

THE OBSERVER'S NOOK

*Volume Six, Number Two
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IN THIS ISSUE OF THE "NOOK"...

**RICHARD ROSE
A RETROSPECTIVE**

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THE POETRY NOOK

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A CALL FOR PAPERS

Welcome to the Richard Rose Teachings Newsletter

Note from the Editor: As I write this, I reflect on the fact that Richard Rose would have turned 94 years old today, March the 14th. His passing in 2005 was a great loss. But thanks to the efforts of a few sincere and steadfast seekers and friends, his teachings live on, and continue to inspire and guide those who never met the man. So for this newsletter, it seemed a good time to compile what I will call, for lack of a better phrase, "Some of the Best of Richard Rose." It is but a tiny clip off of an album of a man's legacy of spiritual guidance that began over 40 years ago and continues to speak through his writings and lectures today. But I think it may serve as a reminder that retreating from untruth basically comes with one requirement – a person's ability to make a commitment to go within.

You might say that the spiritual journey of Richard S. Rose, Jr. began in the womb of his mother. She was a devout Catholic, celibate throughout the pregnancy and raising two other

children. This may require some explanation for those who aren't familiar with the circumstances. As fate would have it, Richard's father was imprisoned during this time for shooting a man dead after the man had insulted and refused to apologize to Richard Sr.'s pregnant wife. The man had approached her while she waited for her ride home, two young children in tow, from a small town just south of their house in Benwood, WV. Shaken and angered by the event, she told her husband, a former enlisted man with Theodore Roosevelt's "Rough Riders," who immediately grabbed his pistol, went back to the scene of the insults, offered the guy (who was unfortunate enough to still be there) a chance to apologize and the rest is history.

Richard's mother, Margarite, a steadfastly determined woman, sat on the steps at the Capitol Building in Charleston, West Virginia with her young sons, while pregnant with Richard, until her husband was granted a pardon by the Governor. It took only a few months.



Richard Rose, Sr. is seated (next to Margarite), upper left. Richard Rose, Jr. sits directly below him. From left to right is brother Joseph, James (who was killed during WWII) and in James' lap is the youngest brother, Vincent.

So it should come as no surprise, if indeed there is such a thing as pre-natal influence, that a pre-destined path had been laid for this seeker-to-be. Even his childhood was hardly uneventful. But I shall save the details for a future biography of his life, and jump directly to the teaching years of Richard Rose.

The Lecture Circuit

My own personal first meeting with Richard occurred in November of 1975 at his lecture at Brown University in Providence, RI. Prior to this he had already given several lectures on college campuses, including that of Kent State University during a time of socio/political upheaval. This was the early 70's and young minds were like blank slates, exposed to changes in conventional thinking and seeking. Zen, TM, EST, Dianetics and a multitude of other spiritual systems were emerging – along with an expanding drug culture. This was fertile soil for spiritual movements.

But Richard Rose brought forth a different message. There were no promises of healing, a better sex life, a better relationship, or success in

business. The message was simply, retreat from error. But he also had a method of retreating from error, which he later referred to as “The Albigen System.” He had already written three books as guides – *The Albigen Papers*, *The Transmission Papers* and *The Meditation Papers*. Many of his lectures were being recorded on basic equipment such as portable tape players. I've picked excerpts for this edition of the Newsletter from just a couple of selected unpublished lectures that highlight some of his most profound teachings. There are hundreds of hours of lecture material currently being edited by John Rose which we plan to compile as a complete “Best of Richard Rose.”



The “Editor,” Cecy Rose, is at her desk putting together the 22nd edition of “The Observer’s Nook.” It all started almost 40 years ago with Richard Rose putting together his own “Retrospect,” sent to group members each year.

From his Chautauqua 1987 talk:

“You have to become the Truth, then you will automatically know it.” In that same lecture Richard approaches the idea of “Between-ness,” another aspect of his teaching that made him unique among other spiritual teachers. It is written about in his book, *The Direct-Mind Experience* and in *The Unpublished Works of Richard Rose* edited and compiled by Alan Fitzpatrick.

As the lecture continues he quotes from the Upanishads and asks for a definition: “He Moves and He Moves Not....Each one of these words has a tremendous meaning behind it.” One student (Dan Niebauer, a recent contributor to the “Nook”) answers that the “validation comes

when speaking from a space time continuum point of view...that what appears to be moving is not really moving.” Richard responded that this was absolutely correct. He kept asking this question until someone in the audience came up with the answer that fulfilled the criteria for a definition that could be applied to understanding this process of “Becoming.” This was basically his style of teaching.

He then went on to describe his experience in 1947 during which he “knew nothing, or had not learned about the relationship of ‘being and not being’....”



Richard Rose at Harvard University for a lecture given in 1975.

“He is far, he is near.” In a response from Jim Cornie (another one of our staff writers) about the definition of di-polar and photons being far and near, Richard comes to the conclusion during the conversation that science will ultimately vindicate spiritual intuitions. “He is far, and he is near – that’s your di-polar....I tried to describe this chronistic method of measuring in the Three Books of the Absolute....What is time, O mind....? Is it the number of steps in a day,--the number of thoughts in a step...? and so on.”

“He is within all, he is outside of all. This was the concept of God being omnipresent in the Catholic religion. If it is possible to attach knowledge or consciousness to a photon, it is possible to attach consciousness to telepathy or spiritual consciousness...it seems like the photon is conscious...it knows when to turn the corner.”



Still good friends on the path, Jim Cornie and Dan Niebauer met via Richard Rose over 30 years ago.

“What I’m trying to do is get your head to open rather than inject it with a hypodermic...you’ll have to become the Truth then your head will open up and you’ll automatically know it.”

“During my experience...To realize there was nobody there but me during my experience...what are you people sitting here for (laughter)...is that bragging?(laughter)...I’m a weird fellow....People want Heaven to be a happy place. This is the delusion....Everybody is looking for that happy place...hunting ground...finding peace, beauty and contentment.”

From his 1983 lecture, “Are We Complete?”:

“There’s only one true psychology....When I was 21 years of age I saw authority does not bring the truth...in all of your halfway scientific endeavors...with psychology you can kid people because you’re dealing with abstract matters.

We've come to the conclusion that people can vote the Truth. Those 51% or 99% can be wrong. The normal curve does not make the Truth."

"I'm not talking from prejudice, I'm talking from proof. I have worked with people through the books that I have written and this system works. They sensed that there was something. I believe that people get into complexes or habits and develop a state of mind. So a lot of people feel that they don't fit in. You cannot study the mind with the body. You can only study the mind with the mind – introspection. The true way to study the mind is from a vantage point above the mind. You become your own observer – the internal actions inside the mind. You hedgehop over the body. The only way you can do this is to somehow step outside – don't conform to the body. We are basically animals. Our aim is to arise above animals. But the behaviorist psychologists would have you believe we can only behave as animals. Get the people back into society – make people compatible – this is the aim of those psychologists. What I'm trying to get at is that we have gross misconceptions on a tremendously large basis."

"There is a truth in every thing. Training the mind to see the truth is the first step of any scientist. You're not there to validate what's good for society....To do this, you have to become a being at a very early age to face the truth. You have to make yourself a personal being that doesn't want to kid itself, to retreat from untruth....Sometimes people get wised up by little incidences. To bring your minds to this point, I have a little paper here and I'll read these things off to you..." (he presents the lecture of questions, which are listed in their entirety in *Profound Writings, East and West*).

"A person should never stop until they know the Source....the truth in this matter is that once it opens up the answer to all this, stuff becomes apparent....the blueprint is there beyond a shadow of a doubt. At the same time the blueprint doesn't exist. This does not exist except as an experience."

"All the thought is automatic until you get behind and watch the thought...then you can perceive that it is basically a play between opposites – all thought depends on the polarity of to do or not to do...it's a polarity experience....To see this view of black and white being grey,

except for the very tips, has to be done from a superior position and the same thing with your thinking processes. You have to observe your own thinking processes. This is the correct meditation. Meditation that puts you to sleep is garbage...you have plenty of time to sleep in the cemetery. It's a tremendous struggle to find out the nature of your own self – you do it by stepping behind yourself – and you have to start with your past. How did you come to make a mistake – I maintain it's the decision of a somatic Umpire, a brain Umpire. When you step behind the body thinking (somatic thinking)...you'll see the manipulation...you'll see processes going on.... When you observe the mind from this viewpoint you begin to get a view of this animal and then you realize that you're watching this animal. Your main faculty that enables you to do that is your intuition. You are not only observing but observing intuitively. Then you automatically gravitate to another pyramid or level of viewing – the overview. Thought, until you get to observe it, is strictly reaction. A person without any observation of himself is strictly an animal. Any spiritual thing you grab, you grab by damned hard work – by relentless introspection – until you know what thought is....You develop a system of milk from thorns instead of having to put up with unnecessary reminding of things being projected into your being."

"...What is your definition of pleasure? You can't go down this road one foot by starting out with a lie. What is, is. I found that there is room for natural beings to reach a supernatural condition, not for natural beings to welter in the fact that all they can hope to have is a natural expression."

"...You have to go back to a point in your lifetime, preferably when you were a child, and when you see a consecutive number of things where you lied to yourself... a state of mind that you invited...then you ask yourself how much of this stuff am I still copying. You have to program your mind to Truth, not to whim...not to physical titillation. It's a race to find out who you are before who you don't know, dies."

From the 1986 Baltimore Lecture "Are You a Robot?":

"I want to mention before I start, I lived here quite a few years ago, and I worked at Glenn L. Martin...worked on the airplanes for WWII. I

worked as a metallurgist here, a chemist. I worked as chemist for Julian P. Frieze here. I was fairly young at the time...I got interested quite young in finding answers. And for a good many years I thought I wouldn't find anything accept the same ignorance I started out with. But when I was about 30 years of age I had a lucky break and I got some information."

"I consider our time (here tonight) is very limited...and I want a sort of communication...so consequently I'm going to drop some things and if there's anything along that line that is interesting to you or if there's any other questions that you'd like to have answered I'd be glad to answer them. Then that gives us some communication, whereas just preaching, in my estimation, doesn't do the job."

"I've put some stuff up here on the board...the posters read that we are all robots....People don't like to hear that...people believe they are self-motivated creatures...not only self-motivated but that they are of such importance that they can, with collective effort change the destiny of the world...when they know very little even about themselves. This business of being a robot means that we're programmed...this is paradoxical – I do not believe in most behavioristic concepts. I do not believe that we are strictly reflex creatures...I would say that that is the best we can do, though, the most of us...is to function as reflexive creatures. And to get beyond the point of being reflexive is the big thing in life...the difference in abject behaviorism and individualism....The whole biological structure of this planet is one of defeating your fellow, going him one better....and that's the only way that civilization improves...not afraid of one-upmanship."

"So in this business of finding the robot nature of people, I've done a lot of thinking and some of it is in [the] books. This material here on the board is the complete psychological structure of the human visual experience...that is, our thinking processes...and I class them all as visions because we do not think, we conjure, and most of you know that. When we see something, we adjust the fact that that which we see may be inverted by our retina, so we have to adjust it in our heads somewhere...or that the colors are not what they appear to be....We're perpetually adjusting ourselves to what we think the spirit of the times is. All your great advertising media are

continually thrashing around finding what the voice of the populace is...."



One of the early posters from the 1970's lecture circuit.

"People do not see, they interpret. Half of their seeing is conjured. For instance, deliberate mental projections....Mental visions (pointing to board) – synthetic projection - this is normal sensory perception. All of sensory perception is abnormal as far as the Truth is concerned. We don't know what we see. We interpret everything that we see. (J.J. van der Leeuw's *Conquest of Illusion* is referred to here.) He (van der Leeuw) very well puts out the explanation of how the world is interpreted according to collective agreement."

"We don't see with our eyes, we only see with our mind....But abnormal sensory projection is the mirage – the hologram – this is what I call the physical perception. The synthetic visions are those we dream of...and then we have visions that are not projected...those are the so-called authentic stuff...the man that you meet on the corner and then find out he's been dead for three hours. There is a tremendous field of apparitions that seem to have substance because of the quality and character of the witnesses. We trust the witnesses."

“...You only see what you project...Stuff comes into your senses and you project meaning. Strangely enough, we pretty much agree.”

“...Now this is philosophic - Visions of mental projections...where you watch the workings of the mind...This is the capacity of the human mind that most psychologists don't bother to fool with. But we are able to create. This is the greatest facility of the human mind – the ability to create material with the mind. Actually create a projection that will be seen by another human mind...Certain mentalists can create visions that can be seen (i.e. Tulpas of Tibet) by strong or long periods of concentration...the mind is very powerful...But...this is the work of robots. The robot at some place along the line becomes potent. That which is inflicted upon it, it can inflict upon the neighboring environment.”

“...We have stuff that is infused before birth.... Every animal and human that we can observe has the same characteristics. The first one that I wanted to dwell on was the ego...Even a rooster has an ego... We find nothing wrong with the ego of the rooster...yet the human race is going to damn... the egos of people...Without that you're never going to get people to join the army. You have to have people that think they are going to be immortal...But this is the way things were blueprinted.”

“When you understand or feel with conviction the story of the chained man in Plato's cave, you will know what is needed—a system to learn to run between the raindrops, not an ego trip of intellectual expansion. And when you [read] of Gurdjieff's terms, ‘robot, mechanical men, and sly man,’ you will not ever again indulge in a spiritual path that requires devotion or emotional response.”

--Richard Rose

(from The Unpublished Works of Richard Rose)

“Two of the great motivating factors in the human race are desire and curiosity. They go clear back to the amoeba.... And the desire keeps the herd reproducing....So we have three things and these are what makes us robots, and there's

no escaping from it, and there's no legislating it out of existence...you can't propagandize the ego away. It's there, and for a very good purpose.”

“...We see without control...we don't have control of our visions. One of the big debacles of social living is that we would like to program everyone to think alike...We want everyone to accept certain tenets...The other thing is that one of the biggest blocks between us and clear thinking is our language. Language and meaning. In other words, no two people know what the other person means. There's a shade of meaning between the same words...the same book. Then the next big step... is to control others.

“...We're in a welter of spiritual propaganda in the world...people are paying thousands of dollars...The Truth cannot be bought. This is one of the things, when I was a young man 20 years of age setting out, I made up my mind that I would not pay a nickel for any spiritual truth, so-called truth. There is only one way to find out the answer to life and death, and that is to die. And you can do it while you're still living. It's only from a superior dimension that knowledge of an inferior dimension can be understood...To understand the mind of man is to transcend the mind of man first.”

[Editor's note: the *Psychology of the Observer* is what a good portion of this lecture was based upon. The section on “Psychological Directions” gives a good written explanation of much that has been said above.]

The Writings

Anyone who heard a lecture by Richard Rose and chose to follow up with either group study or a personal visit to his house, was advised to first read *The Albigen Papers*. In its early form, it was split into two 8 ½ x 11 crudely bound books that resembled a manual on how to approach Reality. My first exposure to the book was in 1975 and I'm fortunate enough to still have the autographed hardback second edition published then. It took about three passes before the light went on in my head that this was clearly the most comprehensive guide to Truth that I'd ever come across. I was one of those people he told directly at his lecture in Providence, RI that “there was plenty of time for sleep in the cemetery.”

The most profound section of that book, of course, is “The Three Books of the Absolute.” As anyone knows that has participated in group sittings with Richard reading this poetic description of his death experience, silence and stillness in the room could have been cut with a knife. And following the reading, a group rapport would settle over us – which opened a door to someone in that room getting a glimpse of what was behind the projection. This is where I first witnessed the ability of Richard to transmit.

But it was not just through his personal presence that mind-to-mind contact or transmission occurred. It also happened over the phone and through people reading his books on their own. He was adamant, in fact, about people finding their Source on their own, without depending on his presence. He would joke about people hanging on to his coattails.

Through my own correspondence with people over the past decade who have been jolted by his writings, I’m convinced that though one can lament at the lack of a teacher being the cause for their lack of progress, it is ultimately, as Richard always stated, up to the individual to make a commitment to find the source of Truth and make of themselves a laboratory through meditation and a period of celibacy during which the intuition can develop to arrive at their “fact status” – or to put it in spiritual terms, find the answer to the question, “Who am I?”

From pages 22-23 of *The Unpublished Works of Richard Rose*, the following notes pretty well sum up the above statement:

I PROPOSE

I propose that there is Balm in Gilead....and a crack in the cosmic egg.

I propose that there is an attainable meaning to life; an experiencable meaning.

I propose that there is no meaning to life....without an explanation of death.

I propose that belief is the enemy of the soul except when the soul believes in itself.

I believe that man has no other choice than to seek his definition which is his Truth.

From the microbe to the mastodon, all forms of life evince a determination to survive and be curious.

I propose that curiosity is therefore implanted, or genetic—so that the engineering calls for a search for permanence and individual identity.

I postulate that man, more than the monkey, is curious.

Although man is like the monkey, primarily interested in somatic functions, body pleasures and body well-being, there is between the absorption in body-function and survival urgencies, a few moments of curiosity about his meaning.

My further postulation is that those few moments of curiosity are scientifically sane and socially justifiable.

My further postulate is that any ambition in the direction of search for meaning is simultaneously a search for ultimate survival and therefore of ultimate worth and importance.

So that there is no meaning to life until there is a satisfying meaning to death—and if the search for meaning of one discovers for us the meaning of the other simultaneously, that will be good—but we must, until then, put equal emphasis on search for meaning of death.

“I just wanted to say the observation of thoughts (etc.) in the meditation booklet is really most brilliantly described; it leaves no other possibility but ‘to see’ that we are indeed the ‘emptiness in which all appears’.”

--Camilla C., Sweden



THE POETRY NOOK



NO SNOW ON CRYSTAL LAKE

By James Cornie

To understand New England
You must know winter.
Though the glacier has retreated
We grow our gardens on its till.

In spring—
The counter-essence
Provides warming loam
To nurture the mindful seed.

But not all seeds
Grow to full green.
Those that do
Are empowered with determination
As summer fills their need for heat.

October blazes
With maple and oak fingers
Probing immodestly
Into bedrock dignity.

This winter is hard, dry.
Chimneys unfurl banners over the glaze.
The ice is eight inches deep
And there is no snow on Crystal Lake.

1/83 to 2/83



DEPUTY By James Cornie

The lantern's glow fills the room.
E. Power Biggs is playing
Toccata, Adagio and Fugue in C Major.
Lo Han's wooden face
Is livened by the flickering flame.

This life, I wish to capture.
I focus on his left eye
Wishing to explore his depths.
The aperture is stopped full down
And set to open and close by timer.
The Observer is still.

The shutter opens.
Emulsion is deputized.
Lo Han is bathed in soft flickering flame
And fifteen seconds of fugue.

The shutter closes.
I gasp and retire the deputy.

12/82

CALL FOR PAPERS

You are invited to submit a brief article related to the question, “What role, if any, does imagination serve on the spiritual path, and is it an obstacle or a door to the Absolute?”

Please send your response to: Editor, info@richardroseteachings.com. We will publish them beginning with the next edition, which will go online July 1, 2011.

Thank you and we look forward to hearing from you!

For information on the St. Louis, MO Albigen Study Group, write to: Andrew McMaster
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For information on the Lexington, KY Albigen Study Group write to: John Rose
albigenzen@mac.com; also, check out his postings on Twitter at <http://twitter.com/albigenman> or go to his Facebook page at <http://www.facebook.com/people/John-Rose/692946767>

For information on an Ontario, Canada online discussion group contact:
Philip.winestone@rogers.com or go to [Richard-rose-friendship-group@googlegroups.com](http://www.Richard-rose-friendship-group@googlegroups.com)

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