own possession, even though his own knowledge is incapable of providing self-protection or self-healing. He has to depend upon factors unknown to himself to keep him alive each day.

¹ From Plato's *The Republic*

Man is better endowed than animals. His endowments are discovered by an ever-evolving technology. Yet all of the magnificent technology may only be a distraction for that which might be an even better technology,--the work on a science of the beginnings and limits of his consciousness.

Man finds himself, (by comparing himself with other animals), to be an extraordinary being. He is also endowed with individual self-esteem, or egotism, to believe that he is also better endowed than most other human beings. And yet he individually knows that he must die, and that no eulogy or funereal elegance will alter the finality of disintegration. Yet, man's reaction to his death, and the death of relatives, is not too different from the reactions of chickens. There is a moment of lamentation, and the chickens go back to picking and clucking.

In the human family, each generation has less time for death, and for the moments of introspection that might occur at the funeral of a relative or friend,--introspection, which, in turn might lead the mind to try to solve some of the mystery of life and death.

If we are here on this earth to vegetate, and supply bodies for predators alone,--then the least that we can do is prevent future births into this meat-grinder. It is time that we should not only pause at funerals for introspection, we should also realize that the sex-act is a willful act, from which much misery is produced. No one can be blamed for being born, and no one should be blamed for the sexual urges with which he is programmed to perpetuate the system that furnishes more candidates for anguish and death.

Now, I have just stated something which will appear foolish to many. For those who think that sex is a wonderful gift from God, or the sole comfort for a drab animal life, let me reply that they should first define God and then examine sex to see how much is gift and how much is a curse.

The statement which might appear foolish, is the advice to prevent future birth. There is no doubt, that it is unwise to continue to play a losing game. However when these things are stated, a paradox is immediately set up. It is also unwise to try to thwart a game that is fixed, when that game seems to apply to life forms, on the massive scale that is found in this earthly greenhouse.

If as seekers, esotericists or metaphysicians we see a pointlessness to life, we also will have seen, along the way that life is not haphazard. First we realize that the game is fixed. We cannot identify the agency, but we give a name to the code of the computer that monitors life on the planet. We call it Nature.

This Nature-code will react, and its reaction will not be a bolt of lightning from the sky, nor an earthquake. The rumble will come from the zombie-masses, who will blame their crusade on God. The rumble will also come from the individual's body who tries to outwit the "purpose" by abortions, homosexuality, bestiality or ideosexuality.

We also find that Nature is not designed for an uncontrollable overpopulation or a runting-down from premature pregnancies. Nature controls the herd, but does not encourage the

herd to multiply beyond a limited food supply. The automatic neutralization that occurs in clans that cause pregnancies in the young females, is manifested in the consequent runtiness and poverty. The breed tends to extinguish itself. Likewise, overpopulation would ultimately be adverse to any Nature-code that wished to promote the human species.

By observing the existence and habits of nonsexual monastic population-segments down through the centuries, we find that Nature has left a door open for their existence. But this door must be a neutral door...homosexuality will destroy the monastic sect, but to be sexless (celibate) there will be no blame. Even armies have been slow to attack the monasteries.

The door is the door of neutrality or innocence. In fact Nature may well have the same reaction to armies which destroy innocent monasteries, as it does to individuals who attack or impregnate the children. It is my opinion that this door of escape was not created by a compassionate or maternal deity speaking through the Nature-code. I think that it was a result of positive coding in regard to the approval of sexual restraints. This is a paradox of Nature. There are certain penalties for those who resist reproduction, even in a neutral manner, such as in celibacy. The celibates have to cope with prostatitis and cancer in the males, and in the females we may find amenorrhea, and dysfunction of the pituitary gland,--not to mention the migraine headaches that beset both sexes when sexual routines are upset.

But most of these maladies occur only after the sex habits have been in existence for a while. So that the penalties are delayed for the child and young adolescent. So that if you continue to live as a child, there is found a combination to the door.

Nature definitely leaves a door open for Spiritual direction. The Spiritual quest, however, passes through the door not smoothly, but with great risk. The escapee must be well disciplined, alert and fearless. And he must possess an intuition equal to his courage.

Going back to the paradox which resulted from the statements I made about preventing births for the meat-grinder, and a manifest inability to oppose a game that is apparently fixed, we have now a solution to the paradox.

In that there has been found a door of escape, and in that there may in fact be a Nature-code to protect our detachment from Nature,--there is a hint of solution to the paradox. But there is more to this problem of escaping. People generally escape to monasteries or convents. This is good. There is an Ashram or monastery principle which insures for the individual protection, an atmosphere conducive to serious thinking and a clearinghouse for ideas among colleagues. But, on the other hand, we find most monastic centers to be counter-productive. They generally seem to be dominated by dogmatists rather than seekers; they become populated by dharma-bums rather than dynamic pioneers; and they fall into a discipline which is necessary in any institution where large numbers of people must share the same space, but which promotes robotism, passivity and forgetfulness of intended purposes and a loss of personal introspection.

And once more the door seems to close. But there is another method, another way of life. Its description is also paradoxical. (Perhaps the only solution to a paradox is another paradox). The human spiritual quest must become a vector, with all of that human's energy behind that

vector. And the shortest distance between aim and objective is supposed to be a straight line. But success in a spiritual venture requires the ability to run between the raindrops, which may appear to be a zigzag course, which may include dynamic feints and matched states of high indifference.

Writers, knowledgeable to the difficulties and hazards of a spiritual path have outlined ways or systems which they believed would take a person a certain distance. There is the Way of Service, (often called Bhakti Yoga), the Way of the Monk, the Way of the Raj Yogi, and DeRopp adds another, the Way of the Warrior. Some of these "Ways" are well defined, and finely detailed.

I have written a paper about still another Way, which is too detailed, and dependent upon all of its details for proper understanding for it to be inserted here. However this new Way evolved from a lifetime of perseverance ending in a final experience.

At this point I do not wish to get too deeply into "Ways," until we carefully cover the stumbling blocks on the path which too many seekers falsely identify certain steps as being true steps.

We cannot start at the top. If we are hooked on thinking that a spiritual system should be peaceful and serene we may be disappointed. So I will try to outline some of these directions or pseudo-steps, in the hope that some readers may recognize which steps are comfortable resting places, but are not steps that lift the party to clearer realizations.

Our original question here was: do we react to unanswered questions about death (and life) only through fear? If not how do we react to the fear of death, and how do we react to our knowledge of our own lack of knowledge?

There are some statistics available, at least in regard to mankind's spiritual directions which are indications of mass beliefs or popular choices. Those statistics would be found in the number of people (in relation to world population) who belong to the Christian, Mohammedan, Tibetan, Hinduistic religions whose members accept the doctrines of heaven and hell. While we can presume that most of these movements may have employed fear to sell their wares, the merchandisers of those wares would not have been successful if the followers were not motivated by a fear of death, or a fear of post-mortem pitfalls or hazards.

It would be extremely difficult to come up with exact figures of that which people believe. People change their minds. Good Christians, Mohammedans, and Hindus may be drifting toward atheism and agnosticism with the help of Communism. And we cannot be sure of that which the individuals,--for instance, who have been caught in Communistic take-overs,--really believe.

To know that which people really believe about subjective matters, it is necessary to talk to people individually. Such a talk cannot be limited to a standardized set of questions. Each individual will have special meanings for words and terms, and may not be sure of that which he really believes, or, may be reluctant to admit that he might have fear as a motive.

And of course we are not interested as much in the motive for believing, as much as we are in the excuses for not acting in face of the knowledge of our lack of well-defined knowledge of that which will happen to us after death.

From my childhood I have been interested in the subject of immortality, and do not doubt that it originated in fear. But I tried to do something about that interest and fear. I began by talking to anyone who showed an interest in religion or esotericism. It was not an easy task. Most professional people recoil when asked about their religious beliefs, or even a simple questioning about their beliefs about life after death.

When I was in the seminary, (age twelve to seventeen) I was slapped in the face, because my questions indicated that I did not accept that which I should believe. I began to look upon priests as ardent members of a union or gang, who felt threatened at the prospects of having a potential member being a non-believer of the party line.

In later years I went to work in different research laboratories, and questioned some of the scientists with whom I worked. I found that most of them were men with technological skills, and their mental abilities prompted scientific egos. Most of them were agnostics, and they believed that any wisdom about life after death would only come from superior scientists like Einstein, and that other scientists such as biochemists and mathematicians should work for the infinite prolongation of life.

There were several exceptions. A man who was a genius in the heat-transfer work related to the atomic fueling of submarines, was also a sincere Christian Scientist. His name was Kooistra. I have forgotten his first name. I was young at the time, and I found it amazing that a man whom I respected as one of the greater scientific minds, could devote an equal amount of energy to an unproven belief system. Christian Science is called a science, but in the stricter understanding of the word science, the two requirements of predictability and proof are lacking.

I became a sort of gadfly to Kooistra, arguing with him about proofs for the existence of God, and about faith in the light of faith possibly being merely wishful thinking. I had been on a few occasions up to Cleveland, and once had stopped to listen to the street-orators in the public square. A Christian Scientist on a podium (the step before a statue) was being confronted by an agnostic. The agnostic told the speaker, that he knew a man who had been a Christian Scientist, had gotten seriously ill, yet had refused to go to a doctor.

"You know what happened," warned the agnostic, "The guy died."

But the Christian Scientist responded, "If your friend wants to think he is dead, let him think he's dead."

At the time, I thought this encounter eloquently indicated the limitations of Christian Science. And of course, I uncharitably used it to test Kooistra's faith...or patience.

But Kooistra was a very solid person, and a person of great intuition. In fact he invented a procedure which the other scientists scoffed at, saying that it could not work. The procedure involved floating an armature in liquid metal, K-Na.

It was this same intuition which prompted the man to see the possibility of mind being superior to flesh, which I believed as possible at that time. I could not prove it then, nor can I prove it now. And I still think that anyone who believes in this mental ability should be very careful of testing the theory in a very serious illness. Perhaps there will come a day when we can replace a limb that is destroyed, or return the dead to life, but not yet.

I have mentioned elsewhere that my life has been a continuous search. The first thirty years were spent in looking for the correct answer, or for the final mental state in which all things would be understood. The remainder of my life I have spent looking for symbols to express my findings, and looking for people as companions on the path...and for fellow-translators of intuitional language and non-dimensional language into words for four-dimensional minds.

I spent some time with theologians. Long after I left the seminary, I continued to meet with priests and ministers when I found that they showed some genuine sincerity. I have met some clerics that candidly admitted that they were running a business. Others were faithfully producing arguments to maintain the Church-Militant. They do not make good companions on the path.

I gravitated toward metaphysical groups. I think that this group of investigators is in reality a pool of frontiersmen in the search for real answers to phenomena, as well as answers to questions about ultimate essence, and ultimate purposes for us.

Like the theists, I found them to be blocked in their various stages of searching. I think it is of a great value to us in understanding them, and to them in possibly seeing their blocks.

Of course, if they see their blocks, that in itself is not a major accomplishment, if there is not a concurrent discovery of some technique to help them understand other important points of view. Many people rebel against a religion or a parental belief, but down the line they become frozen into an alternate spiritual venture or obsession with a particular adventure into the world of phenomena. The mere fact that one breaks away from that which one considers to be useless, should indicate that the new obsession may later be proven to be only a step, a phase, or even a device unconsciously used by the rebellious mind, to distract that mind from doing any real work.

THE PASSIVE PERSON

I recently received a letter from a lady who had read several of my books. She told of years of searching, and years of hardship. I gathered that she recognized the searching as the cause for the hardship. She had set out to find the meaning for her existence. Suffering and hardship resulted. She has now taken the passive path to inner peace and harmony.

The warrior comes back scarred and weary. It does no good to guess now about mistakes made in the battle, or the quality of intelligence used in making decisions. The warrior rests in the shade and is overwhelmed by the seeming peacefulness of nature. In this interlude he may have a spiritual experience...may in fact be visited by Cosmic Consciousness. In any event, the warrior is experiencing a spiritual plateau, a resting place between two upward battles or periods of growth. The plateau can be recognized by its accompanying bliss. There is no bliss in the final realization. The final realization is the understanding of everything and nothingness. There is no pain nor bliss there, because there is no polarity.

But, how do we talk with this type of person? What is our point in trying to communicate with dissembled minds? Of course our point (for communicating) is the response to the unwritten law, that a person must give in order to get; and another law that you can only help certain people, not everyone; and still another resolution that we are most likely to find people who will understand our language, in some group whose efforts and evolution might be similar to our own. Such a group is often a sanghat, or a brotherhood, or an unnamed circle of respected friends.

Generally, with the person addicted to passivity, there is little that can be done or said. If the friend is resting upon a spiritual plateau, nothing should be done. It is not for us to judge the duration of that dwelling on the plateau. Confrontation may drive him into depression, not illumination. We can confront action more safely, because most actions spring from a polarizing purpose, in that our actions generally are reactions to neutralize some other direction.

The person whose real mental state is one of laziness, (not recuperation), on the other hand, should be confronted. However, all confrontation should be in the mood of friendship, and not with the attitude of a pedant or critic.

We must always remember that, in this bipolar world, bliss will be best defined by agony. Peace and serenity, which are lesser levels, will be preceded or followed by conflict and trauma. Such transitions are difficult to predict. When the daylight is upon us we can easily predict the night...but for a person who stands alternately in light and darkness, it is extremely difficult to predict a day that never ends.

INSTINCTIVE AND EMOTIONAL PEOPLE

It is a waste of time to argue with instinctive people. The instinctive person reacts with anger at the prospects of being a victim without an ability to fight back. He usually believes in oblivion after death. He is totally digested by his predator. He is eaten by the lion which should have been his slave.

The emotional person babbles about love. In some cases he wishes to make love (have intercourse) with his cause (which he humanizes). He (or she) has a unique approach to the lion or spiritual predator. He makes love to it. And the lion eats his head off first, because the head criticizes the heart.

We should be patient with people whose admonitions for love follow on the heels of suffering from a past habit of hate. On the other hand, there are fundamentalists in many religions who believe that their love for their prophet, savior or guru justifies murder for that personage or cause. Here the lion becomes flesh, often disguised as a lamb.

We have a tide of people running about the earth preaching social love. The politicians have conveniently taken up the cry and encourage little organizations to spring up by the hundreds to the point that they have become a pestilence. We have "big brothers" and "big sisters," street patrols called "Angels," Mad mothers, Hotline volunteers, Hug-your-neighbor sessions. Save the Indians movement. Save endangered predators. Volunteers to pester the elderly. Brotherhood-ostriches with their heads in the sands of a vicious environment.

Beware of people crusading for love. Some of them are politicians and prelates trying to create a zeitgeist of their own to further their own games. A large segment of the population is at work softening up the larger segment for purposes of domination.

THE LOGICAL MAN

Most logic is vanity. However, we must approach problems in a sensible manner. In spiritual or esoteric fields, logic finds loose footing, whether it be used to qualify beliefs, conceptions or projections.

Logic requires a point of reference. In esoteric philosophy even if our point of reference is the planet earth, that point becomes unstable in the face of inter-galactic comparisons, but becomes even more unstable when we observe it in regard to its ultimate reality in relation to the subtle dimensions of the mind or spirit.

Some physicists are leaping ahead of the mystics, in promoting the concept of the Hologram-Mind. In this theory, the human mind may be a tiny sensor in a formidable brain or mind, in which all of the universe is contained...possibly as visions.

I do not know how many mathematical formulae they have employed to give body to this concept, but it certainly says little more than the Indians advised for over a thousand years. To the Indian mystic all that we view with our limited senses is Maya, and theory is expressed in other terms by some Spiritualists who speak of a mental plane which is superior to this dimension.

When the persistent searcher reaches a state, or a state of mind, which is known as Sahaji Nirvakalpa Samadhi, he views the concept of the Hologram-Mind as being a concept that comes close to the experiences of Yogis in the final Samadhi. Yet, no amount of formulation or logic will express the true nature of that region which makes this region look like a nightmare.

I have said elsewhere, that our logical system employs the wrong point of reference when it attempts to deal with the inner-spatial phenomena. The mind should be the point of reference.

And of course that point of reference will be a moving faculty, depending upon the angle of its view or observation. If the mind looks at this dimension it will see the brain. If it looks within itself, it will see or become an infinite frontier.

Let us take a look now at another type of mind. This is the intuitive mind. The intuitive man is the new pioneer. Where the former man was conceptual (fabricating) and gestaltic, the new man intuitively perfected, will view the memory of man at a glance, and from that storehouse of countless factors or memories, will instantly know and experience everything. The monumental task will be that of individuation...bringing to non-intuitive minds with temporal words the knowledge of timelessness, and mental totality. How does the ocean explain to a falling raindrop that the latter will lose its apparent shape, but never its form, or being.

The intuitive man sees the need for using every tool available to the mind of man to discover the purpose of man's life and possibly, all life. In the beginning he is not so vain as to presume to answer as to the reasons for the existence of everything. He knows he will be lucky if he can understand the purpose of his own life and the limits of that life.

He sees the need for emotional behavior toward his fellowman, because the assault upon total ignorance requires maximum help. He must have fellow-technicians, an association of observers and experimenters, if need be. His friendship for his fellow-seeker cannot be a pretence. He equates their survival with his own.

The intuitive man cannot be placid or passive. His passivity dares not extend beyond being honest and humble about his ignorance, about his physical disintegration, and his present helplessness. This honesty should not automatically accept helplessness.

He must use his own instinctive pool of physical power for energy and determination to fight back against annihilation, against fatigue, mental and physical.

He must use all the energies of his body to the fullest capacity.

He must use anger against procrastination and rationalization, against dalliance or failure...against any entity, human or noumenal.

If need be, his body must become a laboratory wherein might be found forces to improve his abstract calculations-or intuitions.

Intuition must be his *modus operandi*.

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The above essay is reprinted from *TAT Journal* Vol. 14. If you like the dynamism and spontaneity of Richard Rose as speaker and teacher, please read his books, which are available at www.tatfoundation.org or www.rosepublications.net.