

Richard Rose Notes and Quotes

— 1986 to 1993 —

Part 1: Spiritual Action/Practice

From 1985 through the mid-1990's, Paul Constant¹ visited Richard Rose at his West Virginia home and farm. Many visits occurred during TAT Foundation events, or while attending invitation-only "Chautauquas." These events were largely attended by men with ages primarily in their early twenties to late thirties. Other visits occurred while assisting TAT members in maintaining the farm, or when obtaining personal advice. Over an eight-year period, Paul recorded nearly 350 pages of personal notes² in four notebook binders and subsequently extracted Rose's most remarkable wisdom from the notebooks.

These quotes are intended to guide and inspire the spiritual seeker. The material is best absorbed by reading the quotes and dwelling on Rose's wisdom. Text in quotes is direct verbiage—word for word in most instances—that Rose conveyed in a one-on-one setting or group environment. Unquoted text is paraphrased, usually because Rose's conversations struck Paul as profound but weren't recorded until hours or days later.

Read these notes and quotes with great care, and allow yourself to become inspired with the meaning and significance contained therein.



"The proper path is somewhere between hope and hopelessness."

"The first step is to decide what the next step will be. You need to develop a ways and means committee."

"Rejoice in the desire to know, to look for factors. Desire causes action. Action may discover conviction."

"We must do something daily to remind ourselves of the spiritual path."

"Commitment must take in all possibilities, and we must be ready to face them. Carefully think it out."

"You are either going to fight, or you are going to be a nobody. It will not drift to you."

"Letting it happen will only work so long. We must have intricate scheduling and organization."

"Do it perfect—it's your vector."

"In fighting rationalization, you have to make up your mind to do it, even if it's foolish."

¹ Paul Constant is a pseudonym.

² With permission, Paul obtained some quotes from a TAT member who recorded Rose's material before 1985.

“A man must make an absolute commitment to the spiritual work. He must consider his financial, mental, and spiritual pursuits in life. If he commits to spirituality, the intensity will increase as the forces of adversity manifest themselves.” These pursuits parallel the Way, the Truth, and the Life. They should all reflect a purpose in life, a determination to *be* something.

A few actions that may help clear the mind: vegetarianism, fasting, isolation, celibacy.

It is important to write, to constantly keep a log on the daily forces of adversity. It is also important to write about dreams.

“A seeker needs to set up a ‘ways and means committee.’ He should develop a plan, and then stick to that plan. Nothing should get in the way of that plan, and nobody is worth allowing that plan to take a lower priority.”

It is important for a seeker to get tough and not be so easily intimidated. This applies to all aspects of life. Spiritually, make a commitment and certain things will be thrown at you as a test. If you are determined enough, nothing will stand in your way.

To improve intuition, make an attempt to read minds. For example, “read” people when first meeting them, or guess at a friend’s thoughts, then re-check those guesses over a period of time.

“Work for the battle alone, not the dream. It’s all you know for sure.”

“A man runs many problems through the computer [i.e., the mind] throughout the day. If he is thinking about taking the garbage outside, even this small problem is in the back of his mind. How many of these small daily problems do we have?” If we are going to get anywhere spiritually, we need to set aside time, perhaps an hour a day, to think of nothing but the spiritual problem at hand. All other problems are ultimately irrelevant.

Teaching other seekers is one of the more valuable things we can do, but never preach.

A decision to quit drinking alcohol, to read a spiritual book, to take a meditative walk, etc. is not a decision of the Self, but one of a philosophic somatic self. In addition to observing, we need to build this philosophic self by continually reminding ourselves of the problem. By changing habits, the mundane self will slowly change into a philosophic problem-solver instead of a material seeker. This is all we can do: observe the mundane self as much as possible, attack the problem using new angles, negate erroneous or non-conductive habits, and hope that our intuition guides us correctly.

Carry a pencil and small note pad and write down first thoughts or hunches throughout the day.

“Those who worship through the various religions should not be criticized, but encouraged. In all religions rests a grain of truth for the masses. It is a form which the masses can comprehend, no matter how erroneous it may be. As long as those individuals attempt to *live* their religion, instead of a life of hypocrisy, they are seekers and we cannot look down our noses at them.”

“The greatest moving emotion in the human race is nostalgia, and nostalgia may be one of the first steps towards a direct mind experience.”

“If we read the appropriate material, meditate, and study along the proper lines, and then return to our daily routines, everything will remind us of the spiritual problem.”

“Insanity is always present, but the fact that we cater to it allows it to remain hidden. If a person enters [an] isolation [retreat] for spiritual purposes, the insanity or voices will become nearly unbearable if opposed.”

“Who or what benefits from life’s blood carnage? The blood and semen may only be food for something else, but certainly not for our benefit. If we have determined to enter a spiritual path, then we’ve got to tell the bugs [i.e., entities] to bug off and go bother somebody else.”

When meditating, we can observe our thoughts, and if we determine beforehand to think only along a certain line of direction, we can turn away from contradictory thoughts. However, always leave room for inspiration during meditation.

“The paradox permeates all things relative and will prevent a man from taking a positive stand on many matters.”

“The seeker is an angry, determined, aggressive man.”

“To achieve success, a success-oriented attitude is needed, a ways-and-means plan must be devised to achieve goals, and you must have the urgent sense of getting it done *now*.”

“The seeker is attacked immediately when he decides to search.”

“The most capable are the busiest with the least time.”

“Don’t read past an inspiration point. Dwell on it a while.”

“Fight programming with programming.”

“Enlightenment is the result of your thoughts being a certain distance apart.”

“We must make limitless commitment.”

“You may have to quit several things at once because they key each other in.”

“People don’t want to focus ahead. They ignore the particulars. We must be awake concerning small things. We think we are too important to think of small things. The mind is capable of thinking of a thousand things. Ego directs attention. Pay attention to what’s in front of you. Command the mind to remember.”

“Fight like hell but don’t give a damn.”

“You trap yourself, thinking you’re doing something. Build power. If you think you’re moving something, then you’re trapped.”

“Allow yourself to think—don’t force it. Let yourself be inspired. Even if you don’t know the source of inspiration, it doesn’t matter.”

“We should ignore the elements of adversity, yet we should never ignore them.”

“There’s no place to look, no place to go. Incessant looking is the only sure factor. No task is justifiable until a person has defined himself. Definition is the first task.”

“When you’re climbing the [spiritual] ladder, it doesn’t matter how many rungs there are, but whether or not it wobbles.”

“Anyone can be aware that they are conscious, but it requires a realization to be conscious or aware of awareness.”

“Don’t be too self critical because it can become a major mental time consumer in itself. Just watch and function as a vector.”

“A man must have the common sense or intelligence to discern between that which is foolish and that which is our main ambition, which is becoming.”

“A man should make a decision that will add to the vector, and then drop it. Sticking to that decision will add one more piece to the vector. And the bait, in the form of beautiful opportunities, will test that decision. If we deny energy in one area of our lives, it will be harvested through these opportunities.”

“A man who is sincere and makes philosophy his life’s endeavor, will emanate that sincerity. A man who thinks it and lives it will touch the intuition of others.”

A person must not only set his mind to do something, but he must avoid all distractions, even the smallest. For example, while meditating, you might decide you’re thirsty and want a glass of water, but once you break the meditation, you won’t get back to it. The mind tires—*your direction is opposed.*

If a man decides to do something, no matter how irrelevant to his path, he must carry through with his commitment. To waver anytime on the small things may create the disposition to do so with his philosophy

“A man can have an Experience through trauma, or by being an extremely sensitive individual, or through an intense search for Truth.”

“Action may mean going out and finding others who are looking for Truth. Action may mean avoiding mental distractions. Or action may mean avoiding situations which may debilitate the senses or impair the mind.”

“Find a circle of friends.”

One thing: A man who begins to look for a meaning behind life.

Everything: He then looks into everything that will give him a possible answer. For example, astrology, yoga, and philosophical systems.

Nothing: After an intense search, he gives up. He may then possibly experience a profound realization. Nothingness descends on him.

“The objective is not to convince people that you are telling the truth. The objective is to ask questions that challenge their thinking to the point that they will begin to retreat from error.”

“One of the greatest forces of adversity is logic and definition. Our definition of an object is based on what it is not. We do not adequately define the object, but accept as fact that which someone else says. If we cannot even define an ant, how can we expect to define Truth? In seeking relative truth, we need to do a little more questioning rather than accepting. And hopefully the questioning will lead to a direct perception of Truth.”

“A commitment should not be broken until it is fulfilled, or until someone is found to replace you.”

“A person will not experience a breakthrough until he encounters a series of disasters and challenges, and then he must act against those challenges.”

“A friend on the path should serve as a mirror to point out egos and distractive tendencies.”

“You will go nowhere until you teach.”

“Study people.”

“You do not search for the sake of success or failure, but because there is no alternative to the search.”

“Attempting to form a spiritual group is never a total failure, because even if things don’t work out, you will have learned from your mistakes.”

“You don’t develop a philosophy because ‘develop’ implies piling concepts one on top of the other. Instead, you become. The best explanation of the Albigen System is that it is a story of discovery [Richard Rose’s story].”

Conveying an enlightenment experience through mind-to-mind transmission (Zen) before the student is ready will only result in “entertainment value,” and may actually stop a student from seeking further.

It is best not to advocate a discipline—just remove obstacles. Disciplines become mechanistic.

The forces of adversity consist of many factors and are therefore too complex to combat directly.

“My books provide the next level of the search for those interested in direction.”

We must work on the problem and gain ground, inch by inch. For example, if giving up cigarettes results in more control, then you’ve gained an inch.

“If you find a door, work like hell.”

If you encounter a person who is interested in finding an answer, then spend time with them. Otherwise, don’t waste time on those who are not interested.

“Profound philosophical ideas cannot be conveyed by a spiritual teacher, because the student soon forgets. The student must have realizations and experience change for himself, then he will never forget.”

“Nothingness does not have a polar opposite called everythingness. It cannot be grasped by the mind, but only realized.”

“I can’t favor anyone. A man’s hunger for the Truth will determine the possibility of receiving a [mind-to-mind] transmission.”

In order to die properly, a person must go to the process of not caring, not fearing, not fighting. You cannot prepare for death—can you prepare for stepping off an abyss? This correlates to most true philosophical systems, which aim toward stopping the mind. Results cannot be predicted, though, when the mind finally stops.

One of the major problems among those in the group [i.e., TAT Foundation] is the inability to focus, because esotericism is intangible, and the mind dislikes abstract, intangible ideas.

“The desire for Truth gets a response from the other side, whether it be guardian angels, entities, or dead relatives. You get a response if you call loud enough.”

“I don’t advise meditation because it can become a distraction.” (Note: in this context, Rose means a daily structured practice would not provide results for those who have studied philosophy for a while. Reviewing past traumatic experiences is beneficial for someone starting out on the path, as outlined in his *Meditation* booklet.)

“Everybody has a slightly different experience. The light shines through the cathedral windows a lot differently than through the outhouse windows, but it’s the same light. Different refractions are written by the different refractors [i.e., the experiencers].”

It is impossible to measure progress on the path, just as it is difficult to verbalize change of Being. Things will “pop” by steadily pounding away at the problem—small realizations will occur. Let intuition be the guide.

The three steps or signs to abandoning the path of esoteric philosophy:

1. A sense of hopelessness.
2. Getting tired and abandoning the path.
3. Ridiculing the path.

“You are your own best company.” (in reference to the search for Truth and the inner Self.)