

The Path to Truth

by Richard Rose

First Paper

In order to express my thoughts that others may understand and perhaps coordinate their thoughts, convictions and actions with my own, we must have a medium language, and this requires definition. Much of philosophy is simply definition of desires or intuitions.

As far as I can gather by my studies, the path to Truth has two meanings. The more objective or physical manner is in scientific research into things material and metaphysical. The Abstract method is in the development of the Inner Man.

Those persons who endorse the first or physical method of pursuing Truth or complete self-definition, are evidently convinced that it is possible for a person to KNOW. They feel that the great riddles of the cosmos and the invisible forces can be analyzed and their analyzation can be verbalized. This analytical approach has inspired scientists from Archimedes to Einstein. Men have tried in their manner to analyze, form laws of nature, and to determine the essence of matter and the essence behind matter by objective scrutiny. Their results are not to be minimized.

On the other hand there have been persons dedicated to the second or Abstract approach to a presumed abstraction. They more or less assume that man in his present robot-like body and mind can never perceive the Infinite. In fact it is often quoted by theologians that the finite mind will never understand the infinite. Their course of study, then is not to observe objectively with a finite mind, but to transform the mind to higher perception, or to develop attributes of higher specialty. In more simple words, to become the Truth. Some might say that it could be likened to seeing not with senses, but with our mind or inner being. To this group belong such figures as Jesus of Nazareth, various mystical saints, Buddha, Mohammed, devotees of yoga of the higher type, the exponents of Zen and the authors of such monumental writings as the Bhagavad Gita, the Upanishads, and various Sutras.

There is indeed much criticism of persons who indicate an inclination to follow a path of inner development that tends to transcend mere church attendance and lip-service, yet none can really deny the fact that men such as Jesus and Buddha draw greater and more prolonged respect than the giants of the scientific fields.

To get back to categorizing. The Physical path or scientific approach to knowledge is in turn divided into two manners of pursuit, and these two in turn are the same, systematic analysis of tangibles or the material sciences, and a pretended systematic analysis of intangibles or philosophy and metaphysics. Again we have a physical and an un-physical category, and both are based on the conceit that we are able to KNOW.

In regards to the development of the Inner Man or the Abstract means or manner there are two methods again, the physical and the abstract. In the one sub-classification we have the

problem approached by working on the physical body, and in the second sub-classification we have work on the mind, by working with intuition, meditation and the combination of qualities which we might preclude the mind to possess. To note roughly a few of the movements that prescribe work on the physical vehicle, we have hatha yoga, the many religions that advocate fasting, restraint of appetites, and body disciplines of severe nature even, and the religions that maintain that baptism or anointing precludes salvation. On the other side we have the same religions almost, for nearly all advocate meditation, the exercising of the will, or the control of the imagination. In other words the two-fold path is not alien to the conventional religious precepts.

Group Work -- Second Paper

The work that deals with development of the Inner Man, does not require always collective effort, but it is possible that no man rises without the cooperation of others. If we are interested in scientific investigation alone, then it is vitally necessary to work with others, if for no other reasons than to have witnesses to experiments. Unless of course the aim of the seeker be to satisfy his curiosity without thought to humanity, or to generations of seekers to come.

Generally there is no need to write these things, such as are expressed in the above paragraph. If a man has searched desperately, (and a person must be dynamic and persistent to be successful in any field, much less the most difficult of all endeavors) then he will have long since realized that he cannot learn too much alone. We may feel our very essence in meditation, but that which we feel is not verbalized by meditation, and our finding must be verbalized in order to remember our findings, if for no other reason.

There are many questions that arise when we think of associating ourselves with others. There are many things to avoid, and there may even be some persons that must be discouraged from joining efforts with the group. Commercialism, injection of personality into the group, limitation of endeavor, and excessive secrecy among members, and insufficient secrecy with outsiders all will deter if not wreck the movement. Those persons who must be excluded from the group are those with the feeling that they have found the truth, wish the group to subordinate itself to them, yet will not to the satisfaction of the group attempt to prove their claim.

It stands to reason that all in the group are seeking the Truth. The fact that they admit seeking, means that they have not found. He who has found it is truly a master, and is obligated to furnish evidence to that claim. Nothing will bring confusion quicker than quasi-saviors and men of fanatical conviction.

In regards to the items to avoid, one of the most dangerous is commercialism. Effort must be taken to prevent involving the group in financial activities that may yield a profit for some one and thus change the original motivation of the group or of one of its members. Collections may have to be taken to purchase equipment for experimentation, or the like, but it must be done on a voluntary basis, and only subscribed in amount needed for day to day expenses. In other words try to avoid building up a balance in a treasury.

By injection of personality is meant, the allowing of one man by force of personality to dominate proceedings. The movement must be impersonal and impartial. It is advisable to be very circumspect in ascribing a name to the group, unless local law requires the meeting to have a name, since the naming of the group may throw the shadow of definition upon the work. It must be remembered firstly and above all, that The Work of the group is the most important thing for each and any of the members. If people come to amuse themselves, out of curiosity, haphazardly or dilettantly, or if they come when they have nothing else to do, it is better that they do not come at all, but rather pursue that which to them is most important.

The purpose of the activity is to increase the activity of the group. Avoid motions to limit endeavor, or suggestions to reject any line of investigation that have been deemed worthy by learned men of the past or present. The procedure must be orderly, which of course means allocation of work, but does not necessarily infer limitation of work.

Excessive secrecy among members of the group, or things hidden from one another that need not be hidden are to be avoided. It is evident that the group must protect itself from hostile outsiders, and each must protect his livelihood. Consequently, we must in the first place only admit persons who are dedicated to the Work, and once they are accepted discourage members from taunting them with pretended knowledge or mystery. It is difficult enough to understand that which is written or spoken plainly, without making words any more cryptic and ambiguous than they already are. We must all be humble together, and eager to share with those ready and anxious to learn.

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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 or www.tatfoundation.org.