

THE OBSERVER'S NOOK

Volume Two, Number Three

July 1, 2007

“Absolute Truth is not absolutely inaccessible to us, and relative truth is definitely accessible. We must desire the Truth, and have a capacity for it else we could not receive it even if it came to us by accident.”

***From the book Carillon
by Richard Rose***

Hello Everyone,

On this 2nd anniversary of the passing of Richard Rose I would like to take a moment to honor his memory with acknowledgment of each one of you who have supported our efforts at Richard Rose Teachings to keep his works alive and available. Some of you have even started up small esoteric study groups based on the Albigen System – a testimony unto itself. At this time I'd also like to take the opportunity to point out that orders often come in from several people living within close proximity to one another – those of you from Austin, TX and Las Vegas, NV, for example. If any of you would like to make contact with each other, you can either visit the Pyramid Zen Society Blogger at www.pyramidzen.blogspot.com and share your information there, or if you prefer a less public forum, contact Cecy at info@richardroseteachings.com and I will write for permission for you to contact others living in your area. Though the word “Pyramid” was created by Richard to illustrate the triangulation of the observation process (found in *Psychology of the Observer* and “Zen and Death” CD, for example), it can also be a symbol of group effort. Like “Jacob’s Ladder”, it is akin to the focused vector, the purpose of which is

to find our highest point of reference. This may all sound like a bunch of intellectual mumbo jumbo, and it is often difficult not to fall into the “Babel” syndrome in spiritual matters of discussion, especially in our own heads! But that is the beauty of having a “mirror” in the form of a good friend or a small group of individuals that are willing to work with one another on their “stuff” from the foundation up, possibly relinquishing all former preconceptions of what they *thought* was true and real.

Interestingly, as Richard pointed out in his discussion with students on the “Farmhouse Meeting 1987” DVD, women are apt to be more honest about their “hang-ups” than men and more willing to surrender their egos. Of course, I’m trying not to be biased (as I sit here smiling.) This statement is currently being tested out in Washington state by a half dozen women coming from varied spiritual backgrounds, and using a part of the Albigen System in their study group format. We’ll see what happens!

In closing, I would also like to acknowledge the efforts of John Rose and Michael Fitzpatrick in getting all the audio and video recordings gathered up and preserved on CD and DVD. Using the latest digital audio equipment, John has done an outstanding job of editing and creating new and 2nd editions of lecture CD’s, the latest one being the “Zen and Death, 2nd Edition” CD.

Thank you again, everyone, for your continued interest in this spiritual and psychological system – unique among other systems, yet so accessible to all who have the patience, intuition and desire to investigate what it has to offer. And thank you, Richard Rose, for being a conduit to Truth and for reminding us that there is no more God inside of you than there is in each one of us.

Best Wishes to Everyone,
Cecy Rose and the Staff at
www.richardroseteachings.com

**INTERVIEW WITH ALAN FITZPATRICK
ON HIS BOOK
*THE SEX CONNECTION, A STUDY OF
DESIRE, SEDUCTION AND COMPULSION*
BASED ON THE PSYCHOLOGICAL
TEACHINGS OF RICHARD ROSE.**

The Sex Connection is due to be released in the Fall of 2007. Pre-orders may be placed through Rose Publications by sending an E-mail to info@richardroseteachings.com

Q. Alan, you refer to this as the book that Mr. Rose always hoped to write but never got the opportunity to do so. Could you explain this?

A. There are two explanations, I think. One was the practical side – most everyone that came to see him, came to visit him, or came because they said they were interested in the philosophic message that he had, but in practical terms he worked with them on a psychological level. He always said a person is not going to make progress philosophically until they get their head on straight – until they have a whole mind, a mind that's free from obsessions, things that are bugging them – that this has to be dealt with first. A person can't leap frog over it until they take care of that. So that was one reason that he talked so much about practical psychology. The other reason was that when a person begins to work on themselves and if they use the Albigen System, which is a system of negating false things found in the self, it's the same system applying to the same person whether they work on themselves psychologically or they are on a spiritual path. There's no difference. It's not that they put down one method and then pick up another, something different, and then say "gee, I've got my head on straight, now I can work on philosophy, where is that system." No, it's one in the same. It's the same ways and means and he always knew that. He once said to a student that I remember, and this student was in psychological trauma – he said if you can ever get your head on

straight using the Albigen System, you can take it further. First things first.

Q. Why do think this information is so important to those seekers who follow a path of self-inquiry?

A. Well, first of all, someone who is troubled, knows they're troubled. That doesn't mean that they don't have philosophic aspirations. Somebody who is troubled may still want peace of mind and mental clarity, but they also might want to know the answer to the big questions, "Who am I?" "Where have I come from?" "Where am I going?" I've met over the years so many people who aimed for the higher but are stuck in the lower. They haven't solved the problems of the dichotomized mind. They haven't solved the problems of something bugging them – they can't get rid of it. Everyday you wake up you're the same person, you have the same problems until you deal with them, until you heal the mind, until you get rid of these things, according to the Albigen System. By the way, Richard Rose said that the purpose of this system is not to learn how to live with these things that dichotomize the mind, the purpose is to get rid of them, is to cure. The second thing that is important is that there is no cure anywhere else. Psychologists and psychiatrists are at a loss over what causes mental troubles and mental illness. And they are certainly at odds when it comes to treatment. You have a million different things you could use from drug therapy to behavior therapy, some with some success, but look at what some of the psychologists and researchers have said – Thomas Szasz and the fellow that wrote "Psychological Society" – both said some people cure themselves at the same rate as people in therapy by doing nothing. So there's no consensus in psychology, there's none that can cure a person. There's a lot of consensus about how to get them to learn to live with their problem, but getting them to learn to live with their problem is not curing it. And we see what happens when all the good, all the modern psychological work in the world,

doesn't help when somebody goes on a shooting spree. They say, oh maybe he went off his medication.

Q. In light of that response, and in regards to recent events such as the tragedy at Virginia Tech, what is your perspective on the psychological/psychiatric analysis of the shooter, and what do you think Richard Rose might have offered as an analysis?

A. The clearest – and I followed all the experts from the President, George Bush, who said we can't begin to understand why somebody does this, to several psychologists and psychiatrists who have been interviewed – and the clearest explanation that I've found is from a woman psychiatrist who said this individual was psychotic but not insane, was paranoid psychotic but not insane. Now we're using their labels. If Richard Rose had looked at it I know what he would have said – he would have said there's a sex connection involved here. This person is sick. They've gotten in this trouble, this deep psychological trouble, their mind is deeply troubled because of something connected to sex. And this person is possessed because of it. Now that's a term that modern psychology refuses to consider because it's old-fashioned, it's out-dated, it's everything that they're not. It's not the professional pose that they want to take. And yet they'll come right on national television and tell you that they don't know why -- they can tell you that they think somebody is psychotic but they don't know why. They can't explain why and they don't know how this happens. Richard Rose would have said this happened because of a sexual incident that's connected to the person's mind and when that happened it put a mark upon them that only got worse.

Q. If there was any one part of this teaching and your research of it that you think stands out as a key yardstick to spiritual work, can you elaborate on that?

A. A person can't think if their mind is not clear. A person can't think if they're

troubled. A person can't think if they don't have mental clarity and peace of mind. And I remember that many times Richard Rose would say that if a person's going to approach a spiritual path they have to become as a little child, and he referred to the Bible, to Jesus saying, "To enter the Kingdom of Heaven, you must become as a little child." What did Christ mean and what did Rose take from that and Rose said, look, the mind has to be clear. You're not going to be able to think on the abstract, and perhaps paradoxically – you know we talked about this world being an illusion – the mind can't focus on that when the mind is split and troubled. And so if you don't have peace of mind in this life, just relative life, you don't have anything. They say if you don't have your health... if you don't have your mind you don't have anything. You can't think and you can't think of abstract things. Every moment of your waking time and subconscious will be dominated by what's bothering you, so the whole point of this psychology that I'm writing about is how to remove these things. And see, he said – and here's the similarity in the path – you don't know where truth resides, you don't know where mental clarity resides. All you can do is remove those things that are found to be untruth -- if you're working on a spiritual path, egos, that sort of thing, that you remove. Or if you're working on a psychological end – it's the same system. You remove those things that are troubling the mind, just like you pull a splinter out of your thumb that's infected and festering. You don't learn to live with it. You don't study it forever, you know, you have to get it out.

Q. Just a couple of more questions here and these are along the lines of spiritual or philosophic questions but I think they can all be applied to the psychological. So, the first question would be "Are you your thoughts – who is thinking?" Followed by "Are you able to get out of or change a mood?" "What habits do I observe as being my biggest obstacle and can I trace them to a root source?" And last of all, "Do you think sex

plays a role in affecting your moods and thinking?" Let's take the last question first.

A. Mr. Rose was the first person I met and the only person I met who said, look, 95% of us is all about sex. And immediately people are going to say that's wrong, that's false, that can't be. But that all our behavior, all our thinking is in some way, some subtle, some not so subtle, from how we put make-up on and we dress, the clothes we wear to look more attractive, and that all of this is related to sex. All the behavior has its root in a thinking component, and so a great deal of our thoughts, which we can observe, are related to sex, to sex acts we indulge in. This is why children, who are free of sex, are so different than us. They haven't become us. Our whole thinking, our being, is now influenced by something else, which is sex and the sexual urge and reverie and these types of things.

Q. So what would you say is your primary reason for writing this book? We see that it is to get out the psychological teaching of Richard Rose from his notes and lectures that you've compiled. But in summary, what would you say is the primary motive?

A. In this book you're going to find the ten steps that he outlined on how a person can cure themselves, where no psychology, no drug therapy, no one else can. And sure, all his reasons for what's causing a person trouble, which is the sex connection, which no psychologist wants to touch – they refuse to in these politically-correct times – to say that sex has any connection whatsoever. Whereas he was saying that sex has everything to do with us. But that in this book are the ten steps and that if somebody picks up this book and they want to throw everything else out, if they can follow those ten steps, if they can understand what it is that is bugging them and remove it from their being, they'll heal themselves. So it's more than just this philosophy of the sex connection. It's the ways and means for psychological cure. The book contains the success stories of people that were able to do

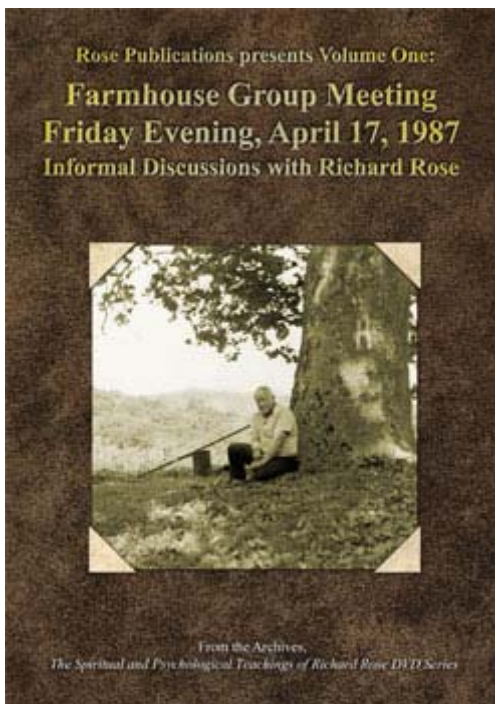
that. And the people that met Rose who were not able to do that, didn't because they didn't deal with the sexual component. And guess what, to this day they're still troubled by the sex acts that they're indulging in. He said that there are unnatural and aberrant sex acts – that they're not all the same as some politically-correct people want to say they are. He said that the things you do sexually *can* affect your mind. And some of it is irreversible -- once you put that mark on you you're in trouble. A person who is troubled knows they're troubled. Rose said people who are possessed know they're possessed and they'll tell you they are possessed. They know there's an entity.

Additional comments regarding Richard Rose and the sex connection:

First, the biggest deception people have about themselves, generally, is that they are in control and have free will. Rose talks about this on the Farmhouse Meeting DVD. He said that it is only in the "between-ness" state that we have free will. Otherwise we are not in control and most of what troubles us is rooted in sex. There is no "I" or "I want" in our desires. Reverie and thought forms are at the root of almost all of our moods, desires, thoughts and actions -- unless there is a physical disease or some such physiological source that can be directly pointed to as a cause. Our sexual/biological destiny carries over into what we think, feel and do. For example, in a mood of lust our thinking obviously changes. **THIS IS WHY HE STRESSED THAT WE MUST BECOME AN OBSERVER** even though we are attempting to observe the mind with the mind. But if we are ruthlessly honest with ourselves -- using others as a mirror because we often can't see our biggest obstacles, or we delude ourselves into rationalizing other causes -- we can observe and unravel the mystery to get at the source of our thought patterns and moods. In a moment of clarity (the value of confrontation being that it can bring us to that point) we may discover that these patterns and moods that are the

result of trauma, ego, habit, false ideas and sexual habits are IMPOSED upon us. This is the REVERSE VECTOR in action -- we are unraveling or subtracting, not indulging in additive systems. We are OBSERVING DIRECTLY. But again, we usually need someone acting as a mirror to help us see this. Rose's Meditation booklet is very helpful in terms of learning to sit quietly with oneself and observe past traumas and humiliations without becoming emotional. He called it "Going Within." If you find yourself no longer being detached, then move on. A person cannot sit with these kinds of thoughts, however, if they are emotionally or sexually turbulent.

Note to the reader: a new site, www.richardrosepsychology.com, is currently under construction. Its purpose is to provide additional resources on these topics.



FIRST IN A SERIES OF DVD'S OFFERED BY ROSE PUBLICATIONS. CHAPTERS IN THE DVD ARE LISTED AS FOLLOWS:

Disc 1

Chapter 1: Finding Others to Work With
Chapter 2: Rose on the Confrontational Approach
Chapter 3: Rose on the Psychology of Thought
Chapter 4: The Relative World vs. The Absolute Condition
Chapter 5: Energy Transmutation and Entities

Disc 2

Chapter 1: The State of Between-ness and Becoming
Chapter 2: Searching for Wisdom Amidst Confusion
Chapter 3: The Paradoxical Approach and the Reverse Vector
Chapter 4: Signposts, Transcendence and Transmission
Chapter 5: Intuition, Hypnosis, Life after Death

REREADING AND REMEMBERING RICHARD ROSE AND HOW WE MET BY JAMES CORNIE

I am some distance in time away from my old Pyramid Zen days in Pittsburgh, Wheeling and on the farm. It seems that a lifetime has passed. We now find ourselves commemorating an anniversary of Richard's departure. I can think of no one who has had a more profound effect on my life and how I view the universe.

I recently made a trip to the left coast and had some down time to ponder and re-read sections of Richard's works. During this trip to and returning from San Jose, I re-read the "Three Books of the Absolute" and a good part of the poetry and essays in *Carillon*.

I have known three individuals who claimed enlightenment. I will write about the others at a later date but if my vote means anything, I have the least doubts about Richard. If such a condition can exist, then I would have to say that he is the real thing. (I must continue to maintain some doubt

though because I will not really know unless I join him and find out for sure.)

The poems and other writings are more profound than any Upanishad, sutra or scripture that I have read and they still affect me as deeply today as they did over 30 years ago and nothing has diminished in my mind over all of that time.

I was also shocked by how much I have unconsciously appropriated of Richard's thinking, attitude and use of language. I saw his turns of phrases recycled through my work. If I had to assume an attitude, I could not have done better than assume Richard's. However, when I write that "I see the level beyond the metaphor/I see the level, I see the level/ But for now I can see no more," I am admitting failure where Richard gained the Absolute perspective.

I re-read his comment on the priest that prayed for a slow death so than one might finally be able to realize God and I find myself thinking the same way. I sadly may have to count on death to strip away all of my accumulated lies and patterned thinking and behavior and give me a glimpse of the absolute. My vanity considers this as a failure because I will not be in any position to share or teach it to others.

We all had the chance to watch someone with this opportunity this last year. Art Buchwald had decided to turn off the dialysis machine, check into a hospice and go ahead and die. Instead, for a while he confounded everybody and got better...for a while but long enough to write a last book called, I believe, *Not Dead Yet* in which he conspired to leave them laughing. Art specialized in humor and that is the way he left this plane. I saw interviews on TV and I saw a dead man walking with that dry crust at the corners of the mouth that you see from dehydrated old people. While he had that spark of humor, he did not seem to be looking for more. I wanted to talk to him and ask him that if being so close to the end, could he see any farther or any clearer. I

suspect not and Buchwald would and did crack jokes. For most people, dying hurts. Most people are given premature sleep through drugs as we fall apart and disintegrate. I would suspect that a brain induced into a stupor would not be a very reliable final vehicle.

I am really being morbid and I should not be so. Richard's writing is brilliant and it is uplifting. I count my blessings that I made friends with such an imminence and adsorbed as much of his wisdom as I was able. During my reading of *Carillon*, I kept returning to the poem that Dave Gold quoted in his book: "I Will Take Leave of You":

*I will take leave of you
Not by distinct farewell
But vaguely
As one enters vagueness
For words, symbols of confusion
Would only increase confusion
But silence, seeming to be vagueness,
Shall be my cadence,
Which someday
You will understand.*

When Richard left us, he did not answer all of our questions, otherwise, what would there be left for us to do?

It is "true confession" time and I think back to my first meeting with Richard and the events in my life that lead me to seek him out. Way back then, to quote Dylan, "I was much older then, I'm younger than that now." Actually that is not true, it just sounds good. Way back then, it was all internal churning around with no means, insight or vocabulary for getting it out. I had read extensively into eastern philosophies (on the side while attending night classes at Pitt and working on my dissertation). I had become fixated on Zen. I was captivated by its non-verbal pointing at what must have been an invisible truth.

I had a "Zen-like" experience while using a transmission electron microscope to study materials that I had prepared for my

dissertation. One afternoon which became evening, late after everyone else had left the Westinghouse Research Laboratory's electron optics facility where I had permission to do my own research, I got lost into the reciprocal space of that microscope. I really thought I had spent an hour but I emerged with a ream of notes and over 100 exposed photographic glass plates that, when developed and printed yielded some of the most beautiful electron photographic images I had ever taken (or seen elsewhere, for that matter). When I emerged from the dark electron optics laboratory, twelve hours had passed. During that time, I was not operating the microscope. I was in the microscope and I was the microscope. I was in the material and I was the material that I was studying. Mathematically, we describe that space by energy of the electron beam divided by lattice dimension on the atomic level and we operate in a reciprocal lattice or inverted space. That evening stretching into early morning, I lived in reciprocal space, in my own alternative universe.

I had some trouble driving home in "real" space. I had no reference for this experience so I used the insight into the materials but I did not know what else to do with it other than earn my doctorate. There was no thesis advisor that I could discuss this with and I could only think back to my old undergraduate professor, Joe Newton and know that I had partially adsorbed his inner lesson. I occasionally return to that mode of thinking when I am intensively studying the behavior of my composite materials but now, there is nothing mystical about it, it is just a way of thinking and it is a way that the Observer can create a universe, in some small way. However, the next morning I reflected on that extraordinary evening and it all made me wonder if this was anything like Zen.

I remember at one point, after pondering my lab-Zen experience and reading Suzuki, swearing to myself that I was going to sit at the feet of the next god damned roshi or Zen master that came through town and find out

what-the-hell this was all about. And then, as if by magic, I saw a Richard Rose Pyramid Zen poster at the Pitt campus. I didn't know much about pyramids but I was beginning to understand a little about Zen. I brought my wife and some friends to a Carnegie Mellon hall where he was speaking. On the way to the lecture, one of my friends lit and passed around a joint and I was mildly stoned when I first saw Richard. When I listened to his message, I was profoundly embarrassed by my state of weed-induced intoxication. I was just as profoundly impressed with the veracity of the man. At some point in the lecture, someone in the audience was heckling Richard and expounding upon his own truth (or stuff that he believed). Relieved of inhibitions, I spoke up from the back and said something to the effect of "Shut (the f...) up, I want to hear Mr. Rose's truth" and Richard nodded to me. I was so embarrassed by being stoned that I did not stay after the lecture and got the hell out of there but not before finding out where his next lecture was. My wife and friends were oblivious to the message and mystified by my behavior. When I next met Richard, I was clear-eyed, straight and bushy-tailed and I knew that he was the real thing. I have never told anyone in the group that that was me that spoke up and this is the first time I have mentioned it in all those years. My life was profoundly altered by that small unnoticed encounter and Richard, graciously, never mentioned it to me.

I have always been a late bloomer. I had a wife and two kids when I met Richard and professional responsibilities that kept me from full participation in Pyramid Zen activities. I was almost a decade older than most of the guys. I was also very shy and unsure of myself and Richard never took me to task like he did with Dave or Augie or demanded anything from me other than friendship. Maybe he thought I was too brittle. He was very kind and I believe, made great allowances for my shortcomings. Richard Rose was and is my friend and teacher and I still ponder his message.

Needless to say, I miss him. As he would say: "Peace to the Wanderer".

THOUGHTS FROM AFAR BY PHILIP WINESTONE

We who grew up in the Judeo-Christian arena, are familiar with talk about the One God. Perhaps this term should be modified to read the One: God.

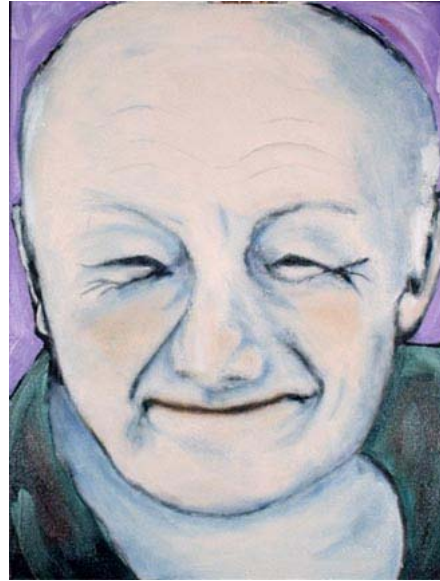
There's "motiveless meditation" which is the same as saying no-meditation. And this is the same as what the Zen masters call "just sitting."

The difference between "happiness" and "joy" is the same as that between "looking" and "seeing." One is motivated and the other is not. That which is not motivated is Natural or Self-expressive.

Whenever motivation arises in any circumstances it is the ego that is (apparently) *doing*, because the ego is, in fact, the I-am-the-doer *idea*. It is an *idea* because the entire precept is false... and is thus only apparently true.

Any action with motive (conscious or unconscious) – even prayer or meditation – is ego-based. This is why silence (which is true prayer) and "just sitting" can possibly be "effective" in reducing the I-am-the-doer idea.

Richard Rose warned against what he called "reverie." What he was saying was that it's not "thinking" that's the problem as described by "Eastern Philosophers" – it's reverie that's the problem. It's possible that sitting with open eyes is better in this respect than sitting with closed eyes, because although thinking will naturally take place, with open eyes it is mainly thinking based on seeing what is around... what is... not on internal fantasies.



PORTRAIT OF RICHARD ROSE BY PHILIP WINESTONE, OIL ON CANVAS, 2007.

Hah! All this discussion (and thinking or reverie) about ego... As if the ego were a separate entity inside me; something that "I" can fight off after which, being victorious, I can assume my rightful position – in command of myself. What nonsense. The ego IS me. Separation of the ego from "me" is simply another way for me to fool myself. The truth is (as I see it) that the ego must be ruthlessly destroyed by destroying the me-idea. The me-idea and the ego are one and the same. Just substitute your name for "me" and the picture becomes clearer. The other night I was searching for something in the medicine cabinet. I couldn't find what I was looking for, so I closed the cabinet door. As the door was closing I caught the merest glimpse of something. When I re-opened the door I discovered something for which I had been searching quite frantically for at least two years. It had actually been in the cabinet, in full view, all that time. I just hadn't seen it. And the shape of what I was looking for was really somewhat different from the shape of what I found... or rediscovered.

At the time I found this bottle, there was no seeking and no seeker; the bottle was there, simply waiting to be recognized.

**“MR. ROSE’S WRITINGS GAVE ME MUCH
CONFIRMATION OF THE THINGS I
‘DISCOVERED’. I USE ‘I’ FOR
CONVENIENCE HERE AND THE
PROCESSES THAT CAN LEAD ONE TO THE
‘DISCOVERY’ (AHH, WORDS...) OF THE
SO-CALLED ‘SELF’ OR ‘ONE-NESS’ AS
YOU MIGHT CALL IT.”**
--ED DEKKER

Ed has been corresponding with us from the Netherlands for some time and we have recently discovered his great talent as a musician. If you'd like to hear a sample of his gift go to: <http://eddekker.nl>

INSPIRATIONAL POETRY BY LEE O. WARFIELD, III

FAITH IN GOD

Trusting in
Him and His grace
Is all I need to
Survive and
Succeed,
Ever aware of my
Eternal destiny; so
Death is denied.

THE LIGHT

Timeless
Halo of luminous and
Eternal
Light bursting forth
Of a source so
Vast and limitless
Ever present in all
Of creation
Forever shining
Goodness and grace
Obliterating all that is
Darkness

A NOBLE PLACE

Driven to the

Eternal and oh so
Special space
That is such an
Intimate and
Noble place in
Your heart.

HOW

How willingly
I accept what is near
Instead of what is dear.

How do
I surrender my will
so as to be still?

How shall
I brush aside and quiet fear
in order to hear?

How can
I hope to succeed
unless You intercede?

How urgently
I beseech Thee
so as to forgive me.

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Philip.winestone@rogers.com or go to Richard-rose-friendship-group@googlegroups.com

If you have comments, testimonials, articles or pieces of poetry that you would like to submit to the newsletter, please send it ATTN: Editor,
info@richardroseteachings.com

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