

1978-0412-Going-Within-commercial-recording

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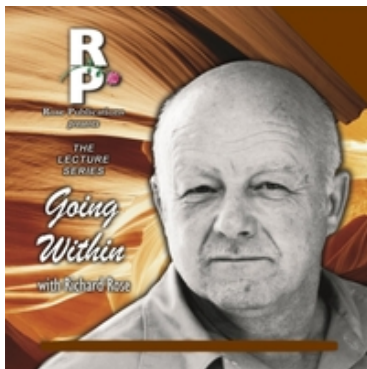
To do

Add data template?

Notes

Auto-AI at Rev.Com Dec 14, 2025.

Available from Richard Rose Teachings: <https://richardroseteachings.com/audio-video/>



This is a fragment. Begins in a Q&A session, a method of studying past traumas.

CD has 7 files = 10:21 + 9:39 + 3:32 + 7:39 + 7:03 + 22:20 + 3:16 at 320 kbps

Approximately 62 minutes.

Transcription

CD file 1 of 7

Time 10:22

Rose: cd1-00:01

I have a paper written on meditation and basically what it amounts to is what I talked about previously. Do not get into quiescent meditation. You'll never find any real revelations about yourself in quiescent meditation. And this is what just exactly. All you have to do is go back in the past. If you can't think about something in the present, go back in the past and this will start to melt yours. And then this is where you start to really find yourself. Go back in the past and look at things that happened to you, like somebody that insolvent you, you some trauma, some sorrow, faith. Sometime that you embarrassed yourself. That's when somebody caught your ego for you and wanted to show it to you. You didn't want to see it.

cd1-00:54:

This is the things, these are the things to meditate about. You mean mantra? Yes, yes. Auto suggestion. That puts it as a superfic effect. It's like a lullaby. A lullaby yourself to sleep. Yes. The opposite of, it's what I call traumatic, traumatic meditation as opposed to quiescent meditation. And it doesn't take long. If you go home this evening, you have to get away though. You should get away from the family or whatever for a half hour or so and just get into the habit of sitting down and it's amazing what key it in. You don't have to go back in your diary if you've got a diary. That's very good. I very seldom kept anything in the diary, but I remember that the best meditations that I had came as a result of reading Madam S's Secret Doctrine and ISIS unveil. I was fascinated with it.

cd1-01:55:

My early twenties and the big books I could read and read and read and reread, never get done. But I found that I would be reading something about yogis in India or something, and all of a sudden I would remember something I did 10 years before. No correlation. I don't know why it caused it, but I believe that don't try and notice, don't sit down and say, I'm going to think about when I was 10 years age. This is foolishness. You have to just sit, but have this thought in the back of your head that this is what you really, really want to think about. And ultimately it'll come. You can use a diary. A diary is very good or something of that sort.

cd1-02:41

The transcendental meditation people make a lot of claims about the benefits of meditation. Do you think they're untrue or do you think it's just not generally suited for the majority of people? Well, I was a little bit turned away from TF because of the money involved. I don't think that you should charge somebody for a syllable, but the funny thing is that if you want to build a movement, there's nothing like money to cement the movement together. So I've known some people that took TM and then they took teaching and they went to Switzerland. This one boy went to Switzerland, paid \$1,200 that time it up. Now that for the privilege of taking a rake off, off of the people he taught. And I thought this whole construction was unnecessary. That was all. Now the good it does, if it helps somebody, if a guy pays 75 or \$80 in and it quiets his mind and he finds peace and he, he's able to get away from some hangup, that's well worth the 80 bucks. Well worth 80 bucks if it does

that anyway. But I still, it's just my personal idea. I don't believe in, I believe he'd give it to him for nothing. But if you did the Maharaji or whatever his name is, Maharishi would've to pay his way over here and back, give it away for nothing.

cd1-04:19

The thing is, what is excessive first class or should he put back on a boat? What is exorbitant pricing? What was it? Dream analysis. No, I don't. I think sometimes they will. It's good to record your dreams. I think it's a good idea to record your dreams because some dreams, of course, I'm talking to myself. I can't speak for everybody. Some people may have all one type of dream, I dunno. But some dreams are prophetic. Some dreams that you will dream of the future and it's good to write them down. Others will break, especially if you keep 'em over a period of 10 or 20 years. Others, you'll start to see certain hangups that show an effect upon your dreams. And you'll be able to see your hangups through reading the dreams of two or three years back or the stuff in them. Like you dream of going on a picnic and you're sitting there meditating about something that happened five years ago.

cd1-05:30

And so you open up this book of dreams and you realize that you want a picnic. The picnic correlates an argument that occurred at the picnic or a love affair that occurred after the picnic was over or something of that sort. And you start back into this film, this role of film. See what I mean? It works in that respect. Taking you back. I do believe that the dreams are, you're trying to tell yourself something in a lot of dreams. A lot of them are. And also sometimes it's found that you're able to see, at least I have been able to see people more clearly when I dreamt up than when I went to face to face. Seeing that I dreamt up what was behind the personality mask. Invariably, I would get a much more accurate, much more tolerable picture than the one I had by talking to the face to face. So there is a value to recording gain gain. What?

cd1-06:43

Well, I don't believe that that should ever be, I don't believe you ever expect power. I don't think necessarily along with it. I don't know that if I realize that the older I get the more power I seem to have, and I don't particularly look for it. And I don't know why it comes. I don't know where it comes from to be honest with you, whether it's a result of the experience or whether it's just a result of studying these things and having them in my head for 40 or 50 years. But I do, I've heard this repeatedly that in Asia as well, people had reached that some of 'em had a tremendous amount of power.

cd1-07:33

But I don't visualize it as my pile. I don't visualize it as me doing anything. I never have. Sometimes surprised by things that happen around me. But I do believe that there's a change in an ability to affect the projected stage play. To a degree. To a degree. There's a limit to the amount of change anybody can cause. But to a degree, you can affect it. You can affect other minds. You can definitely affect other minds. You can enter other minds if you want. Call that power. You can pick up, like I said, if you ever attended one of the rapport sessions, which I sit, this is what we generally do is try to get the habit of finding a rapport so that you can't enter early minds.

cd1-08:35

You can heal people. It's worth it. It's not worth it. Whereas in fact, I inhibited a lot of this stuff because I found that it became a side show. People coming down to the place, coming over from Boston to get over 15 or 20 of 'em coming in from other cities just to sit there and wait for a sideshow and I quit. They weren't coming there to work. And they, it's hard to see the sideshow if you're going to say, well, let's go to work now. Let's see if we can duplicate that in our own nature. They don't go back in the old rap race, continue what they were doing.

cd1-09:21

It's, it's not unusual to see someone have an experience in a rapport session. It wasn't in the past. But now I don't a lot that happened because the ones that had them didn't work. They didn't try to pass it on. The person has to work. In other words, I maintain that. There's a fellow said last night, somebody has to carry the torch in other, if you receive something, you should help. In other words, even presuming that we're all part of the absolute, we're also, as that boy said back there we're all individuals as well. It's like the sun. The sun is the sun, but it has billions of rays. So the analogy between the human and the absolute, it's like the rays of the sun. And if the rays have lost their way out from the central sun and they can help each other get back. Well good.

CD file 2 of 7

Time 9:40

Q: cd2-00:01 You mentioned another type of meditation, which was meditating on getting past the umpire. That's studying the observer?

Rose: Yeah, the observer not studying. The observer studying the umpire and the beam. The final observer. Yes. This is direct going within, which is another type of meditation. Instead of just watching your actions, watching yourself watching, in other words, you'll watch the whole processes, all the mental processes, you'll ultimately get behind them and watch them happening, and you start off with what's manifest. You just start off, for instance, and watch yourself eating something of that sort. Watch yourself talking and you wonder why everybody has this experience where they have a close friend or something, or somebody is a potential close friend, and in the middle of a conversation they say something, an absolute blast. Any possibility of friendship, just say, geez, they got the wrong impression, and there's no way I can correct it. Any apologies or anything, just make it look like it's more of a scheme or something of that sort. Well, this is the beginning of watching yourself. When you start to watch yourself, and as I said, you start to change, but at the same time, you never lose track of that pattern. You never lose track of the animals out there trying to manipulate.

cd2-01:54

Oh yes. Well, we have. There's much more intense work goes on. What you have in these university groups. There's only one thing that holds a person up and that's themselves. See, the idea is when you said help, this is exactly what it is. Nobody can change you. The only thing you can do is remind it like alcoholics Anonymous. In other words, the alcoholic has to cure himself. The person that is obsessed with, let's say self-importance, he has to cure himself. You can poke at him, you can remind him and say, Hey, here, what do you think of yourself? Or What's your opinion on this or that? And then start to analyze it. That helps. But basically it's up to the dynamic drive and the individual to come up with it. In other words, I had this conviction. It's like the law of physics. Results are proportional to energy applied.

cd2-02:55

If you put out enough energy, you can become a millionaire. You may be sorry, but you'll have a million if you apply all your intellect, all your physical energy and channel all your energy in that direction. I don't mean to have your fifth of whiskey on the table and all that going along too, but concentrate all your energy. You'll make it a million dollar. You can become a millionaire, and I maintained that. I could take that same amount of direction and find a spiritual value, discounting, superstition, self-hypnosis, religious fanaticism. No, go right down. The brilliant done the hard work of not taking anything for granted, accepting nothing, doubt everything, and I say that in regards to me, doubt me. That's the reason. I don't like to put out prescriptions and say, chant this prayer or say this. Sure. Somebody says, well, that help. I say, yes, surprise you.

cd2-03:55

It might help, but you have to doubt me now. So if you doubt me too much, what good am I? Hair talking? Well, because of the simple fact that maybe I stir your head up, nothing else. Maybe I inspire you to start looking for yourself because nine chances of that 10, 25, 50% of the people here will never see me again, but I maintained that. They may be stirred up. They may be inspired to go digging a little bit, then go back to sleep, and then maybe somebody else will fire 'em up. Sooner or later, they may start thinking, but I believe that there are, there's been certain systems. Zen is one of them that'll irritates you and cause you to think good GE system. Very good. Possibly when he was living, I don't know. I think today it degenerated into rackets. Quite a few that we've looked into, I found to be money rackets, but the curian system use Pensky curian system, and those incident are the only two that I would recommend.

cd2-05:04

Mental, spiritual, well, the spiritual realm and the mental realm are pretty much the same thing, and I'll tell you how I differentiate. We have what I call physical quantum energy. These are all represented in the human being. The physical quantum energy is the energy that we get from food because as babies were weak. We built it all from food and it's stored in our muscles and in our fat. And the mental or neural energy is energy that's in the nervous system and in the coil, the brain is much more than a coil, which enough charges thrown in there can even broadcast. It can put out telepathic, mental messages that another brain can pick up so that this is where the mental dimension comes in and the neural system. Now, we take this and we aspire to a spiritual system, and there is no vehicle for spiritual energy, but yet spiritual energy develops what we call spiritual energy. In others, by the transmutation of food, we get material energy. We get, as I said, body energy, caloric energy, heat and kinetic energy. Now, we also, it's stored also in the glands incidentally by the transportation of food. We get that by the transportation of the glandular energy. We get neuro energy, in other words, by civilization. As a result of sublimation of animal incidents, we sit in a classroom instead of hanging from a tree, playing with ourselves.

cd2-07:07

In other words, that's part of the process of education. Keeping s damn busy. You can't do too much else. But anyhow, the sublimation of this neural energy produces an automatic projection of spiritual, what I would call spiritual energy. And this is what you can project it not in the form of telepathy that you could heal people with it or you can tap a mind with it, and that mind can reach a realization with it, and this is the maximum value of all energy. Yes, you could do things that wouldn't do the part any good that would be called evil, might be doing you some good, but them not. Yes, but that doesn't work too long. You hear cases of that, but generally nobody does anything for nothing. And if a person's wise enough to know how to produce that energy, he's also wise enough to know it's foolish that anything he does with it, unless it has a real spiritual purpose, it's foolishness positive.

cd2-08:23

Well, if you want to call it that, there's yeah, people concerned as far as people, yes, as far as our evaluations concerned, it would be positive. I think the more this direction you go, there's no way it can be anything else By human standards. There's no reason for. In other words, I've said repeatedly, there's nothing wrong with killing people. Absolutely nothing wrong with killing people. There's no reason to. Absolutely no reason to. Why give yourself a headache. The thing in itself. In other words, here's one of, you're allowed to drive out tonight and run over somebody and killed them, and that doesn't need to shake you up, but there was no reason for doing it, and there's no reason for presuming that you're above it either. We may be called upon sometime to beat the acts of God if everybody's going to die. Sometimes people, somebody drops a hammer off a scaffold. It helps you out of stage. Right?

CD file 3 of 7

Time = 3:32

Rose: cd3-00:00 Yeah. Oh, some of them are alive with, I don't know too much about, that's in the West Coast. They didn't know there were any in this part of the country, but in the West coast is what they call EF Espinoza groups. Which some only, huh? That was the only one. Well, I'm not acquaint with Spinoza at all. I don't know why they tied up, why they used that combination. I think thought, I think project also could be, yeah, but I don't know too much about Spinoza. I what it's, I think you'd get a lot from reading books like The Fourth Way by Ky. There's a system in there of thinking, but I don't follow entirely. In other words, one of his themes is self remembering and his idea of self remembering isn't the same as my, looking back on the role of film, Ouspensky's idea of remembering the self is try to remember everything you'd ever done. Now I can't see the point of it, but it still, you want mental discipline. It's a mental discipline.

cd3-01:19

I got the feeling of Ouspensky thought the immortality was the ability to remember your entire life in a second. And of course, my concept is that when the synapses and the brain goes, the synapses rot, and a lot of this particularized thinking also goes in that what we have to develop is our living in awareness, our centering in awareness. Really our setting this after the clock, I think gives a little hung up on that. But it's a good discipline. In other words, it's the first psychology that came out for the Western mind that came out flat and said, man is a robot. Now, some of the Skinnerian psychologists also say, man is, man is a robot or an animal, but they want to be responsible. A robot should never be tried in court.

cd3-02:23

You try the guy that made the robot. This is the thing. But this is, unfortunately, the psychology tries to form itself, to suit people that fund it so that it doesn't dare state flatly. In other words, if all of your so-called alienists got up on the witness stand and said that the man could not control himself when he chopped up his neighbor with the hatchet, the courts would quit calling the psychologist to testify. The profession would be relegated to something in the back room. They wouldn't allow them out to testify because they have to have reinforcement for enforcing laws. So I consider this a little bit of prostitution on the part of the psychological sciences is that they do still, while preaching Skinner on one hand and conditioned reflexes, they still say that man is responsible. How can he be responsible if he's just a bundle of conditioned reflexes?

CD file 4 of 7

Time 7:40

Rose: cd4-00:00 Unfortunately, this is what they're doing. They're trying to do. The theme goes on that what you need is a chief programmer for the robots, and this is the work done of the sociologist who build a culture and put out certain bait so that the mob will think in a certain manner, and this is what we're getting the basis for a lot of your education, psychological truths are really nothing more than sociological pretenses that we believe certain things we will not fight, such as the Arian concept of masturbating the lions. So if they don't get fish, there's the same thing as distributing drugs wholesale along the streets. Whenever there's danger of a riot, have people come out and give pills away. So everybody gets Dan's off if they can't fight. So these things are sociological byproducts in my estimation, and we're in sad shape when we allow our psychological systems, our

social psychology, I mean that sociology and our psychology and our psychiatry all to be imp. The government on our psychologists are sold out. The people who write the books have sold out because their books will be used in the universities and if they're used, they'll get paid to write the book.

cd4-01:35

What time

Speaker 2 cd4-01:40

Want to get rid of feeling responsible?

Rose: cd4-01:44

What do you want? Get rid of it for? Well, I don't believe that man's responsible. I don't believe that man's responsible,

Rose: cd4-01:57

But what I'm saying is that I believe you are a robot, but we should always try to, I refer to it as try to reach behind and wind your own spring trying to find that transistor that it takes the automatic control officers manually controlled. I think there are things that you can do that make you more and more aware that you are able to run the show. Yes, this is the whole is thrown at us. They say, well, if you want freedom, if you want free will, then you've got to accept responsibility. If you have the choice to do what as you please, then you have to have correct judgment or you have to be held responsible if you make a mistaken judgment. Now this is the whole reason for crime and punishment. In other words, they say you are an Asia freewill agent, so therefore we can punish you. We can sentence you for something you did.

cd4-03:04

My belief is that 99% of all crimes should be treated to find out how he got fouled up in the gears. Not how he did something himself, but how he got fouled up in the gears that surrounding it means it instead of telling you that you're, yes, they should try. In other words, of course, this is not going to happen because you're not going to change. I realize this a long time ago. There's a lot of errors. There's a lot of injustice going on. We don't have time to change it. You've only got a few years to sort this puzzle out, and if you commit yourself a lot, I've heard a lot of people say this, Hey, it's important to get into social work because humanity needs us and we don't thank God. The only thing we need to do is save ourselves then if, right, and if everybody does it a little task of trying to save themselves, I presume it'll be a much more compatible society to live there. We can't enforce that either, but hopefully that if they're not going to tolerate us looking for ourselves, we've got to hide or go out in the desert or something.

cd4-04:17

Masqueraded that you'll get fat and wear a suit and they'll never dream that you think you're supposed to be skinny and all beat the hell. Have any thoughts? Somebody had their hand down. Yeah, there he's,

Speaker 2 cd4-04:38

Yeah. The reason, getting back to why I feel responsible is basically okay, separated from everybody else inside of myself. I have sets of voices saying I should look for the way out, but because I have another whole set of voices that want to pretend or get away from the work involved, keeping my mind on the problem, I feel responsible when I find myself awakened from a long lap, not doing what the one voice, like right now, I'm stirred up

Speaker 1 cd4-05:26

Last for a few hours. Well, you should never drink beer except in a beer drink that has a mirror and you're half safe. You'll have to stand there and watch the silliness going on. See you ever in a bar where people would, you see them looking,

cd4-06:07

They're preparing themselves or building up an egg. There's some drunken woman in the table that they're going to prepare to make. They're fixing their hair up and bracing themselves, talking to themselves. Sometimes they stand there and curse themselves. Talk to the phone, the mirror. It's good therapy. The mirror helps. The mirror helps a lot. Right, right. Oh, I feel sorry for waitresses and nurses. I do because everything, all the garbage is projected onto 'em. Yeah, they project everything onto 'em, and it's a service that shouldn't be necessary. They put machines in the beer joints if necessary. They can get a can of beer out of and put a heckle in it and get the can. That personal attention. They abuse it. I remember, I was trying to think of something I'd written years ago: "I saw a line of men along the bar looking into the glass. Each man sees himself of God, the next man, but an ass."

CD file 5 of 7

Time 7:04

Speaker 1 cd5-00:01

Yeah, you don't think should be? Oh, I think you should try. Oh yes, I think you can try and I think the desire, I remember one time years ago I joined this supply in Chicago and they've believed like the Presbyterian destiny predestination, and so you think why follow a spiritual path? It's all predestine. We throw this question at, he said that the whole scheme was already laid out, but he said we had the privilege of desire that there was an intelligence besides theirs or else they're skiing. In other words, they've got a split intelligence. You understand what I'm talking about? Or the first gets drunk and he starts to take a few drinks and the next thing you know he can't stop. He just more losing breaks himself and he finds out he has a history, his repeated uncontrollable drinking sprees, and when he recovers from it momentarily, he makes up his mind that he was wrong. Whenever a man makes up his mind that he was wrong, he's talking about two people.

cd5-01:29

Why is the message of two people why can't? Well, because there's a person, there's a person, there's a voice that says it's very logical and sensible to drink. And when you talk to alcoholics, people that are in a certain phase of drinking, the people that don't drink are crazy, but that same person, when he gets too much and recovers, then anybody that drinks is crazy. So he's got two sets of conviction, which in my estimation shows that one of those states was brought upon by something prompting him from outside himself. I don't say he's necessarily schism, but he goes through a state of conviction, a state of mind, and it goes into conviction where he believes that it's valid too. Maybe it's sex, maybe it's booze and maybe it's dope that everybody's had some experience along that line to know that they heard argument probe or dissipation.

cd5-02:35

That's what I call the, this is what we first get into the study of the egos or the voices of man, and we realize that we are neither one. It's because we're watching these two parts of ourselves argue, fight over the destiny of that self that's observing this whole thing going on. This is the first step in meditation when you see this, when you begin to see that you are dichotomized, that there's more than what, for instance, the stomach will put up a whole set of arguments. The gonads will have a whole set of philosophy. And I know a fellow that drank heavily and he was quite convinced that he belonged at the Last Supper. That's where he getting started because Christ drank wine. He wasn't doing anything wrong, he's just doing more of it.

cd5-03:28

There's all sorts of rationalizations crop up that later that stuff goes. And my conclusion is that it comes from outside of the self. The self does not want to kill itself. Drinking the self does not want to take dope until a person is helpless and can't recover any longer. So it's caused by suggestions from an intelligence exterior, external to the man. There's an area outside of itself, my dimension, basically that right to that area. Well, that's what is in this area. When this body winds up in the hospital or the morgue and the observers or the person sees himself headed that way, this area, he has to deal with it. This is what I maintain as the weakness of modern psychology. They prefer to deal with just what they see and ignore this stuff thinking it'll go away thinking if you don't give credence to it, that we build unnecessary credence. We build unnecessary importance by identifying and accepting something which they would like to think is a tribal superstition. But this is proven psychology that's been proven through 10,000 years of layman and church investigation. That is people in different, I'm not talking about Christianity in Asia as well. For thousands of years, they have struggled with the nature of man and come up with the same philosophy. Every major religion on the face of the earth for 6,000 years has had a strong belief in the existence of enemies as being influential on people's behavior.

cd5-05:31

Oh, you mean going beyond that into spirituality? Unfortunately, you can't meditate. If have something's chewing on you, this is what you get into. I noticed that when people were taking acid, people would come maybe around that had been taking acid and they would pick up on what I said. It almost inspire you with hope for them because they were right with you. They had this direct mind contact as a result of the acid and you think, boy, this is a spiritual chance for the person the next day. He don't know what the hell you're talking about. He's forgot the whole thing completely. He's off on another trip. It but comes today to be was said.

cd5-06:18

So there's no way to transcend the step by step method of going, dealing with what we have at hand first, which is the human body, then the human mind and knowing all there is to know about the human mind because you're going to have to go through that and find the real self. It's not a question. In other words, some philosophies create concept structures. Some religions create concept structures. Heaven is such and such. And then books, and books and books are printed to try to justify wishful thinking. See, as opposed to say, I know nothing but I'm going to start from scratch and I'm go look at his eyes myself and see what I can find. This is the difference.

CD file 6 of 7

Time 22:21

Q: cd6-00:01 Do you think drugs can be used at all beneficial for each?

Rose:

Well, I think anything will give you a glimpse. It is just even sex. I don't think that the person that say virginity has any value until you lose it. It's the same as a million dollars or a nickel. We don't know the value of it until we lose it. We don't know the value of money until it's gone. You know what I mean? You have to have it to lose

it, and you know what money it's, you have to have virtue and energy and lose it, and then you know what they're worth. Now, by the same token, you don't do like Rasputin, keep on losing it just to show that You can get to find out repeatedly what the value of it's, but pretty soon you lose the whole value of the system of evaluation and you become mentally incompetent to judge anything after a while if you indulge in anything too much.

cd6-00:59 Search: LSD, acid

So consequently, I do think that a little bit of acid gives you an insight, but it is really a grabber and I don't know. I know there's quite a few people here. Take an acid and nearly all of you will agree that you were conscious of an entity, you were conscious of an intelligence behind the trip. Now they told what they pleased about psychology. Let 'em take that trip. I took acid. That's the reason I know what I'm talking about. I only took it once, two weeks recovering from, but there was a fellow there that sold it to me and he's looking after me and I kept saying to him who? I says, who's the pimp that's running this war house? I knew that somebody was taking my energy something, not me, not just nervous system, not just the bloodstream. Some intelligence was projecting a picture show, a very beautiful picture show, and I was watching it.

cd6-02:13

I was dead. Almost my body disappeared. The room disappeared. The only thing I saw was animated flowers coming up from what seemed to be my spine, my lower spine. It like a lily just kept coming up and each leaf was composed of an infinite, testable number of lines, which were electronic vibrating. I couldn't hardly stand it. This was the trip and I found it was green, predominantly green. And as I started to come out of it, I'm looking at something green on the couch and it turns out to be greening hair in the tail of a pussy cap, but regardless of the source, that energy came from me because for two weeks I couldn't get it back and somebody took me and showed me a picture show for my energy. So this is what happens. Nothing's for nothing. You go to the picture show you pay see, and so how many trips you good for? See before you burn out. I was 50 years of age when I took it, so maybe you guys wore a lot quicker than me. I dunno.

cd6-03:35

But that was enough for me for one lifetime. I thought night. The reason I took it was I thought that it would, I'd read this thing by Larry and he talked about turning on and dropping out and all this stuff, and I thought, well, maybe there is. Maybe there's a chemical that'll project me back into the experience. We'll see, I'll say this, that I did go through the death experience, but I didn't receive any illumination. I was quite convinced that I was dead. In fact, even when I came back, I still thought I was dead. I didn't think I'd ever be able to think in the same state of mind that I had before I had that conviction. I'd never be the same. It was a complete death in that respect. It's similar to death, but it's not advisable until you get the strength or to carry that type of load. It takes a lot of strength to fight your way back mentally, not physically, but mentally. It's just lady back here. Yeah.

cd6-04:40

When you're talking about alcohol or anything like that, when the person realizes that there's two people, what's next? We finding the singularity. Now this isn't necessarily two entities, it's just that you're dichotomizing yourself. There's not two people. This appears to be. In other words, I maintained that I give a lecture here a year, six months or years ago, but psychology of the observer in which I brought out that the observer is the real person. The view is not the viewer. And if you're watching a dichotomy, neither one of those is you. The you is what's watching the you is the final awareness that watches all of these things. But as we watch our behavior, we notice that as I said, that there's five or six voices that are very easy to identify. Sex, power, pride, hunger, longing for life, fighting off death and that sort of thing.

cd6-05:45

And we watch that the fighting, if you do a little meditation, you find out that the person indulges too much in anything. I suppose he drinks too much booze. Another voice will start to talk and say, Hey, you're going to kill yourself. You better quit drinking or you better get something in your stomach besides the liquids. You better get some food. Now we hear this type of voice going on inside of our head and we immediately think that as an angel whispering or something like that. No, this is the combat of two things that are fighting for your energy, but they're not necessarily entities. They could have entity origin, but it's just two voices that have been well reinforced over a period of years by being rewarded. But the guy that's observing it is what I call the umpire. And then when I first went through this and witnessed the umpire making decisions and saying, Hey, you've got to set yourself a discipline.

cd6-06:41

You've got to get off of booze completely. You got to quit smoking cigarettes, you've got to inhibit this. You've got to eat, but not too much, et cetera. You know what I mean? Then you think you found your real self and you think you're driving the wagon for the first time, but you're not. You're just, that's an umpire and it in turn is observable. It has manipulations. It has ways and means of running the show and that's all it is. It's an umpire, but the person on a spiritual path, as soon as he recognizes the empire, he thinks he's got it, but he's now in charge. He isn't. He gets beyond being in charge. In fact, once he perfects the empire, he gets behind that and the real man is the final observer, the one that finally is aware. He looks and he goes back inside himself.

cd6-07:33

It's like going back like the light that comes out of a camera. You have to go back in. You want to know what is the mind he projects. In other words, if you get into the idea of perception, we see things, but we also project so that everything that we see, Van der Leuw brings this out. If you look at a color on the wall chemically, it might not be the color you see, if you look at an object in the retina, it may be upside down, but the mind adjusts it, meaning the mind projects, the vision as it should be or what's satisfactory to us and the rest of society. So we project a universe to suit ourselves, and when physicists and philosophers became aware of this, they saw the possibility of the mind creating the whole universe. That's where Pierce came in with this idea of saying, Hey, if you want to stop sickness or stuff, we may have to recreate that pattern. We may have to create a pattern in which there is no sickness. We created that. We booked that in, build in a belief in death, but anyhow, restrained from the thing. But anyhow, this is what you do. You keep looking behind besides neutralizing something, it takes you over. You keep looking behind it until ultimately you become one with awareness that is there isn't two, you don't become one with anything. You become awareness, and at the moment you become awareness. That's when you're there too.

cd6-09:15

Anytime that you disrupt an ego, there's an enormous amount of energy. That's the reason when a person who say, I watched this happen and I'm thinking of one specific person related to it. They quit drinking, quit taking dope and quit smoking cigarettes when the cigarette out on the church steps went in and beat the head on the floor and asked for salvation and gut salvation, and the whole thing was removed almost immediately. No more desire to smoke, no more desire, and the blame was placed on Jesus because the person was addicted to Jesus, but the energy that was released was exalting. It was ecstasy of knowing that it's free, completely free from that. Now, the whatever methods used is good, whatever method, don't pray to me. I don't get involved in that on Jesus.

cd6-10:29

Well, this is in the idea before you ever see your egos. In other words, we generally think we're perfect. In other words, what happens is a person grows up and he batters about it inside the sardine camp, meaning he goes to school, he gets a job, works in a factory, and he orders to get along. So he thinks I've got this pretty well figured out, and it's only when he encounters something that he can't have. His other egos are shaken up. In other

words, he may fall in love. The party, if he falls in love with says, Hey, I can't stand. You get away from, and his ego starts to shake and he becomes unhappy, and then he evaluates why he's unhappy and he sees that he's pulling himself a whole sandcastle. Now, if you want to do this, if you don't want to wait for catastrophe, then you want to advance again the expedition of expediting something, then you'd go back in your past because you always believed that what you're doing now is the only thing you can do.

cd6-11:33

You believe you're right. Everybody believes what they do now is right, but you go back a few years and if necessary, go back in early childhood and everybody invariably recognizes things they did when they were young, that they were fools. They had a foolish pattern. That's looking what I call going back on the rerun, on the motion pictures. You get back to your life. It's pretty much like a roll of film. You can dig it out and run through it again. See, then you realize that this pattern from childhood being a fat head or a certain egotistical twist or being intolerable or something carried on from childhood, right up to the present time. If you're lucky, you'd be able to check what you're doing now.

cd6-12:19

This is the idea, or you'll be aware of yourself. And when you do, then again, these ego egos drop. It's just like supposedly you get into a series of fights and all your friends say, Hey, you're wrong. You don't have to get into those fights. You say, oh, no, inescapable, I had a punch up on the nose. But you go back in your childhood and you find out some source of, let's say, paranoia, doning up. And it seems as though when you recognize that in your childhood, the whole scheme of things unravels and you realize that you're on the tail end of a rocket. You've been firing up ever since you've been a kid. You remove the childhood experience and the rest crumbles. You understand what I mean? I wonder.

cd6-13:12

Don't make decision having, yeah, it's automatic. It's automatic. It doesn't require any great monumental changes of your lifestyle. It's just when you see it, when you see it, you have enough of it. That's all. It's a revelation. The fact that you see it as a revelation with the revelation comes this burst of energy because you're free from it. Father, and I'm quite sure some of you have experienced this in hate that one of the things we do in childhood, and the children are such sweet little creatures, but they're really blood thirsting and they learn to hate and because that's their only weapon. They're not strong enough to chop the legs off the adults, but they hate people and they carry this for years. And then in later life, if they've been kicked around enough as children, they'll start kicking somebody else around when they get big, and if that hate melts, if they can go back in introspection and see that that is regardless of how unfortunate the cause of it was, that it isn't necessary anymore, they're free. They go on to something else. They go on to the next day, the next thing.

cd6-14:34

But it's the dropping of the egos that causes these exaltation such as salvation, and this is the graduation from the instinctive man or the emotional man using your Jeffrey terms and the exaltation between the emotional man and the logical man is the satori of the wow experience and the graduation from the logical man to the philosophical man is the costing consciousness experience so that these are caused by the dropping of the intellectual ego, ego and the intellectual ego. Ego drops. That's when the, cause, the consciousness for a bridge moment or for hours, whatever it is, you see the universe is perfect and your vision of it is imperfect. Previously for a period of time, you see everything's working in just wind sugar. Misconception.

cd6-15:33

Explain. Right, right. When I'm talking about an ego, I'm talking about a specific quality that is erroneous. Now, ego, Floyd had it broken up into a segment of the, to me it was all foolishness. It all emanated from the it, which was nothing. I mean, we never knew what it was. It was a cesspool from which all this other stuff pour above. But so the whole structure in the Myers, the whole 40 is structure is kind of loose, but when we stop at the top of ego, ego, we talk of an egotistical aspect. An egotistical aspect, not ego, ego as opposed to super ego, ego, psychological evaluation. And for instance, if we have an insatiable sexual drive, that's an ego. We get the idea we're a oyster or something, that's our destiny. You'll hear people say, I've heard this. I'm really shocked when I hear it. Every time I hear it, I'm shocked because it brings me back to the idea that I'm dealing with an animal and they'll say, when I can't have sex anymore, I want to be dead. To me, the proper thing is when you have to have sex, you're better off dead because you're just, I've got the hair on one end bringing more taxpayers into this typically.

cd6-17:30

Right, right. Sometimes it's a fear. Sometimes it's a fear. We have to drop our fears, us our push by facing it like we was talking about, going back and seeing what your motivation is, then realizing that's not you being motivated, but that's just running the whole energy, the body energy, and then also having the, I call it using milk from thorns, recognizing the fact that we want to identify ourselves instead of pretending that we are going to learn automatically and using this energy then in the process of self-identification rather than in needless exercise, it only takes once a year to reproduce without ability.

cd6-18:30

We would meet the, they're all necessary. They're all necessary unless we have, excuse me, that's the strongest have. But if we didn't have the ego to eat, we wouldn't survive. We have to be programmed. We're nothing much better than a programmed animal until we find what our real cause and motivation is. So strangely enough, all these robots are programmed to go after the food, and if it's scarce at one time, they may overeat the next time. And the same thing as sex. We're programmed to keep the species going at any cost. And so even the pride, a lot of people, I noticed a lot of people especially have been into drugs. They like to pride themselves in having no pride. This is nonsense. You have to keep your pride until you can walk without it. The majority of people who dump their pride and insto walking around in filthy clothes and after a while, rather, they should realize that it's better to have pride than pinworms and little trouble.

cd6-19:56

But consequently, all of this has a place we have to be proud of ourselves. We have to keep our physical appearance up in order to keep the body in one piece until we learn something. Then when you learn something, it doesn't matter too much. You want even the survival, ego. Ego, the idea that we are worth living. We get the idea we're afraid of death. You have to transcend the fear of death. You have to die, and it's great reluctance that a person allows himself to die, especially when he thinks he may not come back. You don't enter into it deliberately enter the death experience, except maybe in the drugs or like that. But when this happens, you'll believe you're dying and the loss of the ego of death gives you an energy enough that seemingly brings you back from the experience, but there's another ego.

cd6-21:04

Yet even beyond that, you can't give up. It has to be taken from you. All these egos are taken from you, and whenever the time is right, why it works so well. I don't know how it works, but it looks like there's a guiding voice care of it because you give up also the ego and spiritual mortality. You have to face yourself and know beyond a shadow of a doubt that you don't know anything, but you don't know whether you're going to survive death. But this is all fiction until it's proven. So consequently, when you go through that death experience, that's it, you, you're entered an oblivion as far as you know, and that's only when you actually have a clear mind and what comes in then is accurate and valid. You have no preconceptions. You give up all your preconceptions, but

you don't. People are rushing out now to blow their heads apart thinking that that will bring in the experience at home. It will not go. The organism has to be strengthened, in fact, until for a period of time so they can make the transition and get back. You can always go one way, get back and say, I've been there. That's what helps somebody else.

CD file 7 of 7

Time 3:17

Q: cd7-00:00 How much of a part do you think that diet and physical health?

Rose:

I think if you should do things to keep yourself healthy. I went into this myself, but I went in it with ignorance. I didn't know what was good. I just read books and I did yogi exercises. I quit eating meat. As I said, somebody says, meat's bad for your thinking processes. It causes you to have violent. I, okay, that's the form I will accept. I make myself a laboratory and see what happens. I think it is good, and it also takes care of your health. In other words, if you're going to do something in the line of nutrition or something like that, it's better to be selective than it is just eat anything. But in the final analysis, it doesn't matter what you eat. In other words, nothing. No food is in itself evil.

cd7-01:06

In other words, I don't see anything all meat. I didn't eat meat for 10 years and I think it kept me in a good frame of mind for not having the meat, but it also loused up my liver. Sometimes it may even be good to take a beer or drink a beer, brush your kidneys. Nothing is evil in itself. What's evil is when it starts running the show or you get too much of it, too much of a certain chemical or poison. It's good to have a discipline. It's good to be able to control your diet because you just to know that you can control it and also conduct this to defeat yourself. Anything, I think some of these guys are damaged. I think the macro diet is, may damage some people who have genetically a representation of generations of people who ate meat. Whereas perhaps in China you had many generations of people who never saw meat. So the macro diet more than they had even before you get the American. I think the American, for generations, they were meat eaters and supposedly cases of people died, try to project themselves into a macro body diet. In other words, no died is spiritual in itself, but it may give you quiescence, it may help you overcome something happen. The starve yourself, limit yourself to certain type of diet. Each case is different to some people that are, as I said, thrive on one thing and poison another person.

cd7-02:52

But I don't like your pure basic, but I don't like to advise everybody as to a blanket discipline. This again is what people would like to have. They'd say, give me the formula. So I meditate so many hours a day. So I'll jump on one foot and shout something, light a few candles. Read from the book.

End

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