

## **On the Feasibility of Action** by **Richard Rose**

The realization of abstractions or states of being must come about by direct approach. This may also involve a change of being in order to reach such realization, but neither the results of the direct approach, nor the results of the change of being are provable or demonstrable to many others outside of ourselves and a few who have reached the same realizations.

But action for the bi-polar man is necessary, and is in reality the only way. Zen is a direct approach, but it is also a path of action. Spiritually the approach must be dual. Man must chord with the left hand while seeking out a better tune with his right hand. Man must hold on to solid footing with one limb while dangling the other or probing the mysterious abysses of the mind.

There is no better way to practice this exercise of reason, this reassurance of the questioning mind, than to make a search into natural phenomena which as yet are unexplained, with a scientific procedure, so that metaphysics while all the while is becoming simply physics, shall be holding our attention on the major problem, nevertheless, which is the definition of man and knowledge of the origin and destiny of man.

We are apt to wonder at the sense of such metaphysical ventures. Timidly we take note of the monumental task ahead for us, and become discouraged with the tools to do the digging. Most professional men of the scientific world will have no parts of us. We know that the general public does not trust our conclusions, nor do they generally accept our testimony.

So let us look at the chance we have, first to establish that a phenomenon exists, and secondly, to evaluate the chances or percentages of identifying or understanding these phenomena, so that mankind may understand them as conforming to some natural law. Too often the pursuit of metaphysical knowledge is discouraged before it starts by the universal denial of the existence of the phenomena in question. We have to prove the existence of the phenomena before we explain its function. Two instances of this public refusal to recognize or admit to existence stand in the case of flying saucers and ectoplasmic spirits.

Flying saucers have no great bearing on the spiritual life of man, and understanding of them will not bring us definitely to any metaphysical milestones, but the fact that they are denied as being physical objects puts them immediately into the metaphysical field. When their substance is identified, they will immediately return to the domain of the physicists, and the latter of course will pretend that they never denied flying saucers existed.

The human family generally accepts two or three witnesses as being the factor necessary for proof, such proof being the hinges of fate upon which life rests, as seen in trials for capital crimes. The United States Air Force has record of a least ten thousand witnessings of saucers. It is further said that persons who have seen saucers, but who were not investigated or questioned may number between three and five million. Yet officially the government refused to admit the

existence of a flying saucer until recently, when it allocated a relatively small sum of money for the purpose of determining if they do exist.

The professional argument in opposition to the admission of saucers is that the various descriptions of the saucers by witnesses shows them to be so highly advanced or different from that which our technology might yield in the way of aircraft that they would have to come from outer space. It is further argued that they could not come from any planet in our solar system because our technology of spatial observation tells us that there is no life on any of these planets, or at least no life that might be capable of manifesting a civilization. It is also further argued that if the saucers came from another star group, the trip would be longer than the life of the occupants.

Yet while all of these arguments seem sensible, it does not rule out the testimony of a million witnesses that something was seen which was unexplainable by available scientific knowledge. If what these many people saw was a mirage, then we still must know the nature of the mirage, because it has so many tangible aspects. The average citizen, if he has never seen a flying saucer, or any other unexplained phenomena such as materialized spirits, is apt to disdain the claims of those who see them. Strangely, at the same time, no one seems to doubt the existence of an atom, or even a neutron, or a force field, although these things are not visible. The difference is the acceptance of authority for information beyond our ken, -- and this in itself is not commendable. Physicists and chemists have this authority, and the public accepts them. They have been erroneous in some cases, as in previous beliefs which have since been altered, such as the old theory of phlogiston. Yet, the public has not lost faith in them. On the other extreme we have the theological voice of authority, which few men will allow themselves to doubt, and this authority has certainly issued some edicts "ex Cathedra," that have been later discarded as ridiculous. The same physicist who has never seen a neutron, now wished to ridicule any concept that does not find answer within his textbooks, and denies the existence of the saucers. Not having seen that which the saucer witnesses saw or thought they saw, he passes judgment regardless. In other words the scientist says in as many words, that no matter what they saw or did not see, it was entirely something else, or imagination.

Transcendentalism is a sort of buffer state between the field as science or knowledge demonstrable in a scientific manner, and the field of phenomena not yet demonstrable by scientific means. The words "not yet" indicate that transcendentalism intends that they be demonstrable. Transcendentalism is not the unchanging region that science appears to be. It is ever-growing, and the triumphs and successes of transcendentalism immediately become the domain of one or other of the physical sciences. The particular physical science thus enhanced usually pretends that it discovered the new phase or answer, and quietly continues to heap scorn on the field of transcendentalism. For years hypnosis was condemned by the authorities as being everything from demonology to outright fraud, but today the medical profession has quietly accepted it and now would like to have sole charge over it. The domain of theology is being chewed away. It demanded and received authority because it produced answers that while being unscientific, still soothed the fears of the unscientific masses. Some of these profound answers have since been placed in the category of the ridiculous. Such as the mandate by the church that our planet was the center of the solar system instead of the sun. Such as the many concepts of God that since have been found to be inconsistent with general theological pronouncements by

the same church. Such as the demoniac theories or mandates of the church concerning hypnosis and witchcraft, which have since been explained and used for not only the detriment of man but also for his benefit. We now know that pork is not in itself unholy, but unhealthy.

Transcendentalism is and forever shall be the battle plain of research with never a recognized victory ... since science shall claim its achievements. And it is for this reason that transcendentalists shall generally be without authority. Unless from the knowledge of their lack of authority, they form organizations to manifest their seriousness and their numbers. But whatever the outcome is for their status, the transcendental field shall remain the most important field of scientific endeavor until the last unknown is understood.

The physicist and chemist may look for the nature of matter with ever improving tools but the transcendentalist realizes that the great secrets of nature are not being answered in this manner. The transcendentalist is not satisfied with the physicist's explanation of the behaviors of masses by the "law of gravity," especially when he witnesses levitation of objects and human bodies. The transcendentalist is somewhat disturbed by the reactions of radar to flying saucers. In some cases they were seen on radar, but remained invisible to the observer, while in other cases they were seen by the eye, but did not show up on radar. I have extensive files and clippings which over the years were collected for the purpose of showing some pattern. The transcendentalist is not satisfied with the psychologist's attitude of definition concerning sanity and the mind in general.

I maintain that hypnosis was given to mankind by the transcendentalist, as were most of the basic materials which we know today as psychology. Psychology is like a vain young lady that has been born in blood and travail out of transcendentalism and "superstition" but who now scorns her parent because the parent does not have the same orderly appearance as the child. Paracelsus who is said by many to be the father of medicine, was in fact a transcendentalist. While he accepted the possibility of the influence of demons upon the welfare of man, and the possibility of spiritual healings, he nevertheless carried on realistic research and came up with chemical therapy previously unknown. Pythagoras, who brought to the world geometric applications to mathematics, and who influenced the field of philosophy to a great extent was a metaphysician and transcendental philosopher.

The neo-transcendentalist should, from this knowledge, abandon his or her shyness that results from the negative attitude by the public and the so called "authorities." The study and pursuit of transcendentalism can therefore be assured of its validity as a worthy, in fact most worthy, endeavor among all the scholarly endeavors of man. The mountain of discovery that can be attributed to transcendentalists, validates it as a method capable of undertaking the solution or explanation of phenomena not yet explained or understood.

Now we take a second step and ask ourselves, what are the chances of an individual coming into knowledge in his lifetime, concerning his nature and destiny, which knowledge would be more complete than that offered by any existing material or authoritative science? The chances of knowing everything are impossible to one lifetime because we have seen that discovery is fractional and laborious in proportion to the amount of men involved in collective research on any subject. We must remind ourselves that our path is dual, and that

transcendentalism is the more tangible effort of this system, which holds the attention of the computer, and helps to keep the ultimate question always before the computer, which computer might not register anything at all about the ultimate question if relative data of odd sorts is not there to stimulate it and keep it awake.

Concerning the usefulness of action on the ultimate question, or the understanding of ourselves in this lifetime, a clear cut percentage of success or failure is not measurable because of the difference of the aspirants and the lack of language to describe the convictions of those who feel success or failure.

Much of the research along this line has simply involved the questioning of transcendentalists as to their own evaluation of the fruits of their lives. Transcendentalists that we would class as dedicated seekers, and not dilettantes, never really give up the search, and are rewarded along the way with partial realizations that cause them to look further. They may tire, and leave off for a year or two from their diggings, but they invariably go back to work, reestablish contacts and continue to look. They generally know their limitations, but feel that they have achieved spiritual stature by seeking. I must admit that the words "spiritual stature" are inadequate words, and hurry to note that they do not imply rank or importance.

To honestly judge a thief, you must be something of a thief, or you will not do him justice. And to judge the achievements of the mystic would likewise require being one to some degree. So that unless those who read these words be not something of a mystic, or function with intuitional appraisal, these statements will not receive just appraisal, since we are basing the evaluation of the mystical life upon the language of the mystics and their testimony about abstractions.

We can, as laymen, protest that it is useless to examine the infinite or to study the self with the self. However as transcendentalists we know that we have no choice. Either our lives must have some explainable or feelable definition or explanation, or life has no meaning, as far as we are concerned. Of course in the event that we were simply animals created for parasitical usage by lesser or higher creatures, then that would have understandable meaning for those creatures, but the meaningfulness would be different for us, since we would in turn automatically create a drive to change that status. The discovery that we were inferior entities programmed to reproduction and servitude to higher entities would not then be the ultimate discovery, but the first step to discovery of escape.

We return to other concepts concerning the growth of being. If it was possible for Buddha to produce an ounce, then there exists a possibility of achievement in plurality of ounces to no foreseeable limit. We know that limitation, but it is equally as intangible as success. To some transcendentalists the obstructions and limitations seem endless and to others the obstructions are swept away in a brief period of time, and illumination comes up like Kipling's dawn over Mandalay.

Our dual pursuit is Transcendental on one side and Mystical (or spiritual) on the other. The percentages for success in the transcendental field might well be about the same as in the physical science field of research. Research in either field depends upon the number of people

and the amount of energy placed into the project. If transcendentalists could coordinate themselves with one another and establish work laboratories or centers, the results would be appreciably more than they are. For years both transcendentalist and mystic labored in the shadow of the axe of inquisition, prejudice and fear. Things are a bit better now than in the Middle Ages, but transcendentalists still must function more closely together. Transcendentalism is beset by cultism, and chicanery. The honest transcendentalist, seeing this, comes to the conclusion that he must work alone or with one or two trusted friends. Likewise with the mystic.

For transcendentalism to become more productive and acceptable to the intellectual segment of humanity it must do several things, or copy a bit from the material science laboratories. It must first unite its dedicated peoples to more concerted effort. It must clean house and expose the venal merchants whose sole interest is to capitalize upon the incomplete intuition of certain laymen. It must recruit, and set up centers of learning and research. It must set up standards to prevent the incursion of commercialism, power or tolerance of half-truths in its conclusions, so that in years to come it may not be taken over and aborted by people with lesser motives.

Growing out of this endeavor, almost as though by exudation, will come the small percentage of men who will be called mystics. And in turn out of the body of mystics will come a smaller percentage of men who will have achieved, or shall be convinced that they have achieved. Their brotherhood will be of a different sort, because they will automatically know the need and value of brotherhood.

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If you like the dynamism and spontaneity of Richard Rose as writer and teacher, please read his books, which are available at [www.rosepublications.net](http://www.rosepublications.net) or [www.tatfoundation.org](http://www.tatfoundation.org).