

THE PLANETARY SYSTEM

Ideas, Formulas and Forms for a new Culture/Civilization

Psychogeometry of the Golden Section

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*Devoted to the One who brought the concept of psychogeometry into the world.
When we recognise this concept,
and use it as a canon to plan the future,
nothing will be the same as before.*

Plato (Timaeus, 31B – 32A) reported Socrates as saying:

"...But that two things unite beautifully and of their own accord, excluding the influence of a third, is just not possible. In fact, there has to be a binding factor that joins the one to the other. And the most beautiful of binding factors is that which makes of itself, and of the things bonded together, one single thing, and this to the highest degree. And this, by its nature, completes the proportion in the most beautiful fashion. In fact, when of three numbers, or masses, or powers, or what ever, the middle one is to the last one as the first one it is to the middle one, and furthermore, in turn, the middle one is to the first one as the last one it is to the middle one, then the middle one becoming the first and the last, and the last one and the first one becoming both middle ones, in this way, and of necessity, it will occur that all the proportions are the same, and, having become between them the same, together they will be a unity."

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From Geometry to Psychogeometry

To better understand Socrates' definitions we could make use of the segment **AB**. See Fig.1.



Fig. 1

Following the terminology used by Socrates we will call **the first** segment **F**.

One observes that it is possible to find a point **C**, within the same segment, and in a position which defines the segments **M**, *the middle* (greater), and **L**, *the last* (lesser), and which stand one to the other according to the following proportion (the binding factor that unites them):

$$\mathbf{L : M = M : F}$$

The relationship between **L** and **M** is the same as that between **M** and **F**, and it is said that **M** is the *middle term or middle proportional*.

In the 11th proposition of the second book Elements, Euclid asked himself:

How can a segment be divided so that the rectangle which has for its sides the whole segment and the smaller part is equivalent to the square which has for its sides the greater part.

The problem is equivalent to:

Dividing a segment into two parts in such a way that the greater part is the middle proportional between the smaller part and the whole segment.

M² in fact is equal to **F** x **L** (*the product of the middle sides is equal to the product of the extremes*), therefore a rectangle with sides **F** and **L** (blue-green) is equivalent to (it has the same area as) the square with sides **M** (red). See Fig. 2.

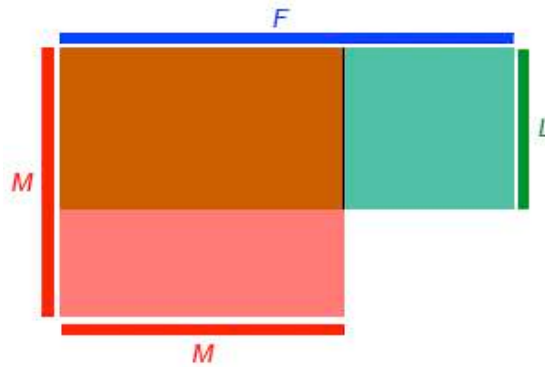


Fig. 2

If then **F** is equal to (**M + L**) the same proportion becomes:

$$\mathbf{L : M = M : (M + L)}$$

Or, where **K = L / M**, **K = 1 / (K + 1)** and that is **K + 1 = 1 / K** from which **K² + K - 1 = 0** that has the only positive solution **K = (√5 - 1) / 2**, from which it may be deduced that **1/K = (√5 + 1) / 2** which are the two values of the golden section "smaller (or lesser) and greater".

*NB: **K** (Kappa) is simply a "convenient" constant and does not, therefore, appear in the figures.*

$$\Phi = (\sqrt{5} + 1) / 2 = 1.618033... \text{ [Phi]}$$

$$\varphi = (\sqrt{5} - 1) / 2 = 0.618033... \text{ [phi]}$$

Setting the length of the original segment AB as equal to the unit of measure, that is AB = 1, we find that **M = 0.618** (reduced for convenience to 3 decimal figures) and **L = 0.382**.

Applying these values to the five pointed star, which has its origin in the **pentagon**, (the geometric figure which gives rise to the golden relationships), the following relationships can be drawn (see Figs. 3, 4, 5):

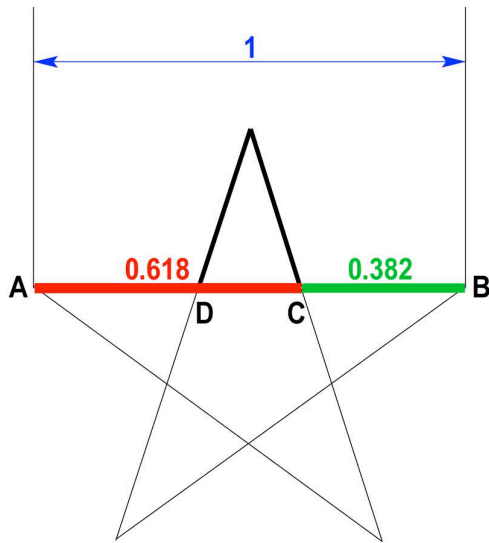


Fig.3

Where $AB = 1$ we have:

$$0.382 : 0.618 = 0.618 : 1$$

$$(1 - 0.618) : 0.618 = 0.618 : 1$$

because $\varphi = 0.618$ we have:

$$(1 - \varphi) : \varphi = \varphi : 1$$

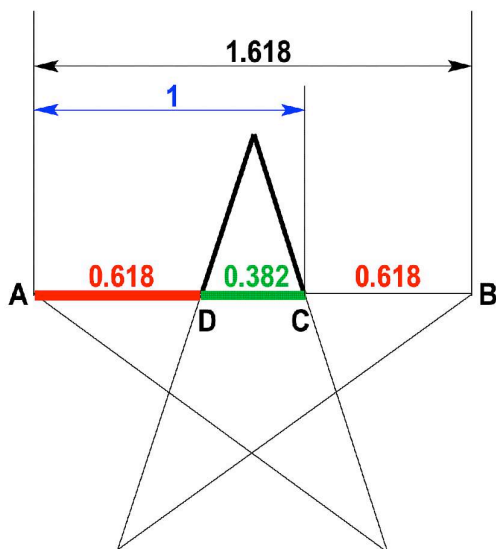


Fig.4

Where $AC = 1$ we have:

$$0.618 : 1 = 1 : (1 + 0.618)$$

$$0.618 : 1 = 1 : 1.618$$

and therefore

$$\varphi : 1 = 1 : \Phi$$

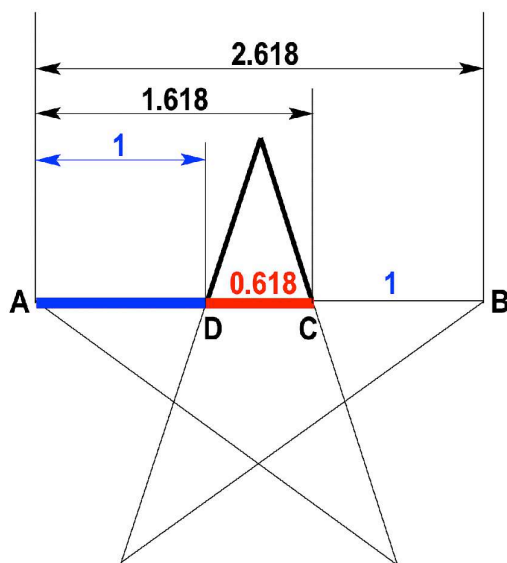


Fig.5

Where $AD = 1$ we have:

$$1 : 1.618 = 1.618 : (1.618 + 1)$$

$$0.618 : 1 = 1 : 1.618$$

and therefore

$$1 : \Phi = \Phi : (1 + \Phi)$$

These are the final relationships with the equal terms cascaded:

$$\begin{aligned}(1 - \varphi) : \varphi &= \varphi : 1 \\ \varphi : 1 &= 1 : \Phi \\ 1 : \Phi &= \Phi : (1 + \Phi)\end{aligned}$$

that is, a succession (which could be expanded *ad infinitum*) of equalities between the golden section and its derivatives.

It seems that the first person to use the term "**golden section**" was Leonardo de Vinci, while Kepler was probably the first person to speak of its applications in botany. He defined it as "**a precious jewel, one of the two treasures of geometry**" (together with Pythagoras's Theorem).



We could also verify the fascinating Fibonacci series which, by successive approximations, leads us to the golden section. Anyone with even a scant knowledge of computer spreadsheets could personally experiment the creation of the series, but this could also be done with a simple pocket calculator. It is enough to reach the 20th number to have a feeling one would not expect from mathematical operations.

One starts by writing vertically 0 and 1, the following number will be the sum of the two preceding numbers, therefore 1, then 2, then 3, 5, 8, 13 and so on. Next to these numbers are inserted the relationships between a number and the number that precedes it. It only takes a few minutes but it's well worth the effort. (See Fig. 6).

Fibonacci series	Correlation between (a_n) and (a_{n-1}) tending to Phi
0	
1	1.00
1	1.00
2	2.00
3	1.50000000
5	1.66666667
8	1.60000000
13	1.62500000
21	1.61538462
34	1.61904762
55	1.61764706
89	1.61818182
144	1.61797753
233	1.61805556
377	1.61802575
610	1.61803714
987	1.61803279
1597	1.61803445
2584	1.61803381
4181	1.61803406

NB: the decimals in the second column have been limited to 8 figures.

Fig. 6

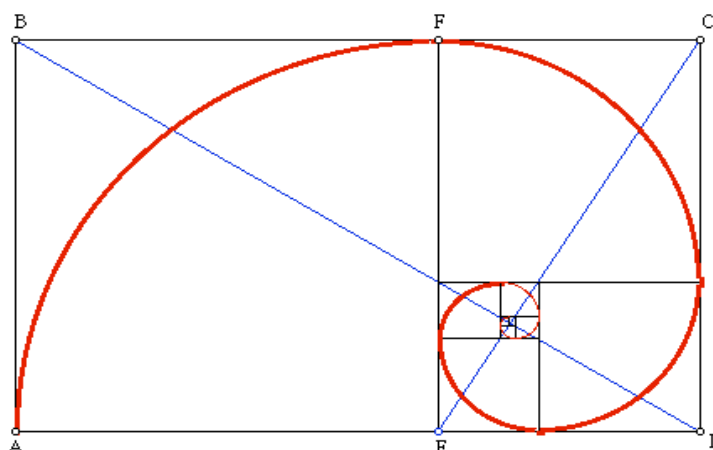


Fig. 7

The creation of the golden rectangle yields a similar experience in geometry: (Fig. 7). Given the dual nature of Φ it is possible to descend to the infinitely small (the unattainable

origin of the spiral) and ascend to the infinitely great. And here we might also ponder on the sense of the terms *great* and *small* in the infinite.

The Fibonacci series, and consequently the golden section, are Cosmic Law applied on Earth. This may be verified in nature, some examples of which will be illustrated later in this text.

If the golden section manifests itself in crystals, shells, cauliflowers and pineapples, in the flight of the hawk, in the human body, in hurricanes, in the arms of the galaxies; if cells organised by a precise project constitute organs, that in turn constitute men; if planets likewise constitute solar systems, that in turn constitute galaxies, what prevents us then, being men, to constitute organised and harmonic human structures in imitation of microcosmic and macrocosmic models which, as each day passes, we are able to better know and to understand?

Let us not be deceived by the term 'imitation', which is an entirely active operation and intelligent in the etymological meaning of the term; an operation in keeping with the hermetic principle "As above so below".

And it is this that a man of great intuitive ability has done. He drew inspiration from these mathematical-geometrical formulas, extracting from them *psychogeometrical* formulas, usable in the manifold fields of human relationships. Here are some passages from this study¹:

"... The golden section has the power of resolving the problems caused by separation, which provokes injustice, since it corrects it in proportional unity. If, in fact, *the lesser is to the greater as this is to the whole* (the law of the golden section), what separates the first from the second? Where is the separation, if both, in that proportion, meet in the one?... "

"... Social progress will become unstoppable when the relationships among men are based on the principle of the **golden section**, that charges the *greater* to intercede for the *lesser*. "To intercede" means "to act in between or on behalf of" and describes the function in society that falls to the greater which, being between the lesser and the whole, has the task of bringing them into relationship. That such an assignment is expressed with rigor by a number (Φ) shows that mathematical facts are real marvels... "

"... The solution of social disproportions is obtained by balancing with precision the greater and the lesser. It is no secret that today we do not know how to do this, and not having as yet learned how to appraise exactly the relationship between human qualities we do not know how to go beyond the simple enunciation of the law. One may reflect, however, that each is both greater and lesser than others. No one, therefore, can avoid the precept and is held both to give help as well as to receive it. This sentence is an approach to the golden rule:

Whoever gives the correct amount of help (not too much, not too little) at the right time, stands, in that action, as the mediator between the lesser and greater, from which he receives and transmits help... "

"... The terms that appear (the greater and the lesser) are not quantitative; they indicate differences of quality, level, ability, competence. That particular proportion is the fulcrum of true co-operation, which recognises the disparities but works to overcome them... "

¹ "3rd Septennium booklets", unpublished text. Original title in Italian: "Dispense Terzo settennio".

"... **The golden section divides without separating.** It is that power that restores separations. It acts on the qualities, not on the quantities. It operates in the subtle world, not in the physical. It distinguishes the lesser from the greater, the lower from the higher, and connects them both in the peace of the One. It is the "unifying partition" that assures the integrity of the Cosmos..."



What is Meant by Psychogeometry

From the quotes just mentioned we can try to form a definition of Psychogeometry:

**The understanding of cosmic geometry
and its application to the domain of the psyche**

or putting it differently,

the intelligent imitation of divine Models to apply them on a human level.

Psychogeometry, which is psychomathematics, which is psychoscience, needs the ability to *think* anew. And if we humans do not do so, then who will?

With this in mind we can give a first formulation:

"The Golden Section is that Relationship which Divides without Separating and Distinguishes while Unifying"

$\phi = 0,618$ divides without separating. It could be considered the agent working in the downward direction: to identify the "lesser" (the disciple) the multiplying factor 0.618 is applied.

$\Phi = 1,618$ distinguishes while unifying. It could be considered the agent working in the upward direction: to identify the "greater" (the Teacher) the multiplying factor 1.618 is applied.

In both cases it is not so much "the other" that is identified but the bond that exists with it.

Since it divides without separating we will drop the term **section** hereafter, substituting it with the term **Relationship**.

We will speak of human Relationships which can become golden if we learn to *divide without separating* and to *distinguish while unifying*, that is, if we understand that the *greater*, or he who is more gifted, capable, experienced, wise has, because of this, the duty of assisting the lesser, while the *lesser* has the duty of accepting the help of the *greater*, which is never imposed. When both conditions exist, the Relationship is golden.

The golden Relationship could assume extraordinary importance in social, political and economic progress since, if we learn to use it correctly in these areas, we would find ourselves automatically conducted towards the solution of many problems, often enormous, that today afflict humanity.

In this respect let's look at some of the directions in which the psychogeometric approach to the golden Relationship will lead us in:

- a) Active acceptance of the hierarchical concept;
- b) Assumption of responsibility toward the *lesser*;
- c) The need to make the most of one's *talents* and to return what has been received;
- d) *Understanding* "points of view";
- e) Use of diversity to create unity; harmony through conflict;
- f) Construction of the future through the simple approach of *the conscientious father of the family* (paterfamilias);
- g) Seeking the common good.



The Golden Relationship in Man

Let's examine, very simply, the human dichotomy Spirit/Substance which may also be expressed as Soul/Person, higher Self/lower self, Super-I/I, according to one's tendency of thought.

We could also say that every man recognises within himself a dual nature, that can be harmonised.

Let's start with the lower self, composed of three bodies or centres, hierarchically disposed: physical, emotional, mental.

An analogy will help us to identify the hierarchy of functions: the lower self, or personality, is represented by a carriage in which:

- The physical centre corresponds to the carriage itself
- The emotional centre corresponds to the horses
- The mental centre corresponds to the coachman

each of the three centres is fundamental for the operation of the whole but the hierarchical relationship is evident.

However, in this structure a decisive element is missing, namely, the owner, the one for whom the very carriage has been projected and created and for whom it must work. What sense is it to have a splendid carriage with magnificent horses and an elegant and efficient coachman if this whole is not in the service of an owner?

What purpose does a personality serve, even if well integrated, if not in service to the higher Self?

To correctly connect the personality to the higher Self a golden Relationship is needed:

**The integrated personality, (the lesser), is to the higher Self, (the greater),
as the higher Self is to the Spirit of Man, (the whole)**

where by Spirit of Man it is indicated the full creativeness and being in the image and likeness of God.



We started with the individual, yet before facing the possible applications of the golden Relationship in human matters, let's return for a moment to the analogical considerations on the line Man/Planet in Figure 8.



The Golden Relationship among the Kingdoms of Nature

The planet that hosts us (since known as Gaia, no longer considered just an inanimate body inexplicably rotating in space) is a living structure comprised of organs, among others the mineral kingdom, the vegetable kingdom, the animal kingdom and the human kingdom.

A clear hierarchical relationship of consciousness exists between these kingdoms, and which is especially evident in the fact that the higher kingdom is nourished by the lower kingdom.

In this way the vegetable is nourished by the mineral, the animal by the vegetable and by other animals, the human by the vegetable and the animal. This is not only in a physical sense but also in more subtle ways.

The human kingdom is notably the only kingdom among those mentioned, which possesses the ability to discriminate, to use its *intelligence*, to give a **name** to things.

That the human kingdom is hierarchically superior to the other kingdoms is evident. That it has not always *intelligently* practised this jurisdiction on the lower kingdoms is even more evident - a look at the past several decades, characterised by an exponential population growth and increasing technological needs, will confirm this.

Here, more than ever, we need to resort to the *divine proportion*.

If we want to return what has been received, if we want to build a better future for our descendants, we absolutely **must** learn to correctly manage our relationship with the lower kingdoms, kingdoms that are dependent upon the human kingdom and on its conduct.

Only decades ago, in the 1950s, in the full swing of the economic boom, when the human population was around three billion individuals, less than half of what it is today, it seemed impossible to pollute the oceans, to reduce the Amazon forest to a desert, to melt the polar caps. Today, unfortunately, the situation is quite different and there is the fear that many of these phenomena may already be irreversible.

This is a fact that does not concern only man. It is planetary, and the planet is the home of man, it is our Field of existence, consequently it doesn't seem to be very farsighted to

poison the air that we breathe, the water that we drink, the earth in which the food that we eat is grown.

In this Field of Endeavour or Existence the planet is the *whole*, man is the *greater*, the lower kingdoms are the *lesser*. The golden Relationship, for the man who is aware of being a *planetary atom*, will therefore be as follows:

The lower kingdoms, mineral, vegetable, animal, (the lesser), are to the human kingdom, (the greater), as the human kingdom is to the Planet, (the whole).



Having individualised the Field of Existence, which will also be our Field of Service, starting with the atom/man and reaching up to the Planet, we can begin to deal with the building of human structures, which will be ever more complex, and in golden relationship, thus at the service of the whole, or planet.

The Golden Relationship in the Family

This is surely the clearest case of the golden Relationship among human beings, and the relationship between parents and children represents the quintessence of it.

The family is the basic molecule of successive structures and growth, and as in the case of the individual, it has to carry within itself the purpose and the project of this growth.

Every individual genetically receives a heritage of chromosomes from his or her parents. Through the family, and the successive human structures, the chromosomes of Culture and consequent Civilisation are transmitted.

The essence of the golden Relationship is here substantiated in all its aspects. Let's verify this with what has been previously said:

a) Active acceptance of the hierarchical concept.

From the moment of birth, for the parent it is evident that the child is the lesser and depends totally on him or her, the parent which is, consequently, the greater.

Also the child immediately recognises its condition of dependence (food, warmth, protection), first instinctively and totally, then with a growing awareness and a decreasing dependence.

b) Assumption of responsibility toward the *lesser*.

Having once recognised this hierarchy, responsibility follows accordingly. Responsibility means the ability to respond to key conditions.

With the newborn the relationship is at its maximum levels, the responsibility of the greater is total.

c) The need to make the most of one's *talents* and to return that which has been received.

Not all of us have been parents but we have all been children. Having received help and assistance from the greater, we return what has been received from the family to the family, or in larger structures, we make our talents yield their best by adding to the patrimony of human knowledge and ability.

d) Understanding "points of view".

The newborn cries and we don't understand why. When it is older it cries and stamps its feet and we are irritated by its behaviour. When it is even older it replies with bad manners and we censure it. And when it is still older it arrives home in the middle of the night and we worry. In any case, to resolve each problem that issues, we have to try to understand other peoples "points of view", the true motivation of their behaviour, and to not react only to the external demonstration.

e) Use of diversity to create unity; harmony through conflict.

Diversity, an undeniable sign of divine intelligence, can engender, on the practical plane, difficulty and friction. This is experienced in the relationship between couples and also with children, despite, or perhaps because of, the blood relation.

The problems are inversely proportional to the degree of autonomy, of liberty. The more the child is dependent the fewer the conflicts.

White light is one yet it manifests in the septennary of the colours of the rainbow and which gives rise to the infinite range of colours that we see.

He who sees through a *red* filter has to learn to understand *blue* and *yellow*. Each colour has its own field and expresses a specific quality, but all originate from white light, from the one. To return to the one we have to learn the alchemical art of creating harmony through conflict. Relationships often separate. The golden Relationship divides without separating and distinguishes while unifying.

f) Construction of the future through the simple approach of *the conscientious father of the family*.

This is a practical demonstration of the fact that the most powerful principles are also the simplest.

Every human act should follow this rule – a real canon of social life (and good "mirror"). If a parent desires that his or her child doesn't develop certain habits, such as smoking, that parent has to be the example.

Furthermore, this is the principle in the (Italian) civil code which governs the conduct of any public or private officer in the exercising of his duties.

g) Seeking the common good.

This is the first purpose, and the last goal. A conscientious father seeks the common good of the family, as far as is possible, in all possible ways, for all the components of the family, without exception. If these concepts are clear, building the future might continue to

be difficult but we will always know the best way to proceed. It only requires widening one's horizon to that of the human family and to that of the planet.

What has been said in these seven points may perhaps help us to understand what could and what should be considered a family – that fundamental human structure aimed at the generation, growth and education of other human beings in the interests of the common good.

The relative golden relationship could, therefore, be stipulated as follows:

**The child, (the lesser), is to the parent, (the greater),
as the parent is to the Community, (the whole).**

No doubt exists, in fact, that the essential purpose of the family is to introduce, in the best possible way, children into the Community.

The term Community is intentionally used to distinguish it from Society. In the community the consciousness of the members knows that the basic goods are shared – the air that we breathe and the water that we drink belong to all. Almost all the earth that hosts us belongs to all, with the exception of that small part which may seem to be "owned" by us but which should better be considered to be a "temporary fiduciary trust", until, as conscientious fathers of the family, it can be delivered, with improvements, to future generations.



The Golden Relationship in the School

Where the Family does not suffice the School has to take over. At this point a sentence quoted earlier may now be clarified: *"... He who gives the correct amount of help (not too much, not too little) at the correct moment, stands, for that action, as the mediator between the lesser and the greater, from which he receives and transmits help..."*. Mathematical analysis is not taught in elementary schools while in higher schools it is necessary to teach some *university* type subjects without which the students risk becoming adults only according to their age.

School is the place where students learn through study, and where teachers learn that *"only that which can be correctly transmitted is really understood"*.

**The student, (the lesser), is to the teacher, (the greater),
as the teacher is to the Community, (the whole).**



The Golden Relationship in the Domain of Work

Let's consider the three fundamental cycles or periods of our existence:

- The first cycle: This is preparatory. It covers the first 20 to 25 years and is dedicated to education, or to the acquisition of the faculties necessary for social life. It unfolds primarily in the family and the school.

- The second cycle: The job, active life, occupies about 40 years, and has a tendency to increase, also because of the increasing life span of average humanity.
- The third cycle: About 20 years, in which the fruit of experience is collected to be transmitted to future generations in the manner that each finds most appropriate. The work necessary for survival finally becomes voluntary work.

In the first cycle the matter is perfectly clear, even if this does not automatically imply an ease in doing things. It deals with relationships between adults and minors, and includes those adults that are not yet economically self sufficient.

With the job one comes of age for all intents and purposes and can begin to think not only of the separate self but also of facing greater responsibilities, such as married life and the family.

In the second cycle we pay back the debt we have with society, and if everything proceeds regularly, we return, *with interest*, what was lent to us in the first or preparatory phase, and we finance that which we will enjoy doing in the third cycle: the freedom of doing as we please.

The domain of work is very hierarchical in structure where, however, even the highest vertex has to refer to someone *greater* than himself: the managing director has to answer to the Board of directors, the Board to the Assembly of its partners, the Assembly, or the single entrepreneur, to a clientele, since it is on that clientele that the future of the firm depends.

It is also a domain in which nobody is always the *lesser*; Even workers of the lowest level, in time, make some career progress, however limited that might be. Nobody, therefore, remains the *lesser* forever.

If in the Family and in the School we are either mainly *lesser* or *greater*, in the second cycle, in the domain of work, all are, or become, at the same time, both the *lesser* and the *greater* in relation to others.

We have already said how the (Italian) Civil Code summarises in one sentence the numerous laws that regulate the working world: The legal representative of a firm, and the whole consequent hierarchy, have to administer the business according to the principles of the conscientious father of the family.

The whole, however, is always the Community.

The Family and the School are the two fundamental structures dedicated to preparing the citizens of the human Community.

The domain of work, in its many and varied forms, represents the active part of this Community.

Considering that this domain of work absorbs a considerable part of our time, significantly conditioning the other fields within which we practice our role as citizens of the world, it would be worth while to apply the golden Relationship to it as often as is possible:

In working one learns to work.

Working...

- 1) we produce food
- 2) we produce homes
- 3) we produce clothing
- 4) we produce means of transport
- 5) we produce means of production
- 6) we produce education
- 7) we produce health facilities
- 8) we produce information
- 9) we produce entertainment
- 10) we produce art
- 11) we produce communications
- 12) we produce sharing
- 13) we produce awareness
- 14) we produce vision of the whole
- 15) we produce compassion
- 16) we produce charity
- 17) we produce Polis-ethics
- 18) we produce Intelligence
- 19) we produce new Religion
- 20) we produce new Culture
- 21) we produce new Civilisation

If, in working, we learn to work for the common good, none of the above will be considered any longer only "a product", destined to "produce profits."

Businesses of every kind and size applying the golden Relationship, or rather, the canon of "the conscientious father of the family", will, instead of furnishing "products", provide "services" intended for the "common good". These services will produce *equitable* economic profits, civilly and culturally *supportive*, of benefit to the whole Community.

Following this principle the golden Relationship in the domain of work assumes great significance since it is applied to the longest and most creative period of human life. It could be formulated as follows:

The lesser (all of them), are to the greater (always all of them), as these (all the greater) are to the Community, the whole.



The Golden Relationship in Politics

This is a delicate subject since from politics not only the quality of life is derived – a matter worthy of the greatest respect – but also the future Culture/Civilisation, that Culture/Civilisation which is devoted to planetary service.

The golden Relationship will be useful in better defining the ideal relationship between citizens and politics: The citizen, the governed, is the *lesser*; the politician, the governor, is the *greater*. And the *whole*?

The *whole* is, the district, the city, the province, the region, the state, the continent, humanity, the Planet.

Regarding the level of Humanity: In the last century some attempts were made at creating structures intended to resolve conflicts – be they political, economic or social – first with the Society of Nations, then with the United Nations and, more recently, with the ever increasing number of NGOs.

It is now evident that the U.N. should be re-birthed, since it is a well known fact that all macro-structures run the risk of becoming essentially bureaucratic organisations, that is, with the purpose of serving themselves rather than those for whom they were originally created.

The fact remains that a correct planetary administration can only function at the One Humanity level and that before facing the successive steps it is necessary to consolidate this one. Many warning signs indicate that there is no time to lose in attaining this.

Administering *public matters* is already complicated in, for example, the condominium. Indeed, in view of the current average level of human consciousness, it is usually exceedingly difficult. But the informing principle is quite simple: What is public must be administered according to the concept of "**the conscientious father of the family**", seeking, as has already been said, *the common good, the best that is possible, in all possible ways, for all components of the structure or nucleus, no one excluded*.

A good administrator must, by definition, work for the good of the whole community that he represents. However, in attempting to do this enormous differences in the quality of his work will result, depending on whether his nomination comes from the *greater* or from the *lesser*.

In the case of a business this nomination comes directly from the entrepreneur, or from the board of directors, therefore from the *greater*, while in the case of politics it comes from the *lesser*, from the administered or governed.

If the firm is doing well; if it produces profits; the shareholders, the administrators and the employees will be satisfied, the first thanks to the dividends, the second and the third thanks to the benefits. And when business is flourishing there is the guarantee of a rosy future, holding to the principle that "a winning team is never changed or modified".

A similar thing happens in the case of non-profit firms when the institutional purposes are reached and there is satisfaction for the work done by the Foundation, Organisation, Association or whatever it might be.

Very different is the situation of the political administrator whose investiture is thanks to the choices of the *lesser*, the electors, those who are to be represented.

If we add that the elected person is, inevitably, an exponent of a *political party* and, accordingly, of one or more lobbies, it becomes clear that the possibility of working for the *common good* is indeed very limited.

It is possible to work for the common good only when we are free:

- From favouring the few, at the expense of the many, in the attempt to create the bases for a future re-election;
- From the need to rigidly respect the principles of the party, especially when this is "owned" by someone, is not representative of libertarian ideologies, or is geared up more to defend itself and to destroy (rather than to build) and has, as its sole objective, the opposing of the efforts of its political adversaries;
- From submitting itself to lobbying pressures when these, as is almost always the case, are essentially directed to its own interests with no concern for the general good.

Let's take a look at what occurs in our current political situation:

The lesser, the elector, elects the greater (parliamentary, administrator, representative) which is, in turn, the lesser when compared to the rulers (the real 'greater') of the party that supported his stand for election. And this party, being separative, assumes power in order to achieve its own ends, for the few, but really for the very few, 'greater', who control it.

It is a great pity that none of these actors of the political scene keep in mind the true objective: The common good, the Community, the whole, of which everyone is a part.

What does this mean? A small, élite "greater" which, in spite of demographic development and market globalisation, tend to become constantly fewer in number, and which are the only true actors and beneficiaries of politics. In fact, they become richer even in periods of economic stagnation or recession, while the rest of the population marks time or becomes poorer.

And we could look at another example of the capsized roles in the political world.

The majority and the minority should both work for the common good; the first in the strength of consent, the second in the practising of a rigorous examination of the goals and the methods, or in the respect, of that sacred principle of the "*conscientious father of the family*". This would be the role of the so-called "shadow government" – not the nicest name for it but , if seriously practised, would be a really good thing.

Frequently, instead, we speak only of **opposition**, because, unfortunately, this is all that the minority knows what to do. It opposes. It is opposed to everything, only because others have always done so, because it doesn't know what to offer as an alternative, because this is the easiest thing to do.

In this way it is opposed also to worthy matters, citing arbitrary reasoning, inventing pretexts, telling lies, instigating sympathetic organisations to demonstrate against something just for the sake of doing so, and almost never clearly affirming: "I would have done this for this or for that reason, with this or with that objective, with this or with that economic or social aim".

It follows that the golden ratio will work only if the major and minor are such from the point of view of consciousness.

What is mentioned here may seem limited only to the current Italian political situation but it is, in reality, a much more generalised situation than would appear at first sight.

If we observe human relationships in their entirety, be they political, economic, or purely social, it seems that our undoubted general progress (which has been running its course for some time now) is more the result of vast and widespread selfishness rather than the fruit of a vision, of a project of great breath.



A Call to Men and Women of Good Will

The first edition of "Psychogeometry of the golden Section" terminates here leaving the formula of the golden Relationship unexpressed for the field of Politics. We would like to launch an appeal to all men and women of good will, to those who desire to be, "*aware planetary atoms*", to collaborate as best they can.

As planetary atoms, we learn to build planetary molecules, planetary cells, planetary tissue, planetary organs. We will be planners and builders of a future based on golden Relationships, which **divide without separating and distinguish while unifying**.

As a result of this **universalising** objective, once we have reached the *necessary "temperature"*, current politics will become polis-ethics and, accordingly, as was said in the beginning of this document:

nothing will be the same as before.

Psychogeometric Formulas of the Golden Section:

"The Golden Section is that Relationship which Divides without Separating and Distinguishes while Unifying"



The Golden Relationship in Man

**The personality, (the lesser), is to the higher Self, (the greater),
as this (the higher Self) is to the integrated man, (the whole).**



The Golden Relationship among the Kingdoms of Nature

The lower kingdoms (mineral, vegetable and animal), (the lesser), are to the human kingdom, (the greater), as this (the human kingdom) is to the Planet, (the whole).



The Golden Relationship in the Family

**The child, (the lesser), it is to the parent, (the greater),
as this (the parent) is to the Community, (the whole).**



The Golden Relationship in the School

**The student, (the lesser), it is to the teacher, (the greater),
as this (the teacher) is to the Community, (the whole).**



The Golden Relationship in the Job

**The lesser, (all of them), are to the greater, (always all of them),
as these (all the greater) are to the Community, the whole.**



The Golden Relationship in Polis-ethics

... awaiting definition...

