

THE OBSERVER'S NOOK

Volume Five, Number One
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**BEST WISHES FOR THE NEW
YEAR!**



Richard Rose, finding rapport with a native of
Cairo, Egypt, circa 1973.

IN THIS ISSUE OF THE “NOOK”...

“Highly ‘Advertised’ Persons and ‘Famous’ & Well-Known Men & Women” by Andrew McMaster – Mac has added just the right touch to the first newsletter of the new year – wisdom and a bit of sardonic humor, based on the Pulyan/Rose correspondence.

A response from John Rose to Andrew McMaster’s article entitled “Obstacles to Realizations: Attachment to the Body/Mind” – Drawing from his own personal exchanges with Richard Rose, John presents some questions to the reader that may require a second look at the Pulyan letters.

Poetry by James Cornie – Clouds illusions, you may recall...

“The ‘I’ of the Hurricane” by John Patton – John further explores the tension between the exoteric and the esoteric, which is brilliantly illustrated in his unique chart.

Book Review by Cecy Rose on the title: *Entity Possession, Freeing the Energy Body of Negative Influences* by Samuel Sagan, M.D. – Any book that is devoted to the study of entities is well worth looking at, and this one is exceptionally detailed in its descriptions of case studies and therapies. Much like *The Sex Connection*, there are unexplainable phenomena that are brought to light by careful research and observation.

HIGHLY “ADVERTISED” PERSONS AND “FAMOUS” & WELL-KNOWN MEN & WOMEN

BY ANDREW MCMASTER

Alfred Pulyan wrote to Mister Rose:

(g) Avoid highly “advertised” persons! The awakened ones are usually unknown & you may meet one at intervals without suspecting it in any way.

(Avoid highly “advertised” persons. The awakened ones are usually unknown and you may meet one at intervals without suspecting it in any way.)

they are languid & demanding. As for "famous" & well-known men & women they are kept from the truth by the adulation they receive & rarely have genuine humility.

(As for “famous” & well-known men & women they are kept from the truth by the adulation they receive & rarely have genuine humility.)

Awakened Persons or A.P.s, as Mister Pulyan called them, are awakened to the fact that there is no one to be a teacher, no one to be taught, and nothing to be taught. This existence is a dream and these bodies are merely the vehicles in which Consciousness travels. “So what do you do?” Mr. Pulyan asked Mister Rose in a letter. He continued with the answer, “You break your breakfast egg, toast your bread, and laugh at your dream adventures.”

Truly Awakened Persons are, for the most part, unknown. Mister Pulyan claimed a fairly high success rate in leading those with whom he corresponded to Awakening. Yet, the only proof that he ever existed is his death notice in the Social Security Records and the letters which Mister Rose saved. I can go to Zen Center gatherings or Buddhist Council meetings and get blank stares if I ask if anyone has heard of Mister Rose. These men were not highly “advertised.” If they were known at all it was through word of mouth, or later, in the case of Mister Rose, through his books, which made no one a fortune.

Mister Rose, Mister Pulyan, Nisargadatta Maharaj, and Ramana Maharshi all never got rich leading people to the Truth. These days there is quite a bit of debate about charging money to “teach.” My intuition and the guidance of A.P.s seems to indicate that the problem would be making a *profit* from pointing to the truth, and that anyone who thinks they are “teaching” is not a genuine A.P. Teaching is the passing on of concepts, and all the pointers to the Truth indicate the **discarding** of concepts. Mister Rose pointed to becoming the Truth by being rid of everything that is untrue.

These are hard economic times. A.P.s are hard to find. Save your money and avoid the “big name” and wealthy teachers. Steer clear of those who are going to *teach* you and add to your repertoire of untrue concepts. Be wary of those who make a point of telling you they are *enlightened* and that they have the true method for enlightenment. The message of the true A.P. is that he or she has

nothing to offer or teach, but that they can point to what the Truth is *not*. That does not sell well to those who are seeking *something* and are stuck in the religious/spiritual persona.

David Carse writes about a hypothetical gathering, a call for all those who think they are enlightened to gather. Those who show up are automatically disqualified.

I recommend Mister Rose’s books which can be obtained from this website for a reasonable price.

May you all have a quiet and peaceful New Year.

A READER/CONTRIBUTOR RESPONSE TO PREVIOUS PULYAN/ROSE ARTICLE

BY JOHN ROSE

I read Mac's article [July 2009] which sparked a few thoughts that I am including here for what they are worth:

There may very well be nothing beyond this mortal life; nothing except for maybe the Consciousness that is dreaming the life I am living now, and that dream may very well fade at the moment of death, just as a dream in this life may fade upon waking. Often I encounter the term, “Nothing of you remains.” When the body

dies, so too may all memory, and any recollection that I ever lived. What do we remember before our birth? Right now I can recall absolutely nothing for sure. I do recall a very odd sense though that may be my earliest memory. This is a sense of being completely expanded, and yet simultaneously immeasurably small, I compare it to being a cloud balanced on the head of a pin.

I cannot help but ask the question, “Why does life seem to have so much meaning?” Is all of technology, architecture, artistic expression, and so forth, nothing more than a delusional cry for meaning, or Being? On this world anyway, we seem to be the only observable beings who manipulate their environment to the degree they do. Other creatures do to some degree, but we utilize external technology to talk with one another remotely over thousands of miles, and even into space. I have observed how animals seem to be able to communicate over a wide area very quickly, almost like a ripple on a pond when something disturbs the water. They seem to have a way of warning one another of an approaching predator from a long distance. Even trees have supposedly been observed to tremble over a wide area at the cutting down of one of their own (see *The Secret Life of Plants*.)

The relative world may be nothing but an expression of Consciousness that lasts but a brief moment before returning to Itself, but why? Why, even as only a dream, are we? What a cruel joke it seems to struggle as a seeker, only to find there is nothing to seek? This may be obvious, but maybe there is nothing we can begin to define. I cannot help think, that by seeking, we may perhaps wake up. If the Absolute is both everything and nothing, then isn't meaning also incorporated in there, along with memory, not just individual memory, but all memory, and yet nothing as well. It is a realm, or non realm, where everything and nothing are not excluding of one another. This line of thinking could go on ad infinitum as long as the finite mind is in charge. For this reason, we must continue to seek, and seek to Become less finite. I don't think we can intentionally drop the ego of our being without being forced to do so. The desire to survive is too strong unless we are beaten so severely as to let go. Maybe this is the trauma that can precede Enlightenment. This feels so elementary writing this, as these seem to be fundamental qualities of the Search for Meaning, but I felt compelled to present them.

I cannot help but think that there may be many possibilities of being both before birth, and after death, (if these two states are actually different from one another.) The relative world is perhaps far greater than we can perceive, and obviously, the Absolute can only be described in quotes here as " ".



“IT’S CLOUD’S ILLUSIONS...”¹

BY JAMES CORNIE

Clouds are inconsequential
 Until caressed by a setting sun.
 Clouds then disappear
 As sky fades from robin-egg to blue-black.
 Beauty is transient,
 Appears and disappears without warning.
 Clouds are fleeting,
 And so am I.

THE “I” OF THE HURRICANE

BY JOHN PATTON

We are all born “as” the center, as life itself, without discrimination. As we begin to learn and grow, we necessarily begin acquiring knowledge, so that we may function, communicate, and survive. We learn to speak, and to think, and we

¹ With thanks and a tip of my hat to Joanie

begin to form concepts about others and ourselves. We are given a name, and we are told many things about ourselves and about the world. Before we know it we are fully grown, and all of the add-ons that we have accumulated have crystallized. We are surrounded on every side by a perimeter of conditioning, ideas, concepts, and identifications. At the center we remain the same, though we have no way of knowing it.

[**Note:** The four subjects make up four quadrants within which our awareness endlessly roams. The upper left quadrant represents the future positively conceived, such as our desires, hopes, dreams, etc. The search for enlightenment falls into this quadrant, as a positive event that we look forward to in the future. The upper right quadrant represents the future negatively conceived, such as our anxieties, fears, worries, etc. The lower left quadrant represents the past, positively conceived, or embellished, such as memories, nostalgia, and the positive events that contributed to our identity. The lower right quadrant represents our past negatively conceived, such as our regrets, guilt, wounds which may have not healed, and the events that we consider negative which contributed to our identity.]

Note that though our awareness may roam from the past to the future, it does so only in memory and imagination, and does so only in the present moment. Remaining lost in thought forms prevents us from experiencing the present moment unfolding before us. It is only when our awareness comes to the center that we are present, that we are no longer lost in thought, and can experience the moment directly. It is only in the center, which cannot be captured by thought, where the vertical dimension is found. From here our consciousness pulls up its roots and liberates itself from identifications with the horizontal plane of time and duality.]

“Call it by any name, God, Self, the Heart, or the Seat of Consciousness, it is all the same. The point to be grasped is this, that Heart means the very core of one’s being, the center, without which there is nothing whatever.”

--Ramana Maharshi

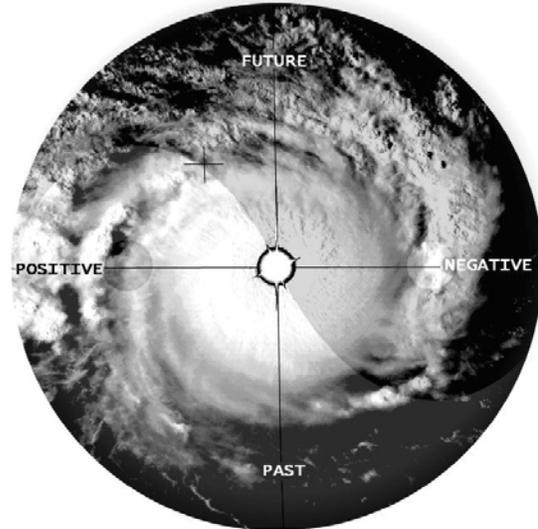


CHART LEGEND



= Being, The Observer,
Consciousness, The “I” Of The Hurricane,
The Vertical Dimension:

The lotus which sits above the water,
unstained

Original Mind
The true self
Beyond duality
Beyond time



= Attention, Thought, Energy,
Imagination:

Roams the horizontal, time based plane
Looks everywhere but here & now
Lost between past and future
Torn between dualities & preferences, highs
& lows

Looks outside & to others for fulfillment
Creates constant static, chatter, noise
Completely identifies with the horizontal
Tries to control, plan & protect
Good servant, bad master

Outside of the center is represented here as a hurricane, which is sometimes referred to as the wheel of suffering. It is the ever turning, ever changing, horizontal plane of time and duality; the ephemeral world. Outside of the center, everything is pushing us, pulling us, tempting us, scaring us, and ensuring continuous thought, in an attempt to maintain control. The wheel turns without end, forever alternating between dualities. We seem to be caught in a trap, where the elusive attainment of happiness carries with it a looming fear of its eventual loss. If this is not enough, we tend to become habituated to all that we gain, so that what was once exceptional soon becomes average, and is noticed only in its loss or absence. Without sufficient contrast we become blind and insensitive. It takes very little time for our desire to fixate on a new object, leaving us feeling incomplete until it is attained.

The wheel is always turning, changing, time marching on. When you are identified with the periphery, your identity is always changing as well. The success, the failure, the young, the old, the healthy, the sick, etc. The identity changes as the storm of circumstances changes. Those lost in the storm have no real center, only a moving, shifting center, which changes depending on what is dominating the awareness at the time. The pseudo-center (the ego) changes as the storm changes, it is part of the storm. The storm itself would not even be conceivable if it were not for something with the ability to be aware of it, something typically unnoticed, in the background, which bears witness to each and every cycle of change, pleasure and pain, gain and loss. This is our center, which remains apart and yet facilitates all else. Outside the center I may think that I am this, or I am that, but within the center, before thought, before identification, "I am." So basic and so inherent to be overlooked by most, throughout their entire lives.

It has been said that there are only two emotions, love and fear. With dependency upon the external world for our happiness, we have no choice but to attempt to control and manipulate circumstances as well as others. We remain separate from, and at the mercy of, all that is outside of us. We live with fear as a constant, if unnoticed background. We must be free from others before we can be free for others. Though this sounds like a paradox, it is only so on the surface.

The perimeter outside of the center is the only boundary between human beings. We view life through these layers of conditioning and identification. They become a dense fog which we view reality from, and seemingly as. The larger the perimeter grows, the larger the barrier, the greater the separation from other life. The majority of human relationships are between peripheries only, and no "real" contact is ever made. Contact between centers is love, and love is the only authentic connection possible between human beings. Love is recognition. Without love there is only aloneness, even in the midst of friends, family, or lovers. The perimeter will eventually begin shrinking of itself, regardless of our efforts to the contrary. The larger the layer of false identifications grows, the more painful is its inevitable annihilation. This being said, someone who is apparently above others, gifted with beauty, fame, and fortune, will agonize at its eventual loss. The abundance of Botox and plastic surgery illustrates this fact.

Looking at the chart we may begin to understand the principle of the negative way. It is obvious that the center is not something to be found outside, but something which we already have, indeed already are, which must be discovered by removing the non-essential. Our attention is habitually fixated outward, and we equate progress with regularly and consistently adding to ourselves. We equate success with more and bigger, and lack the realization that we are only separating ourselves more and more from the truth. Like the analogy of the jewel in your pocket, our only essential treasure lies so close that it cannot be seen through an outward gaze. Until we reverse the direction of our search, we will remain unaware. This illustrates another common error that many have pointed out in which we are lost in knowledge of what is seen, but remain ignorant of that which is seeing, that which is aware of knowledge.

Life exists in a great multitude and variety. Outside of the center there are differences, and we kill over those difference. Within the center we are One. Relatively others are different, but essentially they are us, weathering their own storm, with their own layer upon layer obscuring their view, and their own fear and uncertainty guiding them. And as long as we maintain that the enemy is outside of us, and not that our own essence is there inside the enemy, we will be lost.

John's article was written in November, 2009.
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DO ENTITIES REALLY EXIST? THE FOLLOWING BOOK REVIEW MAY TEST YOUR DOUBTS...

Entity Possession, Freeing the Energy Body of Negative Influences by Samuel Sagan, M.D., Publ. by Destiny Books, Vermont, 1997; visit www.amazon.com. Reviewed by Cecy Rose.

I hardly know where to begin in assessing the content of this book as it flies in the face of conventional medicine and logic, citing case histories and categorizations of these external beings called entities that have, for centuries, been blamed for maladies of the human body and psyche. Most astoundingly, the book is written by an award winning doctor who claims to have a successful therapy for clearing these "parasites" from their hosts, his clients.

What most impressed me about Sagan's writing is the frankness with which he describes individual case studies, much like Fitzpatrick did in his book, *The Sex Connection*. I quote the following case studies:

Case study 2.1: Thirty-six-year-old female, unemployed

Q. Does it enjoy certain foods?

A. Sugar. Starch. Stuffing myself with bread and butter. He wants me to be fat. He doesn't want me to be attractive. He doesn't want me to be in a relationship. He wants me to be alone and masturbate, masturbate, masturbate!

Q. What happens to it when you masturbate?

A. It makes it full. It's as if he was making love to me. But he never gets enough. I have a very clear image of his face now. He looks violent. Quite a violent sort of person, very mean. He looks a bit like my grandfather, but violent and dark.

Case study 2.17: Forty-one-year-old male

One client reported, "As soon as the last person has left, and I'm alone in the house, it becomes manic. Even if I'm not thinking about it at all, it takes me by surprise. Just because I'm alone it

gets all excited. It sends me voices: 'Lie down, like down!' It's like it pulls my hands to my genitals. The sexual desire is very much exacerbated."

Richard Rose spent a great deal of time talking with his students about these types of experiences, which became the core substance of Alan Fitzpatrick's book, *The Sex Connection*. When I received Dr. Sagan's book in the mail from a friend, I was pleasantly surprised to find so much verification on the subject. Certainly, he is promoting his therapy and if it works, more power to him. I was a bit disappointed in the minimal discussion, if any, on "starving out the entity" as Rose and Fitzpatrick, in particular, referred to in the last two chapters of *Sex Connection*. However, Sagan does point to various environments and lifestyles (drugs and alcohol) that should be avoided which very much coincide with "Rose Psychology." And his "therapy" shuns any use of hypnosis, suggestion, positive affirmations, or creative visualizations. He states, "The techniques are aimed at seeing the world the way it is, not the way we would like it to be." He avoids completely, however, mentioning the thaumaturgical law (celibacy) as a pre-requisite on the part of the "helper," to clear the entity from the "possessed" individual. His own technique for clearing entities is described in detail at the end of the book. He avoids and refutes any reference to exorcism as he wants no stigma attached whatsoever to his "therapy." He, in fact, states at the beginning of the book that it is his "purpose to de-dramatize and demystify the topic, by looking at entities from the point of view of experience and mechanisms, rather than from religious or emotionally tainted perspectives." *The Sex Connection* approaches the subject with a similar purpose. Just the facts, M'am.

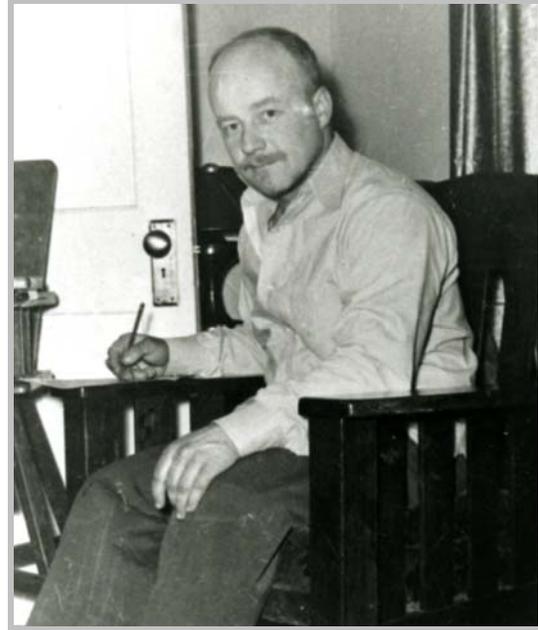
Though some of his ideas and conclusions may seem to arise from the spiritual traditions of various cultures (Ayurveda, for example), Sagan has taken great care to deal with a large number of cases based on his research of the various appetites and appearances of the entities. One cannot help but be impressed by the sheer vigor of his mission to help those "infected" by these energy parasites by "employing whatever means necessary" to steal a phrase from Richard Rose. He merges a spiritual approach with a physiological one, which, if nothing else, provides some fascinating reading. He also points out, as Fitzpatrick did in *The Sex*

Connection, that all methods of psychological investigation have proved conspicuously ineffective as far as the main point is concerned—getting rid of the entity.

One thing that he, Fitzpatrick and Rose would all be in agreement with is that most people who have an entity attached to them, know that there is a presence outside of themselves and are able to describe its physical appearance and specific location in the body. (*The Sex Connection* case studies also point directly at this awareness.)

Sagan dedicates one chapter of this 200 page book to the Chinese description of “good” and “bad” energy (Qi and Xie Qi), disincarnate spirits, kwei (entities) and the subtle body. The latter I was particularly intrigued by as it relates to Richard Rose’s chart on “Direct Mind and Infinite Potential.” Rose’s lecture, “Peace of Mind: Success Without Regret,” covers the flow of energy, which is further described in other writings such as his *Energy Transmutation* book and, more specifically in regards to entities, in *The Sex Connection*. I was pleasantly surprised to find in Sagan’s book, a description of this energy concept in regards to entities. The use of terms is slightly different, but the concepts are similar. (To view Rose’s chart go to <http://richardroseteachings.com/albigen.html>)

Certainly, there are ideas presented in Sagan’s work that are totally unconventional in the realm of the medical paradigm in which he lives, as he dedicates a good portion of the book to the relationship between physical health and entities. I’m not endorsing his practices, but in general, I would venture to say that the material in this book is invaluable to any sincere seeker on an esoteric/spiritual path, and an excellent supplement to the psychological teachings of Richard Rose.



“I have only just been touched by Mr. Rose and his Work these past two weeks, but he has made a tremendous impact on me, and I have been pouring over his teachings/life story from the many websites/links....he may have been small in physical stature, but he was a giant in spiritual terms. Of that I have no doubt. His words have a directness and power that I have seldom felt...a living quality that speaks to the core of my being. I feel blessed to have made contact with him and his teaching transmission.”

—Martin C., U.K

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