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Confusion

A.) There are notes that say that 1975-1119-Boston-College is the same as 1977-0311-University-Maryland-Baltimore. Need to resolve.

B.) These two are the same: 1980-Betweenness-Columbus-from-DME and 1980-Psychology-of-Miracles-aka-Betweenness-Columbus. Apparently in the old tape list, the recording was identified as Psychology of Miracles. However this lecture from DME is also titled as such 1981-0215-Psychology-of-Miracles-Akron-from-DME.

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Introduction

Richard Rose began his career as a speaker and teacher of spiritual direction when he gave a talk at the Theosophical Society of Pittsburgh in 1972, fully twenty-five years after the Experience that culminated his own search and that remains the inexhaustible source of the help that he extends to others. Since then, he has spoken hundreds of times, at colleges, churches, bookstores and philosophical societies, from coast to coast, not for the sake of honoraria but because of his selfless compulsion to hold out a lifeline to people who are seeking as he once sought, to offer guidance where it is wanted, to express the inexpressible to those with ears to hear.

His first book, *The Albigen Papers*, began with a self-described "corrosive analysis" of society, as a prelude to a system of psychological health and a spiritual path, set out in practical terms. In *Psychology of the Observer*, he set out simply, yet in ample detail, a description of the human mind that serves as an indispensable guide book to the inner path. Rose's straightforward presentation causes the most profound concepts to strike his readers as self-evident truths; he would surely merit the title of "original thinker" were it not for his own insistence that man cannot create, but can only discover that which is.

Thousands of sincere seekers have had, and will have, the good fortune to read Richard Rose's writings and thereby spare themselves precious time and energy upon discovering his common-sense approach to the study of the mind. But even more fortunate are those who have met him personally, who have heard him speak, who have come to know him as a friend, because they have had the opportunity to see a man who lives philosophy, and to be moved by his presence, his humor and his ability to know another person's mind and touch it.

This long-overdue volume captures some of the dynamism and spontaneity of Richard Rose in lecture, interview and dialogue. While it includes many of the ideas found in his writings, they are here expanded on and discussed, often in response to audience questions. This book also includes material never reduced to writing, in particular the lecture on Moods. Because of its informal manner of presentation, a talk

can serve as a better introduction than a book to a new philosophy. Certainly, Richard Rose's talks have inspired thousands to look deeper into themselves, whether for an hour, a week or a lifetime. It is a measure of his greatness that many who have heard him have realized the need to look, and to continue to look, until there is no longer a looker.

INTERVIEW, WKSU RADIO, KENT, OHIO, 1974

This unrehearsed interview contains an explanation of Rose's personal motives for taking his message to other people, and especially to young people. He describes the nature of spiritual development, as compared to the structure of traditional religions, pointing out that ultimate realization is for the few, and not for humanity. He also points out his differences with most systems of meditation.

"We are not desirous of bringing anyone peace of mind. We want to stir you, to shake you. Because protoplasm tends to inertia."

LECTURE, BOSTON COLLEGE, BOSTON, MASS., 1975

Given during Rose's first speaking tour of the East Coast, this talk presents a full outline of his spiritual system, including the concepts of illusions, the need for a group, states of mind, change of being and retreat from untruth. Intuition must be developed along with reason in order to discriminate truth from untruth.

"There is nothing proven. We know nothing for sure—we don't even know that we exist. But we more or less have to postulate or accept as a fact that we exist and that we can do something, at least tentatively, until we can prove that we can do something."

LECTURE ON MOODS, COLUMBUS, OHIO, 1979

Three major moods, found in the dream-state, are identified as the three great motivations programmed into all people: Fear, Seduction and Nostalgia. This is an unrelentingly honest view of human endeavor and folly, driven by these moods. But the understanding of moods can help to free one from their control: "The nostalgic mood becomes the language of the soul. It is the inner man trying to get through the earth-man's paradigm, to communicate with him."

"The dreamland experiences, even though they are nightmares, are not as dangerous to us as the moods of daytime . . . Moods are easy to enter, but difficult to get rid of."

TAT CHAUTAUQUA, WEST VIRGINIA, 1983

During every August at the TAT Farm Chautauqua, Richard Rose gives an "Intensive" program, designed to expose the participants to a concentrated form of his teaching method. This is a transcription of a one-day session that displays his truly Socratic method, challenging the students to formulate an answer to the question, "What is thought?" As it becomes clear that no one knows what thought is, he guides the discussion to the necessity—and means—of going within.

"No one will willingly move out of his or her paradigm without some trauma or traumatic revelation. . . Most mental maturity and spiritual evolution comes about by the lessons of life itself."

THE PSYCHOLOGY OF MIRACLES, AKRON, OHIO, 1981

Rose carefully outlined this talk in an effort to set out a comprehensive explanation for the inexplicable. The modern, "scientific" world-view has steadfastly refused to incorporate concepts that can account for the phenomena of miracles and magic, and so dismisses them as superstition. Such an attitude flies in the face of overwhelming evidence that such phenomena

occur, and is thus anything but rational. The approach here is to accept the reality of verifiable phenomena, and then to seek an explanation. The answer is found in an understanding of energy, and its transmutation to higher forms in biological systems. We can easily see the transformation of plant and animal life forms into physical energy for the human. What we miss is the further development and projection of that energy into neural and spiritual forms, with which real miracles can be performed.

"Everybody wants to be a magician. Most of the religions on the face of the earth would not have begun and been perpetuated without the use of magic. Nobody wanted to hear polite philosophy alone. They had to have something that healed the sick, or possibly repaired them when they spent too much of their energy in the wrong direction."

LECTURE ON BETWEEN-NESS, COLUMBUS, OHIO, 1980

Rose introduced the idea of Between-ness in his pamphlet, *Between-ness, Energy Transmutation and Transmission*. It is a term that defies definition, and fully deserves the explanation given in this talk. It is the magical mechanism employed by so-called primitive peoples like the Hunas (the native priesthood of the Hawaiian Islands) and the aborigines of Australia, who performed astounding feats of mental manipulation of physical reality. Between-ness is the missing link between mind and matter, but it is also the key to the development of the intuition and to spiritual growth.

"The psychology of the aborigine works. It works, he proves it. *Our* psychology doesn't work."

DISCUSSION ON POINTS OF REFERENCE, WEST VIRGINIA, 1982

All religious, philosophical and psychological systems must be recognized as fundamentally inadequate when it is seen that they lack a valid and provable point of reference. While

Christianity has postulated the truths of the Bible, modern society has become satisfied with creature-comfort, social compatibility and collective opinion. The search for Truth must also be a search for the real Self, the only true point of reference.

"All of the physical sciences are unfinished as long as life is undefined. Science tries to prolong life, but not to define it. The definition might put a new light on the importance of any need for avoiding death. Or it might be the threshold for the perpetuation of indefinite terrestrial, individual existence."

—Louis Khoury

Interview—WKSU Radio
Kent State University
Kent, Ohio

1974

Question: First off Mr. Rose, how did your group develop, and could you give us a little of your background?

Rose: It developed actually as a result of a whole life's work. This is a result of spiritual diggings I had done over a lifetime, but had failed to record or describe in writing. Since the number of people that you can contact personally is limited I decided finally to put it down in writing. Prior to that I had no idea of coming to the public with it, but after I wrote *The Albigen Papers* the group formed.

Question: Could we have a definition of what the Zen group is?

Rose: Well, it is a brotherhood, an esoteric group that is aimed at enlightenment. Of course you'll have to define the word enlightenment. But I want to point out in the beginning that the group is not necessarily closed to any esoteric or religious system that would bring about that same result. A lot of people will think when they hear the word Zen used in the group that we are strictly of Asiatic origin and maybe addicted totally to oriental procedures or oriental Zen procedures.

It isn't that. The word Zen was involved because it indicates a direct system that is more explainable than any of the literature that we have about the same result, in any other major religion. So we use the word Zen, and of course, Zen techniques are used. But this does not rule out the fact that we do look into and even use certain mechanisms from other esoteric systems.

Question: Through your interest in spiritual development I'm sure you have probably studied the major religions,—and found them deficient?

Rose: In my lifetime I have had my nose in nearly every religion that I could either visit personally or read about. And I found that Zen indicates a method of approaching the mind directly with the mind,—rather than approaching spiritual values

drunk and enjoying myself if such is enjoying yourself."

The temptation was always there naturally, and I was putting it aside saying, "Wait,—maybe you'll find this thing someday." But everywhere I went I ran into hucksters. And not only hucksters but people of really bad intentions.

So I came to the conclusion as I was cursing the darkness that if I ever found anything, my next step would be,—if I ever found anybody that wanted help, I'd try to help them. That was my obligation.

Consequently I try to balance my efforts today. Not to be too evangelistic but nevertheless to go out and say, "If there's anybody out there who's got this problem and a little bit shaky about it, a little bit lacking in conviction that he's on the right track,—why maybe I can give you a few hints. I've been down the old trail and I know a few hazards and so forth. And maybe we can accelerate your search a bit,—this is advisable if it's possible."

Have I covered what you wanted?

Question: Yes, I think that sort of sums everything up. And I really appreciate having you here today.

END

Lecture on Moods Columbus 1979

From the Original Notes

I am going to talk about moods. But first I would like to talk a little about a book I wrote, that has to do with a new or different approach to psychology. In it I pointed out mental conditions which I called *states of mind*. One of the things which contributes strongly to a state of mind is the mood. A state of mind carries conviction and may result from a long period of accumulation of various convictions and those convictions may have been inspired by totally non-logical moods. And of course when we hear the term "non-logical" we are inclined to react negatively, presuming that anything non-logical should be negated.

I am continually recommending a new approach to psychology, and when I do this, I have to identify the objectionable psychology as "modern psychology" which is predominately behaviorism. Psychology should be a study of the mind, not the body. Psychologists since the turn of the century, found it easier to study the body than the mind, so they decreed that the mind was protoplasmic or somatic. In so doing they became anatomists.

On the other hand, I must admit that the recommended "new psychology" is not new. We find its roots in older systems, but we have also evolved new understandings from the method of introspection combined with the study of long term observations of mental states and their origins rather than their effects upon society. And from this study we are amazed to find parallels in the older systems which perhaps laid no claim to being scientific or psychological.

Zen, for instance is one of the older systems. It employed the *direct mind* technique for communicating (transmission) with others and for viewing the inner self directly. I do not maintain that all current systems purporting to be Zen, follow the four identification tenets of ancient Zen. Modern or American Zen, at last has become dogmatic, ritualistic and in

nowhere to go, there is no expansion. See this is one of the misnomers of course. The theory of mind-expansion is valid up to this point,—up to the point of final death or final realization.

END

Lecture at Boston College

November 19, 1975

... I'm appearing here not just as the writer of a book. *The Albigen Papers* was written by me after many years of experience and research in philosophic, religious, and psychological systems. At the time of writing it I had no idea of even having a group. I thought it would be a good idea to put something down in case somebody stumbled across it later, and the group appeared while I was writing the book.

Our society is strung over the northeastern part of the country. We have several groups in cities near universities, and a rural ashram. The ashram is in West Virginia and we have centers in Cleveland, Columbus, Kent, and Akron, Ohio and in Pittsburgh, Pennsylvania.

Where the groups exist people can work more actively. They have weekly meetings for discussion and study of ways and means: how they can help each other to keep their heads on what they are doing, on the path, so to speak.

We have a loose-leaf folder here with photographs of the ashram and that sort of thing that you can look at if you're interested after the talk.

Next I'd like to tell you something about myself. The reason for this is not to bore you with somebody's biography, but that I think that it is very important in dealing with abstract matters to be able to judge the person who is speaking.

We're talking about a subject that can't be discussed—Zen is something that you can't draw pictures of, with language. At the same time we must communicate some way,—that's what we're here for. It has been said that people who know about Zen don't try to communicate with the general public, but I don't think that there is really a good excuse for not talking.

Question: There would be nothing to talk about.

Rose: Right. It would just make people turbulent for nothing.

Getting back to this earlier question,—I want to explain something to you so that you don't misinterpret it. The female is able to pick this up very quickly, much more quickly than the man. It's like an intuition. A girl or a woman can come and hear me talk and they will know. They will know *me*.

Question: But the man will have to work at it?

Rose: Right. He may doubt,—he is supposed to. He may say, "I've got to analyze this a bit,—let's put the slide-rule to it." And this is proper.

The intuitional ability of a woman is part of her computer in that she has to make very quick decisions in protecting the young. They had to develop this sense. It's genetic. They had to be able to sense, better than the male is able. The survival of the race depended upon it.

But also, this unfortunate ability to forget makes them subject to more states of mind. I'm talking about a twenty-eight day cycle, that the man doesn't go through. He may go through a yearly cycle, a solar cycle.

End of lecture. Personal conversation follows.

AUGUST CHAUTAUQUA

West Virginia
August 6, 1983

I got a call from Pittsburgh, and I was so impressed by this call and the man that made it,—the man didn't impress me but what impressed me was the possibilities that I had been overlooking. You are inclined to talk along a certain line and you talk to a certain group of people, and you develop a little paradigm, if you aren't careful, or if you are careful,—maybe it is necessary to have a paradigm, or at least an understanding, but that in turn becomes an alien language to people coming in off of the street. Most of the people who are here for this August Chautauqua are people who have heard about the system. We must differentiate between myself and the TAT enterprise. In other words the main TAT function is to bring people together, not to bring them to hear Richard Rose.

A lot of people in the group have philosophic problems, and you can solve a philosophic problem, and as soon as it is solved you embark upon another problem which was waiting in the wings, which you couldn't approach until you had solved the first problem. My idea of wisdom is a corrosion of ignorance. And you don't see the mountain that you have to corrode or eat away, you only see it by nibbling a chunk out of it, by solving a question or a problem, then you see that there are still other things that have to be transcended.

Anyhow, this fellow called me—his name was Sharp, from Pittsburgh—and he called me about an interview for the paper. And it was a good thing that it happened to me because I saw a chance, of meeting different people's approach to life and religion,—he was a religion editor for the Pittsburgh Press. And he threw some questions at me and I realized that these aren't answered by me, I don't approach them here, I don't explain because to explain all of the things that I feel, that I have discovered, would take up a lot of time, and if I don't explain them, then you are going to see a hint of discrepancy with your own previous thinking, your own previous convictions,—and you

with psychiatrists. They got to pumping him full of drugs. I am sure that they were able to destroy his sensitivity, and I remember one time in Pittsburgh, we were sitting in there with a fellow by the name of Rich Hughes, and I pointed at B., and Rich leaned forward, into the line of fire, and shook uncontrollably for quite a while. Rich never came back, it frightened him. He thought that that was enough of that. But there is a tremendous amount of energy there, for people will follow rules and try to be harmonious. By harmonious I mean that you cannot come in off of the street drunk or full of dope and expect a good rapport sitting. That's all,—it won't happen. You have to keep your nose clean. But this particular case that Frank was talking about,—she didn't care, she was not harmonious,—she thought that I was a fathead,—you know. Maybe I am. That may be one side of me. But she still wandered into the room where we were sitting and this energy had just collected and it hit her, and she was transformed in two hours time. She was just radiant, and she kept declaring what all that she was going to do. But unfortunately that was the last that I saw of her for a year. If it isn't in the cards, you can have an accident, but that doesn't say that you can continue. But some people, their physical mechanism is such that they can perceive or apprehend rather quickly. I blame it on nerve ends. I see people with sensitive nerve ends. Your learning power is in the nerve ends. And in some respects women are superior, in this respect women are superior to men, in that they have more sensitive nerve ends. And my excuse for it is that a woman has to be able to instantaneously pick up danger, and you know, apprehend what is going on quickly. . . you know, learn to run and jump without any logical debate within the self. But regardless of where it comes from, I find that the women have much more sensitive nerve ends and if they are around any forces, things will happen to them quicker.

Vince: Is that different from being nervous?

Rose: Yes. The path of the male is one of attacking the brain until it explodes, the mind, I shouldn't say the brain. You attack the mind until it explodes, you fatten up the head until you chop it off, and then you reach your ultimate wisdom, you reach the answer. But the female doesn't approach it in that

manner. The male is geared more towards hard logic, if he can develop a sensitivity, an intuition, he is more capable mentally.

Because of their sensitive nerve ends, women are more intuitive in my book. You have to have common sense, but you have to also have intuition. Because we are running on a terrain where there are no railroad tracks, and we get into subjective matters. You get into philosophical matters and matters of self-improvement, you are out in space, there is no objective place to put your feet, so to speak, so you have to be able to think intuitively.

END

THE PSYCHOLOGY OF MIRACLES

Akron, Ohio
February 15, 1981

In this talk we are going to run through a lot of things that are unusual, and try to catalogue them if possible, or to let you judge for yourselves what you think is the basis for all these phenomena.

There are many phenomena, and I was fascinated with them from the time I was quite young. I looked into everything available, and this included time spent in Spiritualism looking for materializations and that sort of thing.

TYPES OF ENERGY

I find that people are inclined to leap ahead into excessive mystery when explaining the material things that occur in life, where a lot of things can be explained by simple biological means.

The secret of miracles is based on the different energy transmutations that are diagrammed in figure 1. As we come out of the earth (at point A.), our first transmutation is food. Transformation of food into flesh occurs with physical exercise, and the food goes into every part of the body. If you are sick, even if you have heart trouble, the doctors will tell you to move,—you can't heal yourself if you don't oxidize. You have to get out and move the muscles, and keep the blood circulating.

The first horizontal line in figure 1 represents the primitive individual, where food is the only transmutation.

Some of the food goes into a type of flesh called glands. The endocrines are one place where energy can be stored. Of course energy can be stored in fat, but it is much more quickly released from glands than it is from fat and muscle tissue.

Above that second line, above the glands, we have a neural quantum,—you can develop neural energy as an additional transmutation.

Many of you may be acquainted with the recent discover-

between the negative and the positive like a spark gap?

Rose: No. The spark gap is just more or less a biological structure.

When we talk about the human mind we always wonder where the memory is. Some people say that the memory is in the DNA molecule, in the genes. Maybe so, but where is thought? What is happening? Where does thought occur? We are all thinking right now,—what is going on electrically? And I maintain that all of that living (and thinking is living) which continues until you go to sleep, occurs right there in the synapse.

Question: After all your studies, what's your feeling of how Jesus Christ got his miracle and healing powers? Can you rely on the historical accounts?

Rose: The stories are useful as a point to refer to. The stories, as in the stories of other men such as Kapila who lived before him, show one of a holy man. By holy I mean that he went through the necessary disciplines in order to achieve his power. I have no answers on whether or not he was God. I don't know.

Incidentally, he said to his Apostles, "What I do you also can do." I think that this is synonymous with saying, "What I am you also are." I am quite convinced that each man is a finger of the sun. The celestial Sun, an Absolute Reality. The Atman and the Brahman,—each person. That's the reason you find God by looking inside, not by looking in a book. Looking in the book is inspiration. Really finding yourself is finding where that Being touches you. And then when you find it,—you find that it *is* you. I'm not saying that it is a part of you, I say that it *is* you.

Well, I want to thank all of you. It's been wonderful,—I hope to see you again.

END

Lecture recorded on tape in Akron, Ohio on February 15, 1981.

LECTURE ON BETWEEN-NESS

Columbus, Ohio
1980

I would like to talk about Between-ness but first I would like to make a few notes. Between-ness is an art and it is also understood by some as being a high form of magic.

Since it is strictly a mental function or operation it is first necessary to know something about the mind and correct mental posture. We find that most people do not try to think straight. They are moved by emotions and beliefs rather than by selfless introspection and external observations on the results of the paradigms which mankind creates.

Paradigms, language patterns or philosophy patterns are not the result of a conspiracy. The professional conspiracy to misuse the paradigms, is the afterthought. The paradigm or pattern was for centuries, only a workable adaptation.

Regardless of the source of the paradigm,—it has taken us a long way off course from the original intentions of simply,—primitive language.

As civilization progressed, different paradigms appeared in different parts of the world, and these paradigms dealt with different religious, psychological and therapeutic approaches.

The paradigms in the past were so respected and trusted that wars were fought to protect ours and eliminate others. But down through the ages philosophers have gone back to those primitive life-styles, to rediscover the context of other paradigms which effected some cures more easily than did our highly "scientific" chemotherapy.

Our paradigm has even made these other paradigms illegal. We've made it illegal to heal people or cast spells by these methods without a doctor's education. Their paradigm may not affect us if we do not indulge in it, but then again it may be stronger than our own if they can think that strongly on it. Between the AMA and the barristers' association we put them out of business.

another dimension. They were getting help, everything that was needed by them in the lines of food was provided just by going inside their own heads, getting into "dreamtime" and then throwing their spear or trotting over a hill to pick up a kangaroo's body. (Rose reads from Journal story of Aborigine tracking perfectly the trail of a man who had crossed the plains a year previously.)

Do you get the point of what he did? He was *back* one year. He retreated one year, and followed the other man across the desert along side of him. That is what is meant by "contemporaneous." He put his mind in a situation in which he would be contemporaneous with the original act. If a murderer disappears over there, they can find them. They're almost one hundred percent accurate.

What did he do on the relative dimension? First of all he changes the paradigm. He doesn't live according to our paradigm because we don't believe these things can happen. The second thing is that he visualizes his system. He visualizes what he's supposed to do or accomplish, perhaps by reminding himself of the person's piece of clothing he has. He actually retreats in space-time. That's the reason of space and time on this line in triangle. Space and time no longer exist in his paradigm. He is free to travel in any segment of that now solidified space-time experience,—or to describe it.

Consequently these people whom we look upon as being "aboriginal" actually have the secret. We don't find it in our scientific books because scientists have to laboriously prove every step of the way before they can come up with a conclusion. There are other people who *do* them, just *do* them, and then leave it up to us to figure out how they did them.

NOTES ON BETWEEN-NESS

BETWEEN-NESS AND ULTIMATE REALITY

We wallow blindly in an illusory "World of the Relative," and our vision, our understandings, our philosophy, and theology are nightmares projected by us somewhere in our consciousness, even as the void upon which our physical world is projected, is also somewhere in our consciousness.

Reality *is*, but it is elsewhere. In the face of Reality or from the viewpoint of Absolute Reality our efforts to affect the nightmare are comic and pathetic except for one effort,—a *better understanding* of the possibility of Between-ness.

This effort sees for man the possibility of surmounting the world of Illusion—*consciously* not just in a trance—where things may just be another form of illusion.

There have been formulae let out for the public, but each was limited to language and the attention span of an author who had lost his mundane "time-sense." Reality (Absolute) is the kingdom of heaven. . . which is a nebulous place to say the least. To enter heaven you must become as a little child. Now this formula has been said so simply, and so often, that it has not lately inspired any effort for people to become as children.

To detract a little from the vagueness of these words, let me add or change it to read,—*If you wish to enter Ultimate Reality, you must become as an autistic little child.*

The Fakirs of India, and the Shamans among all of the less complicated peoples of the earth, had a toe-hold on the system, because they were able to change at will, the apparent unchangeable material construction of something, or to produce phenomena, such as levitation which apparently defied the iron clad rules of science.

The adult, over-civilized mind of man, is one who stoutly believes that everything is impossible except that which scientists (as licensed by the state and properly endowed with infallible rectitude by virtue of previous associations with similar fools in college) endorse. Simple people try to drop that mass state of belief and conviction in the language of the Rinkidinks.

Celibacy involves a particular art of Between-ness. It is not both-ness, or neither-ness, but the point of being a man while still conserving your energy.

The Vector is a course which does not advance upon a goal, nor does it retreat into degeneration. It is a retreat from error.

Exaltation is a condition of Between-ness.

Satori is the Between-ness that results from the intense contemplation of sense as being nonsense and nonsense as being equal to sense.

The birth of real meaning is the death of belief in definitions that are relatively described.

BETWEEN-NESS FACTORS

1. Work with one or more persons. It works better than doing it alone.
2. Plan with a light, indifferent heart. Entertain no desperate or frenetic moods while thinking out your aim.
3. After conceiving the idea and the aim, walk away from it mentally. Forget it. If it is accidentally remembered, learn to turn the inner head away.

END

POINTS OF REFERENCE

From a Discussion
At an Informal TAT Meeting
In West Virginia

November 1982

It has occurred to me that people write books and create all sorts of philosophies and mental sciences, like psychology, and never bother to go back to a basic point of reference. And the solitary seeker who is interested in following some meditative process, is advised to "go within." But you see, those words are not sufficient. How do you go within if you do not know where "within" is? How do you go within if you do not know who is going "within?" Which train are you going to catch? Which procedure are you going to use?

We plow into many disciplines blindly. We get into books without bothering to decide beforehand our point of reference for sanity,—our point of reference for meaning.

We do not all have the same point of reference, and I think that this unexpected difference is depicted in the biblical story of the Tower of Babel. People lost their ability to communicate when they lost a common point of reference. And this is the reason for the lack of harmony among philosophers and among different sects or schools of metaphysical endeavor.

They cannot get together because they do not have a common point of reference, they don't even have a point of reference for their private use. An instance to better understand this is the occurrence of a nightmare. This nightmare is so damned real you are hoping that it is a nightmare, in other words you realize that you are in a nightmare and you are stuck there and you may say "I hope that I am dreaming." Why? . . . because your whole point of reference has shifted and you are in another world, you are in another paradigm, and the definitions that you had before, the morals and mores,—friendships . . . and everything else, do not apply now. They are not there, they are

It is a most worthy discipline, but it cannot be said that all Zen groups are of the same noble purpose.

The purpose of T.M. was originally the finding of peace of mind. Later on, the public was told that its purpose was also the attainment of the ability to levitate. It predicted tranquility for the participants, and doubtlessly many people found this to be true. One point to consider, of course was the possible role that autosuggestion played in bringing about the tranquility. I have never been able to validate the levitation claim.

Hatha yoga promises a healthier body, a body over which a person has increased control. It also promises an improvement of the mental faculties. It does have results of that kind.

Subud, is similar to Zen, in that it is a subtractive system that finds realizations through the shedding of egos and negative tendencies. Its purpose is "Opening." Its procedure involves the latihan which is an exercise in letting go.

POINT OF REFERENCE: APPARENT LAWS OR EVIDENCE

This category includes Spiritualism, Alchemy, Magick, Astrology, Thaumaturgy, and possibly even Christian Science.

Spiritualism has for a point of reference, *Evidence of Life after Death*. Alchemy has for a point of reference,—duplicatable phenomena, as does Magick. Both are also looking for new discoveries that can be formulated. These discoveries are generally along the lines of biological or chemical combinations, which hopefully may lead to a deeper insight into Nature. Thaumaturgy tries to set up laws and formulae for the manipulation of entities.

The real purpose behind all of this group of studies, is varied. It may vary from a sincere desire and search for Truth, down to an attempt at attaining power.

The scrutiny of all dialogue for points of reference may be important. God may be the point of reference at some time, for man. And man may be or is the point of reference for higher intelligence.

That which we must guard against is a national epidemic-

psychosis,—a psychosis or nauseous sickness which infects the minds of the entire population. It is caught first by the weaker personalities and rapidly spreads because of a tolerance for expression by sturdier personalities, and is encouraged by wiser politicians and even endorsed where profits can be made by very intelligent entrepreneurs. It can be nationally destructive and while the host is being destroyed it appears to approve of the psychotic cause of the malaise.

We do not think that national mental diseases exist. The symptoms are the desire by a large group of people for gregarious action, then the deification of the police. Next comes the deification of the group leader who adds more power to the police and to the army. When the corporation heads bow they will receive contracts. The last symptom (which may be fatal) is the public approval of death for those who oppose this zeitgeist type of infection.

The Nazi movement was a clinical case from contagion to consummation. Women's Liberation could easily be one. Religion is historic as being a generating culture for this type of infection. Patriotic chauvinism can be another.

And the primary infection is possible only by the exposure of weak minds to the use of an erroneous point of reference, which is: *All things are definable by collective opinion.*

END

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The path to Truth, or Reality or Essence is very simple:

It requires a Selfish man, an individualist not afraid of the annihilation of individualism, a fearless man not afraid of powers within him that are much greater than himself, and a man of suicidal relentlessness once his commitment is given.

All that is necessary to find the Truth is an unconditional commitment,—not putting a time upon the commitment nor a greater value on any other desires or fears. If a person sincerely makes a commitment he automatically becomes a vector in a sure direction.

But if we wish to see the commitment become an Absolute result in this lifetime, we must be conscious of our limited time, and of ways and means to expedite the realization. All energies must give priority to the vector. Every hour must be used in a way to expedite the success.

So that as soon as the general commitment is made, we should immediately commit our energies which are generally used for anger or pleasure so that transmutation will bring Intuition.

The voice of Intuition will be our most valuable teacher. It will furnish all future planning for the campaign. But do not rest. Make violent efforts but do not disturb the sleepers.

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