

THE PLANETARY SYSTEM

IDEAS, FORMULAS AND FORMS FOR A NEW CULTURE/CIVILIZATION

COMMUNION

**ENZIO SAVOINI
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Harmonic Tempest
Impersonal Use of Energy
Keeping the mind steady in the light
The colour of things



Exercise

FOREWORD¹

Almost a year has passed since June 2000, when the heart opened to the Return. Now it's Easter time, celebrating the Reappearance. Therefore it is time for Communion.

Since the beginning of the third period of seven years, various topics have been discussed, relating to neo-Christianity. This procedure has been recently adopted, and it is questioned whether the succession of themes has its own logic. We are no longer so naive as to think that this development has no reason, yet we are not so experienced as to recognize the common thread with certainty. We are, in short, in the middle of the ford. The other bank, however, is no longer very far away, and this makes it possible to formulate some conjectures.

First of all we recognize that the region we crossed is new. Gradually our gaze deviates from the usual vision of external existence to observe other perspectives, which are emerging on the horizon. The Group's activities are internalized and confidence in subjective management is growing.

Only a few years ago the idea of being guided by a superior wisdom had the fragile consistency of a beautiful hope, it was an omen, subtle and evanescent. Today the situation is very different: that concept, having developed its roots, is covered with gems. It is not yet in full bloom, but spring has now begun.

It is a different psychic state, almost reversed compared to the previous one: the meaning of life, the value of things, the interpretation of events, human relationships, take on other values and changes in appearance. The horizon expands, along with consciousness, and the construction of the bridge proceeds more rapidly.



Secondly, we acknowledge that from time to time the Group is supplied with what is necessary, both to learn and apply what it has learned. Each one of us realizes, according to his capacities, that the thoughts presented in the various meetings seem to be regular suggestions descending from above, rather than unrelated reflections, because they succeed one another in a way that is not irrational, though not purely logical either.

The theme of these days, for example, Communion, suggests a connection with the Last Supper, Easter, the Resurrection, and does not appear to have any relation to the previous one, which concerned magnetism. It looks like a "leap", but it is not a sign of disorder, it is rather an invitation to look for those bonds that separative thought finds it hard to recognize, and neglects. At a closer look, the magnetic ternary discussed a month ago is the right premise to Communion. Once we have understood that Sound, Space and Light are aspects of a single Entity, very different in appearance

¹ This *Foreword* refers to a specific phase in the life of a group that first experimented with the Idea of a [System](#) or [Human Order](#). The Group defined as the "System", ordered according to the [sound Lambdoma](#) and the Table of the [Plan](#) with [49 Goals](#), started in 1987. The life of this Group, but above all the *Table of the Plan*, is structured according to cycles of 49 years, or seven periods of seven years, according to the [hierarchical Principle](#). See also in the [Documents](#) page of TPS - ed. Note.

and yet unitary, the Idea of Communion becomes luminous, and it explains why, after magnetism, we are invited today to explore the depth of this other basic concept, so far only touched upon.



Thus we learn another lesson: as in the Infinite all points are in mutual contact (since there are no separations), so the Ideas, or solar energies, are undivided and in a reciprocated relation. The touch of one of them causes a “chain reaction”, a follow-up of echoes and resonances, which lead us to visiting and knowing that unlimited realm. In this way, a sort of harmonic tempest originates, that is a series of sound repercussions that guide the seeker.

Note that Communion is precisely the set of solar Ideas.

COMMUNION

What does this term mean?

In social use² it means a physical asset or a right held jointly by a family, or company, or group. This connotation is impure, because sharing is not total, almost never equal, and is limited in time.

In this way, feelings, ideals, beliefs and opinions are also shared. Groups and societies held together by some psychic, religious or mental element are continually formed and undone. In these cases the communion is perfect, in theory: there are no shares of joint ownership and everyone is free to enter and exit that environment. In practice, there's much less freedom, because the energy is, in fact, placed in common but surrounded by borders, almost according to a mental cadastre, and requires a more or less strictly defined involvement. Delimiting what is boundless in itself is impossible, but men try nevertheless.

Men, however, have much in common, without realizing it: they share, for example, humanity, and are free users of Heaven, with all of its stars. Above all, they have Life in common. Not so the existence, which often they take away from one another, for the most various reasons. Existence, unlike Life, is an external cycle that they cannot meld; it's personal, and cannot be shared.

These early reflections make it clear that objective "communions" are spurious, while the highest ones, like Heaven and the air we breathe, do not actually interest anyone. The "communion of saints", of which certain theologians speak, is valid only for those who are aligned with a given faith, and therefore it is not *common*. The Christian sacrament of the Eucharist, proclaimed as an act of communion, is reserved for those who comply to certain norms, therefore it is conditioned and separated. In short, it's not in common.



We see, right from the start, that the theme is not among the easiest ones, despite the appearance. Finding something that is truly common to all creatures is a difficult and uncertain undertaking. And what about the communions that are restricted, namely open to few? What kind of communions are they?

A community of any kind, religious or secular, cannot exist without its own order. On the other hand, communion does not tolerate limits or restrictions, which would annul it. The dispute seems irreconcilable: rules, or not? Freedom, or not? The contrast tends to an only possible solution: *the various communities must create a single one, open and free, otherwise they are not a Communion.*

It would seem that men are not ripe yet for such a progress, and indeed they do not even think about it. They play with various institutions, often with high-sounding names, but the problem remains unsolved. They have no willingness to get to the bottom of this.

It is easy to talk about a Communion that is free and open to all; realizing it is another matter. The thread of these thoughts leads to recognizing a property of Communion which is not evident from the outside: the regulation, certainly necessary, seems to be an excluding rather than joining force and it shatters freedom. Yet it must exist so that Communion has a meaning.

² In Italian the term "communion" can be used in a legal way akin to the English words "trust" and "bond".

The semi-secret property we allude to is this: **The Communion expels those who do not put everything in common.** It is a unique rule, like Communion itself. This is not an imposition. It is a universal law, cosmically right. It does not require a board of *probi viri*, or courts: it is implicit in the Idea of Communion. It is an inner reality, not proclaimed. It is the ascertainment of a truth.

For this reason, no Judge sits in the Cosmos, no codes are promulgated, no laws are issued, yet everything is ordered, and even disorder has its place there. Those religions that postulate a heavenly tribunal have not understood that universal justice, which does not make mistakes, is administered without an exterior counterpart.

1.1 FREEDOM AND LIBERATION

It follows from what has been said above that only those who have renounced themselves are members of the Communion. It is therefore liberating energy: what is not free is not part of it. We will see further on that Communion is organized, hierarchical, regular, and nevertheless it is free and liberating. The Infinite cannot be constrained or limited, and Communion is infinite by its very nature, because otherwise it would not be common.

On the contrary, human communities of any kind are limited and always constricting. Whether they are religious or secular, they impose a particular discipline, and the members are not free; sometimes they cannot even leave them without serious difficulties.

This highlights that one of the greatest values of Communion is the energy of freedom.



The qualities that, one by one, are recognized as active in the idea of Communion explain why it takes profound education and culture to look out at that threshold. Simple schooling, however remarkable, is not enough, and often it is a weight that holds down. Simplicity on the contrary is beneficial, as Saint Francis and others like him, who lived as wise children, taught us.

Access to Communion, which in principle is the simplest of actions, is very difficult for these reasons. That door, non-existent, is so powerful and locked tight that it seems unassailable.



Only those who are inwardly free live consciously in Communion. On the physical level they can be imprisoned, and even chained. They can be killed. But no one will ever be able to limit their boundless inner freedom. The great Master taught this truth precisely when he was nailed to the Cross.

Freedom is a synonym of victory: the real winner is someone who accepts indifferently every defeat. The Angel of Communion does not come down to fight the Guardian: he lets it triumph in the small things, where he squanders his strength, so that in the final hour he is no longer able to oppose. The Bullfighter (*Scorpio*) behaves likewise with the Bull (*Taurus*), which wearies itself in furious, repeated and vain assaults and succumbs exhausted.

This is the strategy of the real Government, which rules the destinies of planetary evolutions without issuing a single decree: it is always on the field against the Enemy, warding off its assaults; apparently it loses all the clashes but it is always and constantly the winner. The Adversary finally falls under the blows inflicted by its own fury.

The disciple learns this difficult lesson by living between adversities and pleasant hours of earthly existence, indifferent to hardships as to fortunes.

1.2 PURPOSE AND POWER

Communion is its own purpose.

It is the aim of all consciences, and when the set of entities involved in a System has achieved it, the common goal is reached. While developing, the goal, that is Communion, is always present, continuously obtained, never forgotten. It is always alive and magnetic. Waves of formal existences break on its shore, releasing their energies: therefore the power of Communion is always increasing and its reality is ever closer and more perceptible.

The common Good is universal Communion. It cannot be defined, it is true, because in order to describe it we are forced to distance ourselves from it. It is also true that one cannot imagine its supernatural glory nor its transcendent power, but the Idea is clarified day by day and joy spreads throughout Heaven. The ultimate goal of Cosmos is not hidden from creatures, each of which carries it within itself from the very beginning, as an active principle.

When, as on this occasion, we speak of Communion, one is forced by language and intellect to talk about entrances, doors, openings, passages: it is necessary to illustrate the indescribable path that leads the pilgrims to the Temple. It would be more correct to speak of return, like that of the Prodigal Son, or of “becoming aware”. Everyone is a member by right of the general Communion, but at the beginning of our development and of our intricate processes we lose memory of it, overwhelmed by external and personal events. That principle remains latent, weighed down by the continuous flow of events, and it is necessary to educate, filter and expand the consciousness to regain what was never lost. The reason for such a long and painful journey, largely accomplished in darkness, is not irrational, as it would seem. It is necessary to bring our total connection to the whole, the perfect sharing of the common Good, into the light of consciousness.



Communion is the solar and universal Force.

How else to describe Power? We must discard the simplistic and separative concept that Power is an exclusive prerogative of the Absolute, and that creatures are its subjects, burdened with duties and obedience. Each of the numerous beings has of all Its Power, by virtue of the Communion, which dismisses the separation with the Supreme.

When the great Master needed strength he drew it from Heaven, simply by looking at it. That pure symbol of Communion is in fact the inexhaustible reservoir of Energy, which men know how to transform into force, consciously or not. *The measure of power we can get from Heaven corresponds to our abilities, that is to say it depends on the degree of Communion attained.*

To draw on the heavenly power, following the Master’s Teaching, we must join the centre with the circumference, namely the heart with Heaven passing through the horizon. It is a simple and secret rite, for which words are not needed, and it causes the *controlled explosion*, that is the light that breaks through. The final aim remains inexpressible, but flaming hearts know it and guard it in their silence. The purpose is a common issue, it is not devoted to the Most High alone, as many seem to think: it is processed in the heart, cycle by cycle.

Modern man doesn't know how to use will yet. When he learns to tap into Power to the extent appropriate to the degree of his Communion, he works for the purpose, and his abilities grow. Today he mostly confines himself to desiring and wandering into the emotional world without knowing how to govern that force, desire, which controls the processes of becoming. In the end, for better or worse, he gets what he craves, but remains trapped in individualism.

2.1 OPENINGS AND CLOSURES

Communion is open, since nothing closes what is infinite. Every member is a gateway, a magnetic call, and gives off that particular energy of Communion pertaining to his own level. Communion is actually an orchestra. Its centres vibrate, sound, shine, radiate and yet attract, accept, recognize. They open up and close according to a rhythm of their own, a submultiple of the general one. They are countless doors that welcome, if opened, and repulse, if closed. Whoever is accepted goes to inhabit the field, where he places himself as a minor centre, but free and responsible. Thus the fields brighten and the light increases.

Communion shines more and more, according to a process that has no end. At any time new lights ignite, and none is extinguished, and the splendour of the various lights becomes more intense.

All the centres, therefore, give rise to Communion, and they're all different. Every consciousness must find its own among the many centres, which, as they rise in level, are less numerous but more powerful. The great Master is the summit of planetary Communion: he welcomes and must be welcomed.



The infinite cannot be closed, therefore it is open, and this describes the Communion: there is no power capable of shutting it. It is however possible to qualify the Infinite through the perimeter of a geometric shape, whether it be a circle or a square. The senses read it as a closure, and the intellect, when accepting their messages, falls into error. Various and serious consequences ensue: we end up distinguishing between inside and outside, between small and large, which are understood as incontrovertible truths. This is how the heresy of separation is born and grows. Man, closed in a form, sees himself as separate and behaves accordingly.

The line that divides, the border, must actually be *thin*, in the sense of not having thickness: otherwise it would belong in part to the outer region, in part to the inner one. Since it has no width, it cannot separate the inside from the outside, but since it is thin, or charged with energy, it qualifies the space that it delimits, without splitting it. It seems a play on words, but it is a perfectly logical reasoning, and among other things, it has the merit of showing that the intellect has the necessary vigour to overcome its own limits: as a matter of fact, nothing separates it from intuition.

This reflection helps to understand the difference between Communion and Community, which is delimited, but not separated. When a society, that is a community, qualifies through certain rules, it closes itself on purpose within a fence, which does not separate it from the general Communion, but gives it the desired characteristics. Communion is therefore the sum of all Communities.

2.2 ENTRY

Entry into the Communion is dual: those who enter feel that they have welcomed it into their hearts; those who accept it feel that they have been received. It is a simultaneous and concordant opposition, and it testifies that Communion is in progress. The never-ending development then begins. We must understand that we do not enter if we are not called, but if we respond, that appeal coincides with the act of entry.

Not everyone answers, as we know, because they are not yet ready for that total renunciation indispensable for Communion. A second appeal will then come, with rhythm. It is the eternal story of the “voice that calls in the desert”, always addressed to many, heard and regarded by few.

This symbol suggests that Communion is not continuously accessible, but only in certain circumstances, depending on solar cycles. The call is discontinuous, because it is creative, but in repeating itself it proves to be continuous, since the rhythm is not interrupted. Here is a beautiful example of the essential identity between continuous and discontinuous, which disconcerts the intellect so much.

The desert is more mysterious, in the symbol of that Voice. Why does it call in the desert, where no one can hear it? *The matter becomes clear if the absence of communion is interpreted as a desert.* We understand then that crowded places are dense with solitude, bristling with isolation and separation, and therefore truly “deserted”. The appeal is for those who are “alone”.



Naturally, having no limits, Communion has no access doors, despite what has just been said: one does not enter into nor exit from infinity. The memory of reality is the *entry*, and the forgetting of it is the *exit*.

There is no difference between Space and Communion, but while the first is the Place, the second is the Consciousness of Life. It is therefore legitimate to affirm that Communion is the third aspect of Being. In fact, man is on the threshold of Communion when he becomes aware of being in the living Space, unlimited, continuous and always varied. He then realizes that Brotherhood is the unified whole of all inequalities: brothers are those who see a common wealth in disparities.

Is there or isn't there, in short, the entrance Door to Communion?



Could those who are not part of it seriously talk about Communion? Why do we think about it just now, after more than fourteen years of Community?

One may answer that the Master now lives in us, and His power grows and guides from within. It looks like a fairy tale, it is a fact. Communion exists, but talking about it is not enough, we must live it in our hearts.

It's amusing to recognize that, after so much effort, we become “common” men, being the ordinary – or *common* – man, just the level from which we started. Communion is a sign of distinction.

2.3 BEYOND THE SOLAR SYSTEM

Human thought doesn't know how to overcome the limits of the solar System. One can imagine that other Logoi have created different Communions of Ideas in support of their evolutionary programs, but they cannot be explored before having fully assimilated the ideal heritage of the native System.

*The Idea of Communion, however, is universal, it is not exclusive to this Solar System, since all the great mental works of the Cosmos merge into it. Apparently the same cannot be said of other Ideas: perhaps they are active as well in other Spaces, but there is no certainty that they are processed and expressed there in the same way as they are in our System. It is wise, therefore, to keep the mind within the limits of the solar System; nothing prevents us from going beyond them, but not before a complete ripening.*³

The energy of the Idea of Communion unites all Systems, be they solar or galactic, since it is the set of all the Ideas that shine in the universe. If this is true (and how could it not be?) Communion is the Power of maximum intelligent capacity, which is learnt from the smallest things and connects to universal ones. Man, as he has Communion in his heart, even though latent, sees Heaven and the firmament, which are symbols of it, ignored by the subhuman kingdoms. For now, he is actively investigating only its physical aspect, the minor or astronomical one. He is not yet aware of being part of the celestial cohorts; he is sick with separation, which obscures his glorious perception of the common Good.



Although we are prevented from looking into other Systems, we tend however to think that solar Ideas find resonance in other spatial environments, supported in this precisely by the Idea of Communion, which proves to be the antidote to separation, that destructive poison, cause of enormous suffering and innumerable errors. It is wise to make extensive use of the Idea of Communion, to put it in medical terms, because humankind is polluted by that evil, and however great its mechanical progresses it won't find otherwise the way of liberation.

It is beautiful and majestic to push thought to the limits of the solar System. It's like staring, on the high seas, at the horizon line, which looks like a closure and is a passage.

3.1 STRUCTURE

We think of the Community as something definite, specific, nameable; on the other hand we think of Communion as an elusive vapour, without a form of its own, inconsistent. Communion is actually quite different, it is established according to a precise hierarchical structure. The concept is clarified by stating that it is the organization of the centres that compose it, arranged according to their power, level of consciousness and operational capacity. There is nothing confused or indistinct, foggy or disordered, since this is expelled by the inner tension, which is unlimited. The sky is a good symbol of it, because it discloses to our sight stars, constellations, galaxies, star clusters, cosmic formations that reveal a hierarchical structure.

Communion, which is basically an *environment*, implies equal rights, but not duties nor functions. At first it appears as an infinite set of *centres*, then we understand that each of these contributes with its own *field*, of which it is responsible: it is the *general community of centres and*

³ In [astrosophical](#) terms, every investigation of the correspondences with Stars, Constellations and extra-solar directions, mentioned in the texts of the Teaching or inferred by them analogically through abstract Thought, must in this sense be reported to the *solar plane* of the Ecliptic (see [Introduction to Astrosophy](#)) - ed. Note.

fields, no longer distinct, separate or antagonistic, but unified as the spark and the flame. We must learn to think that:

*a field does not exist without a centre;
a centre does not exist without a field.*

Therefore the field is the cause of the centre, which is the cause of the field.

At this point it is good to update what has been written above: Communion is the organization of centres and fields. The latter are its negative or receptive and continuous aspect; the former are on the contrary radiant and discontinuous. The result is an infinite magnetic set, formed of innumerable polarities and of a single unlimited field. The sky is, once again, the perfect symbol of this truth.

*

According to the usual geometry, the centre and the periphery have a connection, regulated by Π , which is a transcendent number. Nothing, however, seems more isolated than the centre. Surrounded by the horizon, man feels lonely in the middle of that width; he does not perceive exchanges of energy, nor does he dream of being shaped or nourished by energies coming from that distant line, which is indifferent to him. Similar would be the condition of any centre in relation to its circumference. It might be said that their relationship is limited to a trivial compass procedure. Thus, appallingly, thought is imprisoned and its flying prevented.

The study of the subject reveals unexpected truths, useful to understand the essence and power of Communion. Neglecting, for the sake of brevity, to refer to the logical support props, which exist notwithstanding, the following theorem is stated:

The centre communicates with the circumference through a constructive explosion.

The circumference communicates with the centre through a controlled implosion.

This happens according to a rhythm, variable from case to case.

Breathing is an example of controlled and constructive explosion, that is to say “slowed down”, and the same applies to any other solar and planetary cycle. It is inferred that cycles are produced by the relationship between centre and circumference (i.e. between centre and field): regular impulses that, *governed by Π* , join the One to the many.

The theorem has a corollary:

Communion is the relationship between centre and field.

Communion is therefore vibrant, and it is continuous, like the circumference, and discontinuous, like the centre: **it is light.**

*

The destructive physical explosions are accompanied by a rumble; the thin and constructive ones by a harmonic sound of great power. The OM, the sacred Word, is in fact composed of an alphabetical sign that indicates the expanding point (O), and of another that represents the oscillating

answer of the circumference (M): the discontinuous joins the continuous, the cause connects to the effect, and light is born.

The Centre is the Voice that calls in the desert, that is in the infinite Space delimited by the circumference: after having affirmed that Communion is Light, now it turns out that it originates from Sound. (Note that OM, in many languages, is the root of words that mean cOMmunion, cOMmunity, cOMmon, cOMmunication).

3.2 LIGHT

It turns out that the nature of Communion is twofold. It radiates from the centres, and the fields oscillate. For this reason it shines. It is Light, and as such it splits into seven Rays. Communion, therefore, does not mean uniformity: on the contrary, it is the source of countless variants, each of which, in turn, is variable. It is infinitely rich.

Is there a difference between Communion, Space, Life and Light?

Yes.

No.

✱

Light, which reveals everything, remains a mystery. It shows everything and hides itself. Everyone sees it, nobody knows it. To probe its nature it must be illumined with a greater Light. In truth Light does not hide: it was a flash of Light, a little while ago, to reveal that Communion and divine Intelligence (Light) are the same entity.

That being the case, Communion is precious to understand Light, and the latter to penetrate the former. A thread of thought unfolds: the Light of the sun is a Common Good; it is pulsating, but it never fails. When the Sun goes down the stars appear, which are solar centres of other cosmic Communities: here is a well-known example of a constructive, harmonious and brilliant explosion. The daily alternation between Communion and Community raises the consciousness and prepares it for the reality of the Infinite.

The firmament teaches the two aspects, coexistent and simultaneous, of Communion: the visible radiation from the centres (the stars) and the oscillation of the fields, imperceptible to the human eye, which sees it dark. Visible rays and invisible Waves.

That darkness is not a shadow. The shadow is always caused by the Light, which projects it, and does not descend from a principle, it has no source and therefore it is non-existent. Heavenly darkness, on the other hand, is the second aspect of Light. In Communion, it is the aspect of the Disciple, who absorbs the Teaching radiated by the Master.

It is worthwhile to insist on this concept: due to the need for cosmic balance, light irradiation must be absorbed by Light itself. Such is life in Communion, where we teach and learn.

The principle of darkness, that is of the Waves, is an integral part of the luminous one, from which it is not distinct. It is the “Mother” aspect, but it must not be confused with Space. It is the counterpart of Light and equally divine. The seven Rays are mirrored in seven qualities of Waves, which qualify the regions of the Zodiac, the *planetary Orbits and the whole world of the invisible Light*.

We must get used to the concept: the human eye reacts to radiations, not to fluctuations; therefore it sees the stars but not the fields, the Luminaries but not their Orbits, which exist notwithstanding and are celestial spirals.

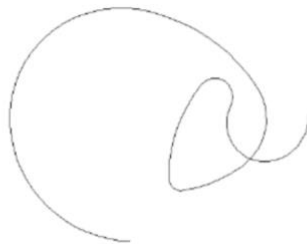
4 SYMMETRY

Can the Infinite be called symmetrical? It is the sign of equality and diversity, at the same time, and this is a symmetry. It is the One and it is the multiple. (Another symmetry.) For the unlimited contrasts that it hosts it is certainly symmetrical or, in other words, *balanced*. The contrasts and oppositions, when in an infinite field, are a guarantee of balance.

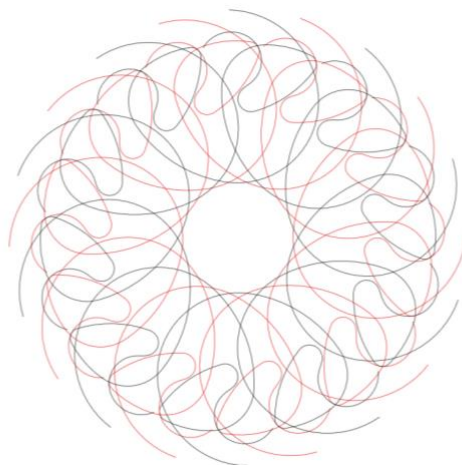
Remember that in the Infinite there are no quantities, only co-measurement and proportion, *which are the real measures of the acts*. Symmetry is the art of proportion, namely the power of Beauty.

It follows that Communion is the laboratory of symmetry, where all enterprises find *their exact counterweight, which annuls their exteriority, levelling them and releasing their essence*. This is the work of symmetry, which creates and uses contrasts to free the prisoners of forms. It is the profound reason of that Beauty which is created simply by opposing the forms to themselves, that is justifying them with a law.

The first figure shows an asymmetrical, opaque and ugly form: a scribble



The second one shows the same shape multiplied on symmetrical account with respect to a centre. The difference is remarkable: it is difficult to recognize the sloppy ugliness of the basic form. Symmetry has sublimated the situation.



The symmetrizing power is the fourth, and it's central, since each point is at the centre of the Infinite; every human entity can manoeuvre that power, of which it has free use. All the great and celebrated works of art of the past millennia are strictly symmetrical. Only in modern times symmetry has been deliberately disregarded, and as a consequence those awkward, unreasonable, poor and harmful works were born, that afflict the eye of the beholder.

Communion is *symmetry*, that is to say, that energy which, by liberating the essence, puts it in Communion.



A little while ago we acknowledged that Communion shares the dual nature of Light. We may add now that *in both entities (Communion and Light) Rays and Waves are in a symmetrical relationship. Bright Light and dark Light⁴ are of equal quality.* (Who knows what complex devices science would use to validate such a statement, which arises spontaneously in the heart).

Each Orbit of the solar System, being elliptical, has a centre of symmetry, which stands undoubtedly on the ecliptic and is at the centre of the two foci. So there are as many of these centres as there are Orbits, and their living Centre exists, that is the centre of symmetry of the whole System.

It is not visible, since nothing external indicates its presence, but some of its fundamental properties can be listed:

- 1) - It is the true Centre of the System, and does not coincide with that of the Sun.
- 2) - It governs and leads the orbital centres of the various celestial bodies.
- 3) - It is the pivot of the ecliptic.

From these inadequate pieces of information we learn that it is responsible for the dynamic equilibrium of the Solar System, which, due to the asymmetric distribution of the planets, often appears unbalanced – and yet it doesn't show any sign of imbalance. Note that it is not about the planetary masses, but the general economy of energies. It is plausible to affirm that this centre manages the entirety of the solar resources, administering or subtracting energy. The solar Community must always be well-adjusted, sustained by a constantly balanced energy budget, otherwise it would be dismantled. Each member, then, would be autonomous, but not protected. Orbits and planets would lose their precious mutual relationships; they would leave the plane of the ecliptic and the common Rule.

5 WORK

Another aspect of Communion is Work. Communion means free, continuous, cyclical and shared activity. Each one works for everyone, according to his or her choices and abilities. For this reason it doesn't make sense to talk about specific work, but only about Work, which is a synonym for Communion.

The disciple senses he is a participant in Communion when his personal and outer activities expire and run out, while the superior work is established, a work that has no name and has all the

⁴ *Esoteric Astrology*, p. 329 "Cancer – The Light within the form. This is the diffused light of substance itself, the "dark light" of matter...".

names. Then perspectives change, the motives even turn upside down. The specialties are lost and joy is understood.

Perspectives vary because the Work is infinite, rhythmic, luminous, creative and beautiful. We work together for a single Masterpiece, which everyone knows in part but no one can describe in its entirety. The horizon expands and gradually fades away.

Motives are reversed because interest in personal advantage or gain disappears.

Specialties are lost, which are real blinders. The common Work knows no separate fields of activity. Although no one sees the whole Work, everyone keeps all of it in their heart. The Work is the reward of Communion.

*

The Work, therefore, is indescribable, yet everyone knows what he does, and why; he learns how to react to priorities. The activities do not proceed blindly, because a common knowledge circulates among the Workers, who understand that, whatever the established height of the Tower, success depends on what each one is doing. Everyone receives those incentives and advice, and messages that are necessary to move forward in the Enterprise.

The Group is witness to this truth, as it proceeds in its work without being able to say that it knows the overall design: from time to time it knows what moves are to be made and trusts in the inner messages. Why does the Group know, with relative but sufficient clarity, what it must do at each stage? Why are the messages always better defined? Why, for example, do we work today around the theme of Communion, so far only understood in a basic way?

These facts prove Communion.

The Group is outwardly independent. It does not receive or execute directives issued by entities or bureaucrats. There are no regulations, norms, official agreements of any kind to comply with. It is free. This, which is a simple observation, helps to recognize the inner Source that manages its energies, in silence but with increasing power. On the other hand, it is right that it ignores “how tall the Tower will be”, because it is inexperienced.

The common Work is infinite, and so are its single parts. There is no work more important than the other, whatever its level or quality.

6.1 SEAT

We see by now that the concept of Communion, which at the beginning seemed dim and inconsistent, allows the seeker to look into it and it turns out to be anything but vague. It is not easily attacked by the intellectual approach, therefore it requires certain precautions, but it opens up if explored by the heart.

Such a nature is highlighted by the need to answer this question: *“Where is the Seat of Communion?”*

The answers can only be multifaceted, to the point of seeming ambiguous. Communion must have its own Seat, since all that is real has its own Space. By limiting the concept to the Solar System, and therefore in a relative sense, *that Site exists, and can only be on the ecliptic plane*, which is the

development and support of all its innumerable evolutions. We wouldn't know what else to say about it. It could be in the Sun, or close to it, and even change with the great cycles of the System.

One must add though that any other Centre, being a gateway to Communion, acts as a Seat: therefore its Dwellings are a multitude, different in quality and power and nevertheless common.

All centres, namely all hearts, are the Seat of Communion.



That Communion, an infinite entity, has an Abode seems absurd at first sight. This judgement disappears as soon as we think that such a Seat must be composed of countless sites, each of them in charge of a region of its competence. The double nature of Communion has been mentioned several times, which synthesizes Centre, Radius and Periphery.

The many Dwellings are not located without reason, that is in any place, since Communion excludes anything haphazard. For this reason it is possible to identify them: if they are arranged according to a law they cannot escape, in theory, our investigation. It must be said, on the other hand, that those *Seats*, which for the real Government are up and running, must be protected with various means and made inaccessible to intrusions.

6.2 SEPARATION, THE COMMON EVIL

The track of Communion leads to discovery of its negation, which is the true cause of all evils, just like the former is the Good: *separation*.

Separation, let us make it clear, is not an Idea, it is only an extremely serious mistake. It hasn't got an actual existence, it is a conceptual falsehood, a sort of Pandora's box, from which all human calamities come out. Why does man, while looking at the Heavens, think he is separated from them? Through his eyes the Sky enters him, spreads through his brain, acts on the nervous system, supports the heart. Where is the separation?

It's in a set of trivialities. Heaven cannot be bought, nor touched. It is not a quantifiable commodity, with a defined commercial value. We must be gratified with looking at it, *from afar*. It has no practical use. For similar unexpressed thoughts man overlooks the fact that all plants and herbs live on the Sky as much as on the Earth. The *distance*, effect and cause of the separation, convinces him of being isolated, not only from the stars, but also from his fellow men.

Separated from the Heaven, he is not a heavenly creature; separated from the Earth, he is not earthly, and treats the planet with indifferent arrogance, as if such behaviour wouldn't turn against him. He believes he is sheltered against the retaliations he provokes, towards the world in general and his neighbour. He does not understand that the famous saying "live by the sword, die by the sword" is valid for any act and applies to any conduct.

Separation is such a common and widespread evil that it's not worth talking about it in detail. No one is completely immune to it, and very few realize that they are suffering from it. Man spends his existence in the conviction of being separated from everything, and tries to lessen his loneliness with purchases, marriages, social acts. At the same time he fears isolation, and fights it in several ways, but always radically convinced that he is separate.

In this psychic condition he certainly cannot triumph over that evil and death, comprehended as the final separation, terrifies him. So miserably man spends his life, trying to forget his loneliness through work, leisure and other diversions, in short with fictitious social relations, that such an attitude, far from curing him, alienates him from Communion. It is paradoxical: man abhors isolation and does not make a single move to reject the charm of separation.

As ugliness is nothing but a lack of Beauty, so *separation is a deficiency of Communion*. That evil is not fought with artificial or external means, it would be like fighting against windmills. The only sure way to get out of its clutches is to realize by degrees the Communion, which is real. Reality destroys the illusion.



The struggle to get rid of that mistake involves all human entities, forced by evolutionary pressure to engage deeply in this battle, each one on their own, “as if they were separate”. Each one must win in solitude, because they believed in isolation. This is the huge cost of illusion. At first separation protects from the pains of the world, it excludes the suffering of others (as well as the joys). A whirlpool is formed that drags deep down, because it tends to increase isolation, with the illusion of avoiding evils and disasters on the one hand, and to increase the egoistic (separative) enjoyment of possessions, on the other. Protected by that fake shelter, man hardens and exalts the personal self, loses sight of the whole picture and runs the risk of becoming ruthless, to the point of falling into the abyss of evil.

It is an old story, known to everyone, the existential anguish that is experienced until a ray of Communion comes down to dispel that darkness and stimulate a reversal. Then we can begin our journey to get back Home.

7.1 RULE

Communion is governed by only one rule: **everything belongs to everyone**. Only in the Infinite is this possible. The opposite rule must also be considered: **no one owns**. When both versions of the rule are respected, Communion is perfect.



“Having nothing to have everything” is not a new rule, it has been known since ancient times. It is said of a Japanese wise man who, coming back home from China, where he had been to find truth, told the students, to make them understand that he had found it: “I came back empty-handed”.

Not possessing does not mean poverty. Some (very few indeed), laden with goods, do not possess them; many, on the contrary, who have none, are burdened because they crave them. Wealth and poverty are not unjust divisions of human society, as it appears. They are arbitrary distinctions promoted by those who have and keep what they have, and those who do not have and would like to have.

These last words seem unfair and insane, antisocial and naive. Yet their truth is proved by the Communion, in which those with full hands, and even those who would like to have them, do not participate. The goods we are talking about are not just material. Fame, honours, esteem, applause and many others are the pitfalls of having. Many are jealous of their thoughts and they even patent them. They do not understand the infinite richness of Communion that everyone has in the heart.

7.2 ORGANIZATION

Communion, as we have seen, excludes disorder. It must therefore be wisely organized.

Its hierarchical structure implies a variety of collaborative functions, and increasing levels of responsibility. This suggests diversified organisms. Signs of this are seen in the sky (galaxies, star clusters), but the seventh power brings them together, magically, into one. The Cosmos is the organized Universe, namely the One manifested.

The Master of Agni Yoga tells that when one of the disciples, sent into the world to seek experience and wisdom, looking at the lights of Heaven said in his heart: “Greetings to you, brothers”, his ego dissolved.



Communion is a term addressed to many, but it is one only. There are many Communities, a lot of them, Communion can only be one. Not all the Communities are part of it: not all, in fact, are organized, therefore they remain excluded.

The organizing power is that energy which composes distinct and dissimilar parts or sectors into a single living organism: in this respect it is magical. It is not creative, since the individual parts are born from other sources, yet it gives life to very complex entities, like a man, like a solar System. From the manifold goes back to unity. Thus it guarantees the final success of the evolutionary Work, which leads back to the origin.

The seventh power is necessary to adhere to the Communion, which does not impose equality, but unity. It follows that the psychic union of human peoples is not to be sought in uniformity, which is a disease, but in the united and diverse participation in the common Work.

HARMONIC TEMPEST

At the beginning of our study we stated that, as Ideas are a Communion, contact with one of them provokes echoes, responses and resonances in the others: a slight touch on the string of that energy triggers a harmonic tempest.

From all around come sounds that the heart learns to recognize and interpret. Here, as Communion is set to resonate, we collect its echoes, some of which we are able to distinguish. These other vibrations seem to be disconnected, that is, not connected by a logical thread, therefore they are heard in the heart, but they are not irrational.

a. Impersonal use of energy

Any energy can be used or spent in two different and opposite ways: *personal and impersonal*.

When energy is used, a first effect is immediately determined, of which we are usually not aware: from being widespread, it applies to a subject, *and becomes a force*. It loses its abstractness, descends from the undivided world and stands out and personalizes. It is channelled in a direction chosen by that psychic centre that is its user.

Then it can be centripetal or centrifugal, which is to say that it is called back to the emission centre or radiates from it. It often happens that the subject does not notice the essential difference between the two conditions. He is so focused on himself that it seems natural to him, indeed inevitable, to retrieve the fruits of action at the centre.

The personal self behaves in this way on every occasion of its existence, but the intensity of the call to the centre varies, both for a gradual loss of interest and for its widening, since it is then a family, a group, a specific company. The weakening of the centripetal force is always a sign of inner progress, and indicates a progressive detachment from the personal energy grip.

These concepts have been known for a very long time, but they are still little practiced. No one thinks of the consequences that the centripetal use continually releases on the author. He takes over energies that do not belong to him, because they are common, and uses them in a selfish way. The mistake is not always apparent: he breathes, for example, and with this he supports himself, but such an action cannot be defined as amoral. No one realizes that by doing so he uses something that is common, so it is easy to end up considering a right the personal use of vital energies of every kind, universally lavished by higher Entities, for whom we feel no surge of gratitude.

Naturally the example of breathing concerns the theoretical aspect of the use of energy, not its correctness. We are not discussing evil and good here: we simply intend to clarify a topic of great importance, which is normally considered irrelevant. We affirm therefore that the centripetal use of energies is not an error in itself, but it entails consequences, which must be levelled, like debts, to restore the balance between giving and having.



Like any medal, the manifest world has two sides, and it would be partial to take into account only one of them. The centripetal use of energies increases personal power, that is of the subject; it makes him richer, more experienced, more aggressive, yet at the same time, it tires him inwardly, it weakens him and gradually fills him up to disgust.

The process is slow, often it does not appear on the surface, or one is not aware of it, but the above mentioned saturation is inevitable. Man discovers one day that the energy, converted into force, can also be used in a *centrifugal* sense, according to the constant, evident example of the Sun. He slowly learns then a different way of life, completely new, and instead of being confined in his own fort he goes outside and starts to radiate, free and always safer.



Christianity has shown, over the centuries, some men of this second nature, but the vast majority of the believers have lived it in the centripetal manner, that is to gain a personal advantage from it. Each of them got into debt, and his account is in the red. Many Christians have taken a lot and given little. Individual consciences are not aware of the situation, and continue in the usual manner. The Master, however, taught the opposite way and gave an unparalleled example: he radiated it impersonally, swept aside great obstacles and changed somewhat the social framework of mankind.

The outflow of those energies has not run out, but now the neo-Christianity is being prepared, since many hearts will know how to listen to it.

b. Keeping the mind steady in the light

The Tibetan Master recommends this precept dozens of times in his texts as a fundamental rule of Raja Yoga. The phrase suggests that, left to itself, the mind is as if obscured, and that this condition is normal, in the course of daily existence. The usual bedlam of uncoordinated thoughts that constantly crowd it excludes the Light.

If this is the cause, if the mental disorder blocks the inflow of that light, “keeping the mind steady in the Light” simply means “not thinking”.

What is usually called thinking is, in short, the very obstacle to enlightenment. It would seem therefore that the first task is not to think.

It is recognized, by this way, that beyond the lower, active and disordered layer of the mind there is another, fair, quiet and clear, receptive to superior thought. It turns out that the mind, like any other manifest thing, is twofold. If the lower and concrete layer is not calm, the high lights of thought are not reflected and remain ignored.



The motions of the lower mind must therefore be prevented. How?

For millennia men have been asking this question, often without expecting an answer. The problem seems easy to solve, it turns out to be extremely difficult. The main difficulty consists in the fact that if you “think you don’t think” you inevitably formulate a mental current that shakes up what you would like to pacify. In other words, mental energy is used in a centripetal and personal way.

Many Masters, as students, learned the lesson, and gave useful advice. Authentic schools of thought were born out of this. In common words, concisely but in an understandable manner, that problem is solved this way:

- a) *We observe, with detachment, the mental bustle, whatever it may be, without doing anything to calm it.*
- b) *Our attention is transferred **elsewhere**.*

The secret lies in this last word: elsewhere. At first, that site cannot be found, then it is existing but unstable, finally it proves to be the most solid of positions.

To really learn to think we must avoid thinking.

c. The colours of things

It is the general opinion that objects of any kind have their own colours, which pertain to them. Even in total darkness they keep those colours, that the eye no longer sees. They are essential and natural components of them. The ruby preserves its **red** colour also at night; you can't see it, but it's **red**. It seems that all men agree on this, which is strange, since they generally dissent on almost all issues.

This opinion (that's what it is) cannot be discussed, because it cannot be proved true: in order to see colours light is indispensable, and in its absence who can find them? We don't ponder on the fact that *colours are light*. Even pigments, or natural or artificial dyes, are objects that draw colour from light. According to the current opinion, in short, light reveals those colours that are proper to things, and has no creative part in the phenomenon.

Note that to deny the existence of the soul we follow a similar chain of prejudice: when the body lives, the soul is not visible, and when it is a corpse, not even then. It is concluded that it (like colour) is an intrinsic property of the body, and not an independent entity. It is the body, if ever, that has a soul, like a colour. These are common considerations, and show that modern man thinks in the dark.

Let the concept be reversed: it is light (the recognized source of all colours) that "dyes" things, according to their specific qualities, the hours of the day, the season, the weather conditions. When light disappears (but the stars shine) all objects remain without colour. Light is creative, and it exercises this power with infinite and cyclic variations.

How else could the constantly different colours of the sea and the sky be explained? They remain what they are, yet they change colour every hour. How could we claim that the sea has one colour?

This reasoning has the merit of clearly showing the fundamental difference between the light of the Sun and the artificial ones: one changes continuously, but according to a cyclic law, the hues of things; the others cannot: the colours they highlight are always the same. Artificial lights are not living.

✱

(Now we try to develop the outline of a theory, and our thought must be expressed in a rational way, which involves the risk of mistakes and oversights, and it is necessary to proceed with caution, without trusting too much what is being presented).

The creativity of Light, it has been said, is cyclical. It repeats itself, yet it changes every hour, day and year. Since artificial lights do not act in this way, they are not taken into account. The colouring of the world is an admirable daily miracle. *Light not only reveals things, but also points out their inner qualities.*

As a matter of fact, it doesn't stop at their surface, as it seems, as the senses show, but it penetrates inside, where the human sight cannot follow it. It should be remembered that the nature of light is dual: it is the only physical phenomenon that is at the same time continuous and discontinuous. The investigation of its effects must take this into account, something that science does not do. Some of them are due to rays, others to waves, and both aspects are simultaneous. This is the reason why light shows contrasts, namely chiaroscuro.

Rays and luminous waves are subtle, therefore they penetrate into the objects, in their interatomic spaces, and here they differentiate. *Nothing hinders the passage of rays:* things are transparent to them. *Waves, on the other hand, can become entangled in the network of atoms,* and this depends on the frequency that animates them. This impediment, also variable with the substance of the element, determines its colour: the frequencies that do not get through are reflected. According to this theory the colours of things depend on waves, and not on light rays.



That light penetrates things, rather than stopping at their surface, is not just a theory, it's *a psychic necessity.* The Sun must light up and nourish the atoms, which reflect its System; otherwise, the entire structure would collapse. Nothing can be separated from solar energy, on pain of death.

The chain of these simple thoughts leaves no doubt about it. The Sun, which in its ignorance modern science believes to be a cosmic object indifferent to what happens in its System, is actually intimately active in all forms: **there is no place without Sun**, however limited or isolated. Nothing can stand up to the overwhelming power of Light.

We can include here, to partially confirm this theory, an evidential argument. Think of those many temples, built at different times by various peoples, oriented according to the axis of the equinoxes, along which the cosmic forces of becoming flow. The light of the sun passed through them according to the various seasons and the daytime cycle. The atoms of the materials composing those structures, whatever they were, as well as the inner space, were exposed to the living and pulsating geometry of light, coinciding with theirs: the power of both geometries was exalted, and the temple resounded with harmonic light. This triggered powerful psychic consequences.



The theoretical reasoning is resumed, since it is necessary to answer a question: "If forms are transparent to light, how to explain shadows?"

We can answer in two stages.

1) – Projected shadows are not totally devoid of brightness: we read in the shade of a tree or a wall. Science justifies it with the diffusion caused by the air molecules, which bypasses the obstacle; it also points out that where the atmosphere is missing (Moon), shadows are clearer and much more marked. Nevertheless, even in this case the blackout is not complete.

2) – In the shadow there is a light which is “tempered” by the above mentioned atomic filtering, since the object retains or returns some luminous frequencies. In fact it is not always advisable to stand in the shade for a long time, as the energetic qualities of light are somewhat depleted and damped. The shade protects from excessive heat, but at the expense of luminous power. Man’s enemies are called “dark ones” because they seek shelter in the shadows and underground, unable as they are to resist the peremptory solar rigor.

To sum up, the qualities of an object are revealed by light in two ways:

a) – according to the colour, which accurately discloses the psychic value and varies according to the solar cycle. Watch out for bad colours!

b) – according to the projected shadow, which describes the negative psychic image, or by default. It follows that shadow is not the opposite of light, but simply its “filtered” region – which is quite different. In the solar regime there is no shadow principle.



These are the few simple cornerstones of the theory, but some not negligible corollaries derive from them. The first and most important answers to this question: “How is a light source generated in Space?”

Applying the principles of psychogeometry, the answer is simple and clear:

«Each centre explodes and releases qualified light, otherwise it would not be a centre.»

The atomic nucleus is certainly a centre, therefore an atomic light, even if not caught by the eye, exists. On the basis of this assumption we can assert that sunlight, when meeting the atomic light, contributes to fuelling the motion of the electrons, just as it supports the circulation of the planets. Little or nothing is known about electrons (apart from the wickedness of the atomic bomb). Does each of them run on a different orbital plane? Have they all got the same frequency? Do the cycles that they inevitably produce have no consequences? Is there a micro ecliptic for every atom and every substance? And, if it exists, how is it oriented, compared to the rotation axis of the nucleus and of the single electrons?

Perhaps the plan of solar development provides and establishes that all the atoms of the System build their own ecliptic, parallel to the solar one. It is a dizzying thought, but so is also the final glory.

Exercise

Communion is lived and perceived in the heart.

It can be the object of meditation, but it is realized above all during work. We come to recognize, step by step, that beyond and above our normal personal activities we participate in a superior, immense, common, eternal and indescribable Work.

Here is the proposed exercise:

Suspend exterior work, when possible.

Feel Communion in the heart.

Inactive in a personal sense, we recognize that we act within, on a mental level, together with the whole Communion. The Work is engaging, mental, free, variable. We follow the planetary thought, and at the same time we are thought.

The boredom due to outer idleness and the bustle of ordinary thought disappear.

This is an “active contemplation”, and it is the true work of the soul, which finally emerges from the unconscious.