

1993-Mr-Rose-Video-DVD-extract-Gabor

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Notes

Page created Nov 19, 2025.

Youtube link: <https://www.youtube.com/watch?v=HidWJnsM-rc>

Richard Rose - It doesn't make sense to meditate on pleasure if you want to know who you are

Auto-AI Nov 19, 2025 at Rev.Com

Also see 1993-1103-NCSU-Chapel-Hill-video

and 1993-Mr-Rose-Video-DVD-commercial-recording

To do

Extract audio from the whole video

Add this record to the database.

Transcription

File 1 of 1

(00:00):

Rose: If you have a child growing up and he wants to live in there, or she wants to live in a fairy-tale land and you let the child do it, then you'll live to regret it because the child will never be interested in being honest with people or honest with himself or herself. If the person is not trying to logically work this out, but trying to take and force their mental picture onto somebody else, then they have to be the one that will see the foolishness of

it. My advice in the low pamphlet is to meditate upon your troubles, not upon your pleasure. And people meditate. I used to see fellows would take acid or something and sit and meditate and they'd be happy, real happy, and I think they were dialing heaven. They were getting in there another pill, and they'd be one of the archangels.

(00:56):

And this is an exaggeration, of course, about what almost everybody does in meditation. They want to relax. They come home from work perhaps, and they want to go into a posture and relax and think of niceness. No, what's holding up your personality and your life is the negative things that's happened to you. And there's a lot of stuff written on meditation. That's the reason I wrote that pamphlet is because it's not good sense. It's not good sense to meditate on pleasure if you want to know who you are. And after you correct yourself, you'll say, Hey, I am not as important as I thought it was. If you were studying with me, I would tell you how I thought you could do things. It would expedite, and some of them have to do with the loss of energy. Not to lose any energy. You need all of your energy to do this. You're going to walk through death, so you'll need some vitality.

(02:01):

And there are things. The other thing is the truth. And I'm not saying that you have to be a fanatic and tell every policeman that when you're doing one mile over the speed limit. See, that type of truth is not what we're talking about. We're talking about trying to find the reality behind life. What is this? Are we just animals moping around giving ourselves sensational ideas of life after death and sensational promises and sensational hopes and saying, all we have to do is believe. Believe isn't it. You got to know. You got to know what you can do. My case will not be your case, everybody. I can't say stand on your head two hours a day, eat marmalade or drink cider or that sort of thing, and you're going to don't eat meat. Don't kill any little animals.

(02:58):

That has nothing to do with it has nothing to do with it at all. But you'll devise a system for yourself that'll be accurate just by backing away from the foolish, backing away from the things that distract you. And so consequently, I think that this is what a person has to do if they want to do anything with their mind is to work. Don't say, Hey, I'm going to go in there. I've had people say this to me. I'm going to give this one year, and if I'm not enlightened in a year's time, I'm leaving and some of 'em dead. You can't do that. It's almost like, let's take the possibility that there's a deity listening and he says that guy's in fighting, I don't want him something of that sort, but that's a conclusion you can draw that there's a force that he runs.

(03:59):

Contrary to the thing is you fight without any promise. You fight for this or death. And if you have that determination, I'm sure that you can make it. Well, this is a shot in the dark. This lecture is a shot in the dark. I know about Zen, I've experienced things in it and perhaps there's a lot of books on Zen, but there's stuff you don't get from the books, and that's the action. And so I've just furnished information. That's all. I can't, doesn't me give you the minute by minute or day by day methods of things. But in the truth of matter is I don't think, I believe that there's a very small percentage of people it's interested. I think religion is easy, but a real struggle with yourself to reach a thing by yourself, it's very difficult. So there's a very small percentage of the people.

(04:59):

I'm not disappointed if people don't what it is. There's to do anything spiritual in a spiritual sense immediately causes antagonism. And that's the animal body is fighting back. Don't block me. Don't block the animal body saying, Hey, that may not be true, or We can do this and that too. See, yeah. So I've realized that occasionally somebody comes along and says, I know what you're talking about, and that's a reward. So I'm not disappointed if I don't get people that say they know what I'm talking about. It'd be nice, but that's the first proof I have to

live with. See, I think it's a very good idea to instill children with religion and a religion that talks of guilt, make them feel guilty necessary, make 'em feel like they're going to hell or they're going to die or whatever's necessary, but keep them celibate until they're 17, 15 years old, maybe 15, say, Hey bud, I've been lying to you for your own good.

(06:18):

This isn't true, but you've got to control yourself. You're okay. Then you're going to run the show. You're not going to be the one that's used and you're not going to be devoured. But the whole psychologist system is wrong. It's improperly defined. See, half the stuff that comes into your head comes in from outside intelligences, maybe gets to the point where 90% of the stuff comes in. And when 90% gets in there, that guy takes that entity, takes your body and does with it as he pleases until they puts you in the electric chair or something for mass raping a bunch of kids or something. So our thoughts are not our own. A lot of people think, oh, I'm an unusual phenomenon. I'm a human being with thoughts. If we don't have thoughts, they have us.

(07:11):

And you'll know when you've been used, something used, you wasn't another human being, another human being was there. So you might have, I was talking to John Ken out in California and in a letter, I wrote a letter to answer his letter. And he guy wrote this book and we're talking about the 500 page book. And I said, these guys are trying to write about me like they're doing it now. They're trying to get something there. It ain't there. They're trying to get something that isn't there, is what I should have said. They're going to put it something there and that isn't me. And I said, do you want a clear view of me? And that's what the public should have. You got a clear view. I'm a guy at 17 years of age trying to commit suicide. I committed suicide. Come out of it.

(08:03):

The doctor said he won't live. I had enough strict nine in me to kill a horse is a verdict. I pulled out of it. And the reason for all that was because I couldn't tell a whore from an angel. I thought she was an angel here. I turned out to be a whore, and I thought, my judgment is that bad. I'm going to take a trip the hell with it. I don't live on this planet. So I went and I found, knew there was strict nine, I went and took it through it all. See, well, I survived. So then I go out to Seattle, what, 30 years later, 20 years later, I know what it was about. Well, 13 years later. And I found another girl and I fell in love with her, not fell in love with her. I fell in love with her money.

(08:44):

But anyhow, in this situation, I thought I knew all about women. I didn't because I couldn't tell a whore from a lesbian. See, she was both, and I'm going to marry her, but I stumbled across her lover. Imagine this. See? So there was no poison to take. I looked around the bridge and weren't too high and the water was shallow. I didn't think I could, but I had an experience. Now, this is the irony of it. No blissful. I didn't pray for 10 years, 10 days fast or anything like that. And I went home one night and I was thinking about quitting my job. I said, held on to it a little longer, but I went home, sit down on the bed. Next thing you know, I had a pain the top of my head, and that was it.

(09:43):

But he was talking about these experiences. I knew. I knew when I went out and this brought daylight, when I went out, I went out a window and I could see the city, I could see the streets, I could see the people on the streets, but I'm carefree. So I look up in the Seattle, you can see the Cascade Mountain range and its snow on 'em all the times. See, I said, boy, there's where I'm going. And that's where I went. But when I got there, the snow wasn't there. See, I got into another dimension and that was the whole thing. But basically what I'm trying to say is a lot of people think you have to be a saint. A saint is a crazy adjective. I don't know what the hell it

means. You don't know the means by which you're going to break through. You don't know what will really happen. But of course you do. You try to keep your head clear so that when it happens, you'll be responsible. If you go nuts before you have the experience, nobody's going to believe you. And of course, my drive always had been. If I can never find out anything I want to let people know. I want to get the details on how to get there and let people know. Because so few people ever get beyond the animal stage of just vegetating and then dropping off. See.

End

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