

Man

by Richard Rose

Man needs man. Without the parent and the teacher, there is no fountain. Without the son or student, there is no continuity. There is no book that is not written by another man. Strangely, the prophets did not write. Jesus and Buddha wrote nothing. But lesser men, by writing, guaranteed their continuity.

We can pretend to be independent. Intellectual people, especially those who live in large cities lay claim to an independence and detachment when it comes to philosophic matters. It is true that in a large city, a man may hide better than in a corn field. He may do strange exercises and never attract attention. He may receive mail, and not have it scrutinized by an entire village.

But we who find fetal security in a hotel room, must still go out to work in a very noisy and distracting world. Even as the man, who goes to the top of the mountain to meditate, becomes engrossed and pleased by the physical beauty of his surroundings and finds that such beauty interferes with his meditating.

Wherever we go to meditate, the big mistake is to think that we do not need a friend. Our fellow man is essential to any walk of life. There is no treasure so great as a true friend. And too often in metaphysics as in religion we allow a temporary mental elation or spiritual realization, to make us feel like little gods that need nothing but their path.

In order to gauge that path, or even our very sanity, we need the eyes of a trusted friend. And when we find a path, out of a deep feeling of gratitude to friendship we try to bend down and help another so that the chain of friendship may in itself be a type of immortality.

The recognition of this aspect in regards to the religious aspirations of man is evident in the records of every religious beginning. We have the apostles and Disciples of Christ. In India and China we find a deep regard for the Sangha or Sangat. Buddha listed it particularly as a necessary element of spiritual development. The monasteries of the world although of divers faiths are evidence that people who are serious about the business of meditating, eventually come around to cooperative living and seclusion.

To succeed in any human venture, that cooperation is necessary. And cooperation need not mean a monastic life. The Sanghat may be a mobile method of meeting and studying such as Gurdjieff employed. It may be a correspondence club of sorts. But it remains that the efficacy or degree of success of any brotherhood will determine which is the best system. And our Inner Drive and Discernment will pick for us the particular type of brotherhood, and will measure our success upon it.

When the knowledge reaches us or when we are inspired with conviction of the need for cooperation, we should immediately begin practicing it. If we do not have at least that

much Inner Drive, then we lack the necessary energy that simple friendship calls for. We need not leap from our seats and rush to a monastery. But we can look about us for kindred spiritual companions. We can neither help or be helped until we find them. We can meet occasionally, but regularly, or we maintain a regular correspondence with such friends. And when we have the opportunity we can join metaphysical groups that tolerate the members being friends to one another. And when we get the chance to expand our sphere of contact in the search for these friends, or in the search for more fruitful systems of endeavor, we should not hesitate to grow.

Even if a man presents himself as a Master to us, unless he can demonstrate the quality of friendship, we would be reluctant to place what might amount to our mental welfare in his hands.

This friendship, or brotherhood is by no means to be allowed to be restrictive but rather than limiting such friends, would enrich all members because all would be free to explore in any direction, and willing to share. So that in the day when evaluation of an ism is found necessary to us, we may thus find not only those who may have experiences with that particular ism or group, but may also find others belonging to dissimilar groups that shall enable us to arrive at a multilateral evaluation.

There is another important value to friendship of this sort. There is in every man, whether he is possessed of great or lesser drive, a recurrence of periods of inertia. A man may determine to cure a habit, and find it impossible without a type of group therapy. He may decide to meditate one hour each day or a half hour a week, and occasional remissions will eventually lead to months or years of inactivity as regards metaphysical work. However if he meditates communally he is reminded by his fellows when he fails to show up. He is lifted often across the hiatus that would ordinarily be caused by the inertia, or by distraction by emotional incursions.

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If you like the dynamism and spontaneity of Richard Rose as writer and teacher, please read his books, which are available at www.rosepublications.net or www.tatfoundation.org.