

## POURING OUT LIFE

Humanity is concerned more and more with life and it shapes this life unknowingly. The question is how to handle this focus. The task is to orient this outpouring of life (essentially spiritual life whence everything flows) in a methodic and detached way. Required conditions are here described and easy to implement.

### Introduction

Humanity has been eliminating parasites for a long time. Louis Pasteur enabled us to eradicate numbers of microbes or bacteria. The excessive use of antibiotics to fatten calves, of pesticides to increase yield – toxic for those who handle them – is very common. Humanity tries to put an end to life, sometimes in wars, in genocides or in an industrial way. At the same time, humanity promotes life in case of cataclysms when mutual aid is obvious; it also stimulates research in music, software, genetics, and renewable energies.

For several years, thinkers have put life in the center of their studies, thus Patočka (a Czech philosopher who died at the end of the soviet period) or Renaud Barbaras (currently in Paris 1 university) are pondering about life. Francis Bailly and Guiseppe Longo are looking for the universal laws of life. Thus life has been emerging in the human thought.

Alice Bailey wrote that live would be more abundant with the arrival of a new Teaching, and we can begin to approach this outpouring.

### **1/ To see life at work**

The first step to appreciate life is probably to observe how much things around us are living. Everything seems to follow a rhythm: bio rhythms have been put in evidence in human beings and also in mammals; vegetables and atoms are vibrating; there seems to exist a great law of periodicity – as formulated by Blavatsky in the Secret Doctrine – including even the big Bang: some physicists assume now that the initial explosion of the cosmos is in fact a reiteration of a former phenomenon, which had collapsed before rising again.

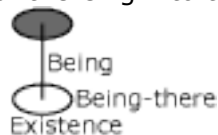
At a more daily level, we may notice that objects have a limited lifetime, many objects are now made to be thrown away within a few years; a building is built for only 30 or 50 years. Recycling or renewal are part of our existence, we do not build any more for eternity as pyramids were. We do not live any more for eternity for only once. Projects are iterative, following short cycles of several weeks, months or years; hence some may think that human life follows also iterative cycles, with periods of various jobs or partners, there might also be cycles of incarnation unto perfection.

Life is manifested through cycles, but also through a multiplicity of intricate relations, which shows that the world changes every day.

Take for example your morning cup of coffee. How many people did it take to make it happen? Producers, those who picked it, transported it, roasted it, packed it, then brought to the sales point; add those who took your order, filled it, plus those who managed the business, we get to over 200 people involved and reach 2,000 people. When we take into account the support, health services, dentists, educators, police, those who built the ships, trucks, radio and internet, the fuel for transportation, machines, we get more easily 200,000 people involved. That's what we can read in our morning cup of coffee.

## 2/ Life in oneself

"Energy follows thought", since school, many of us have been trained to exert their attention on a topic to promote its creation. This "at-tension" means a tension-to-be turned toward the world. "To be" might be considered as a link between the Origin of the instrument and its field of action: the tension describes the proximity of the Origin to the manifestation.



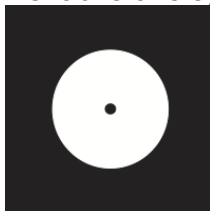
In a second step, at-tension comes as the play of the instrument in the field of experimentation. In that field appear various directions and the attention will focus in one of these. In order to distribute life, one has to perceive this direction and the magnitude of the situation. In the process of creation, we have to distinguish the elements of the context, means and goals, then - by a return to oneself - intelligence takes again things and presents them in a new light. The necessary step is thus a pulsation between self and the world, as shown by some philosophers such as Merleau-Ponty [Phenomenology of perception]. Alice Bailey [Esoteric astrology:560] wrote about the Fixed Cross: a circle symbolizing the area of preoccupation of the disciple and the four arms for the cross, extending up, down, left and right. What is required is thus to mount consciously on the fixed cross and to take in charge a world vision.

This pulsation between self and the world proceeds through a return to oneself, not as a delimited sphere where the individual would set aside and oppose to the world - in one rotation - but as a link to the center which expands and contracts; the Self is the Same: renewing in the core, it is not a content.

How can one get along in this pulsation? In two steps.

1/ First, **acknowledge the movement in spirals**. This was the work of Husserl, Merleau-Ponty and others to put in evidence perception: how the hanging-on attention welcomes the world before objects are defined and recognized. Identity is then a spiraling opening: it opens up then takes back to oneself an interiority, then it unfolds again. Gilles Chatelet [Les enjeux du mobile] wrote about this movement: gesture is exploring and collecting space. "I am relating to the world", opening thus opening to the other: I recognize myself in these units who open in the same vibration and with the same values. Thus the group is being born, from this essential opening. The group does not rise from a wish enunciated by a Tibetan, it is being born from the very nature of this opening; I am not frozen, I am not a content, I am outward look, listening, loving what may present itself.

2/ Secondly, recognize myself within the group, **one essentially with my likes**, I can **turn toward the center**. The simplest way is to visualize a black dot in the center of a white disc. This dark dot appears in the center of the illumined consciousness (as points out Alice A. Bailey in DINA2:52). The Secret Doctrine [Vol. 1, page 1] mentions this symbol yet never represents it.



From that dot emerges a current that comes down vertically and imposes itself; one may call it the downward current of incarnation or more technically a triadic current.

Martin Muller [Prelude to the new man] suggests the following exercise:

Free space, free of any object. Radiate at the most, then radiate one hundred times stronger.  
Galactic space comes down as solar space, in front of the planet.  
(a current rises forth in the middle of the breast).  
Solar space expresses as planetary space, a great vertical crystal.  
Take your place in that great clear crystal.  
Pre-sense the solar radiance and in the background the galactic breath.  
Welcome the Earth and its existence.

Intellectually, some authors [Guy Deniau] have mentioned that any perception inscribes itself on a primeval support, which one may call presence; this background conditions any relation. On this vibrating and pulsating background truth is perceived, and it is within this pulsation that one may distribute life.

### 3/ Work with collective units

Consciousness enables us to contact objects in our surroundings; the current that flows through consciousness is impersonal, general, abstract; this current relates to different types of situation, thought frames, values and collective units. This frame might be selfishness, greed, truth, humanness; and it is humanness that we'd like to strengthen here.

*The leaves of Morya's Garden* vol. 2 §153 reports the words of Christ [see the insert]: "He traced a square around the impression of His foot, saying **"Verily, by human feet."** And making the impression of His palm, He surrounded it also with a square. **"Verily, by human hands."** The next step forward in evolution will come through the human being, for this being must go forward and affirm its divine essence. The square mentioned above has been taken as the symbol of Agni Yoga, with the Sanskrit words Maitreya Sangha: Maitreya's community inscribed inside. The square is also depicted in more technical terms in Valentinus pleroma [Cosmic Fire:226]. Here we'll use the square to show the 4 directions of the human center:

- Meaning of life,
- Relationship to the other,
- Creative activity and its products, uses,
- Collective direction.

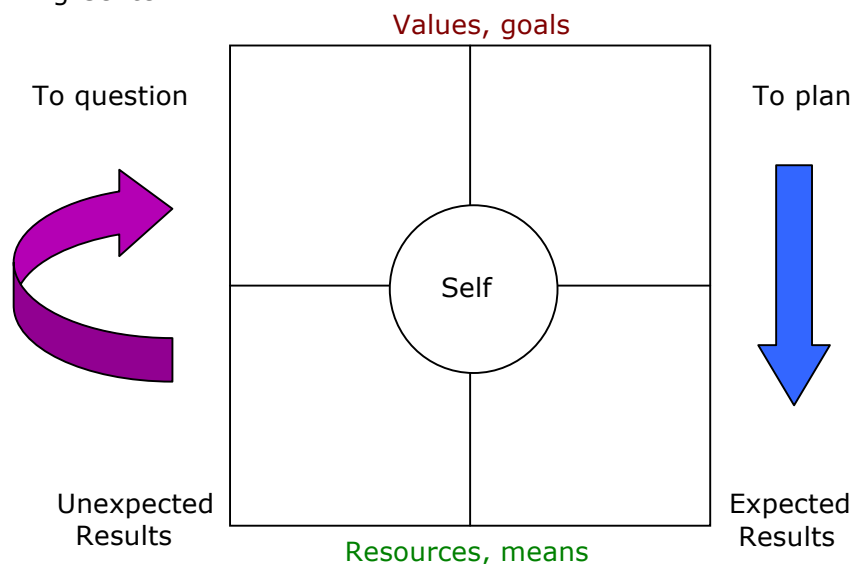
These four directions have seen their traditional meaning attacked and submerged, if not destroyed. This attrition enables the appearance of a new meaning, far from the outmoded forms.

- 1) The **meaning of life** is not accepted any more admitted as given, revealed by religions. The mind has questioned very soon these answers, yet it has also veiled the question.
- 2) The **relationship to the other** is currently underlined by the wave of communication or social networks. Many young adults are living through their blogs, their SMS. "I am living for I am sharing with others". This transitory excess will lead back to solitude and to the innermost: who am I really? This excess could be called the childish disease of Aquarius, a sign of communication.
- 3) **Creative activity** is humanity's essential feature - although sometimes scarcely visible. It feeds the play of an ever new appearance, yet it is life cycling in a rotation, in a turmoil which

sweeps us away. This creation is also our pride and makes a day worth living. If there were merely repetition and processes we would become automats. It is this gift of oneself which makes us work, as noticed the sociologist Norbert Alter. Often economy is restricted to production, yet products are superfluous if they remain unused; hence the importance to spot them in their uses, as for the above cup of coffee.

- 4) **Collective direction.** Media are entertaining us by attracting our attention to details. The book "Six billions of others" [Yann Arthus-Bertrand] reminds us how much human beings are similar in their expectations. This consciousness (2<sup>nd</sup> aspect) clashes against the weight of economy (3<sup>rd</sup> aspect), the 1<sup>st</sup> aspect (organs and political decisions) is the last to manifest. Hence the delay we can see, yet the Arab springs of 2011 reminds us that this political aspect is still living and we can – we too – make these 4 directions come alive in stimulating them, in pouring out the spiritual current.

The square tells us also about the base and the top, the right – that which is planned, expected – and the left – that which is unexpected. It is the left side, the bent negative side which questions us, and any experience that we initiate brings us, with the expected results, its lot of surprises, of deceptions, which bring us closer to the Real, which makes us commune with the living Center.



Which are the conditions for taking part in this pouring out of life? Alice Bailey enunciated the conditions for serving the world; we will answer in slightly different words, with 4 conditions based on a unity of fact.

- 1) The first condition may be called an **open and creative thinking**. This means to see things in a broad way, to accept ways other than those we know and to use thinking with all our intelligence, hence to see things with a new eye.
- 2) The second condition is **to love the world**, not in an abstract way, but to love each part, as it is essentially rather than according to what it appears. Even weeds are useful; we do not live in an ideal world but in this world where we are, where we discern magnetic lines of force. Love makes us magnetic.
- 3) **Perseverance** is the third condition. All continents – specially Europe – have been scarred by centuries of wars, famines, epidemics. The so-called Old Europe teaches us that things happen progressively by maturation, and not by an impulsive decree, which would hide an erroneous desire. To pour out life requires a mature purpose, which has been questioned and corrected at length.

- 4) The fourth condition is the **courage to go to the center of one's being**. This center is desert, void, and appears austere. A poem by Nicholas Roerich describes this apparent void: passers-by believe that the treasure room (in the chest) is empty, but its Guardian answers: "For you it is empty." Here is felt the current running through the black dot in the center of the illumined consciousness; in fact it founds the basic unity: the acknowledgment of the inner Self, this opening to the world, that is consciousness.

Poem by Nicholas ROERICH (in Flowers of Morya)  
THE GUARD

"Guard, tell me why  
Thou dost close this door? What  
Do you constantly dos thou guard?

"I guard  
The secret of this chamber."

"But empty is the  
Chamber. Worthy people  
Have declared: 'There is nothing' "

"The secret of the chamber I know.  
To guard it, I am appointed."

"But empty is thy chamber!"

"For thee, it is empty!" answered the guard.

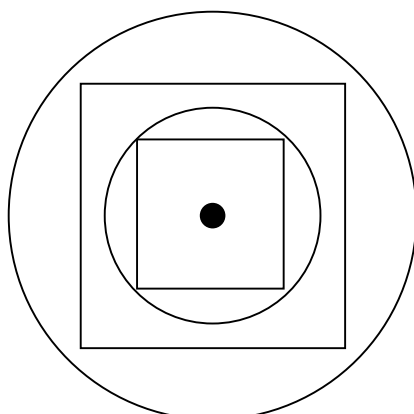
Indeed, the necessary conditions can be formulated in different ways and you can, in your innermost, find one which will speak to you.

We can thus take our place on Earth, within Its spiritual life, and we'll join the group of pure consciousness. This group grounds itself in the 4 above conditions and we can strengthen it with our thought. Then with this group, we can pour out the current along four directions of the human nature, for the human becomes divine in manifesting its essence.

You can build your meditation along these lines, yet if you prefer an outline, you can contact the website [www.spiritualwill.org](http://www.spiritualwill.org)

## Conclusion

Life is pouring out from our star, throughout the Earth scheme. Since times immemorial, the sun has been symbolized as a dot in the center of a circle; this may mark the summit of our inspiration, Self - Spirit, at the basis of any manifestation. From that center pulsates Life, which passes through the circle of pure consciousness, which is love; it incarnates within the inner square, and this inner square in the smaller circle sustains the greater square of the creative center, it is the human center as a whole; all around is depicted the greater circle of planetary existence. These symbols draw a diagram looking like the Seal of Shambhala, printed on the cover of the Andrew Tomas's book [Shambhala, oasis of light]. This place of majestic Peace, the living Center which underlies all existence on our planet, the Summit of the will-to-be is awaiting us, is inviting us: we can approach and take part.



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### Leaves of Morya's Garden vol. 2 page 41 § V-5

During the night march the guide lost his way. After some seeking I found Christ seated upon a sand mound looking at the sands flooded by moonlight. I said to Him, "We have lost the way. We must await the indication of the stars."

"Rossul M., what is a way to Us, when the whole world is awaiting Us?"

Then, taking His bamboo staff, He traced a square around the impression of His foot, saying "Verily, by human feet."

And making the impression of His palm, He surrounded it also with a square. "Verily, by human hands."

Between the squares He drew the semblance of a pillar surmounted by an arc. He said: "O how Aum shall penetrate into the human consciousness! Here I have drawn a pistil and above it an arc, and have set the foundation in four directions. When by human feet and human hands the Temple will be built wherein will blossom the pistil laid by Me, then let the Builders pass by My Way. Why should We await the way, when it is before Us?"

Then, rising, He effaced with His cane all that He had drawn.

"When the Name of the Temple will be pronounced, then shall the inscription emerge. In remembrance of My constellation, the square and nine stars shall glow over the Temple. The sign of the foot and the hand shall be inscribed above the Cornerstone."

