



THE PLANETARY SYSTEM

Ideas, Formulas and Forms for a new Culture/Civilization

NEO-CHRISTIANITY

**Enzio Savoini
(2001 – translation 2022)**

FOREWORD

“The general approach to the third septennium of the Group,¹ and in particular its first year, will be aimed at understanding the foundations of neo-christianity, and at spreading them subjectively into the general mentality. This contributes to the first Goal of the planetary Plan, [the restoration of the Mysteries](#). While waiting for the One who has the power to rekindle that fire, the Group can gather the fuel: wood, twigs, straws, dry leaves.”

(...) What does “spreading subjectively” mean? When there is no desire for personal gain, the thought does not harbour attracting forces; therefore, it spreads.

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. All the links are by TPS ed. staff.

1 – PRESENT-DAY CHRISTIANITY. THE TWO CHURCHES

For many centuries Christianity has been managed, in its external aspect, by the “Church of Peter”, which has claimed this function from the earliest times and tends to reject any openness or innovation. It now represents and uses only the forces of conservation, in defence of the original doctrine. This attitude, justified in principle, soon led it to erect theological barriers in order to delimit, define and safeguard issues considered fundamental. Over the centuries, the Church of Peter has remained faithful to the mandate to defend the external aspect of the Teaching. As its name implies, it has limited itself to the realm of quantity, integrating with the Western world and mindset. *It has taught the Heavens by looking mainly at the Earth.* It has never ventured into the Supermundane, and has always struck hard whoever tried to do so.

For these reasons, while proclaiming itself spiritual, it has always acted like any other human institution. It has hidden itself under a layer of spirituality, flaunted but fake, the same practices of the secular organisations. It has often taken the side of those in power at the time; sometimes it has opposed them, but resorting to their own methods, intrigues and abuses – for the proclaimed good of the destitutes.

These words are not meant to criticise or blame its outer power, which the Master deemed necessary, but simply to describe it, to distinguish it from the “Church of John”, which remained hidden yet active, aloof but present and alert, protected by the other one. Evaluating the good and evil accomplished in two thousand years by the Church of Peter is not up to man, whether he be faithful or adverse to it.

*

The Church of Peter proclaims itself eternal, but does not consider the stone on which it is founded, whose duration it overestimates. Only that which has celestial foundations is eternal; earthly things, even the most durable, such as stones, are destined to fall apart. Resting on this base, it slowly petrified, as it was certainly expected. This process, however, is not only valid for the Catholic clergy, since the Reformed, Protestant and Evangelical Churches also stand on the same stone and derive from the same stock.

The concept should be extended to the Churches of any doctrine, religious or otherwise, and to clerical institutions in general, as well as to the ideological, cultural, academic, political and social ones: to all those organisms that act as external custodians of a teaching, truth or revelation. Islam, Hinduism, Science, art Academies, all of them have their own *Church of Peter*, erected as the only custodian of a specific creed or doctrine, to dispense prebends and punishments, dogmas and excommunications, precepts, favours or hostilities.

We just have to look around to verify these assertions. Everywhere we can see the cracks, from the foundations to the roof, of the imposing buildings of any religion. They are about to collapse on the ground, yet they retain their arrogance and the claim to possess the whole truth. Under the circumstances, some institutions have toned down the imperious tones of the past, others (like modern science) boast their own supremacy.

The situation just described is general and involves all the clerics of the world, now intent on officiating their rites in emptiness. Planetary culture and civilisation are in crisis, in all their forms and aspects. It is a serious sign, but full of hope. Something is about to change and decisive days are dawning.

It is unthinkable that a man or a group can resolve such a chaos, of unprecedented proportions. Only the Founder, only the Origin of the many Churches of Peter has the power to intervene and restore order. Furthermore, since this situation is so universal, *the cyclical and right*

time of such an Event depends not only on the planet, but on the entire solar System. Decisions of this magnitude require invocation and the higher help – and in this too there is reason for hope. Sorting the mental course of human evolution on a different track is not possible without the aid of Heaven, in suitable and right solar operational conditions.

*

Today it is almost impossible to go back to the original clarity of ancient Christianity, given the thickness of the layer of dust and debris that covers it, and the prejudice, corruption and tampering that have deformed its image; and this is true, as mentioned above, for all religions and cultures.

From these remarks emerges the profound wisdom of establishing, at the time of the dispensation of a Teaching, **two** Churches, with different functions yet collaborating in a univocal sense: the objective, called “*of Peter*”, and the subjective, called “*of John*”. The first ignores the existence of the second, but the latter watches over, in the shelter of the former, behind the scenes.

The Church of John has no external apparatus, it has no Books of the Law, it does not issue decrees nor edicts. It does not manage religious buildings, it is unadorned yet extremely rich. It guards the *spirit*, not the letter of the Teaching, which cannot be distorted. However secluded, it is accessible to the true seeker, whatever part he belongs to; for the truth it possesses, it is very powerful. Its function is not only passive, since it foresees, directs, calls and governs. Invisible to earthly eyes, it shines like a sun in the inner Heaven.

The juxtaposition of the two Churches (in any field, we repeat), can be explained as the application of “*Tactica adversa*”², which balances the contrasts and creates them in order to balance. It is a question, in hindsight, of its “vertical” practice, the one that opposes two entities arranged above and below, with appropriate tasks. It is quite possible to add, in this way, the “horizontal” contraposition, between entities of the same level, dedicated to compensating their energies by fighting each other.

It would therefore seem that *Tactica adversa* is illustrated by and derives from the Cross, which opposes high and low, east and west, and is an immortal symbol of Christianity. In short, it reveals itself as a manoeuvring device, not only as an instrument of torture. Consider that it recurs three times in the [Zodiac](#), thus controlling solar Space and its evolutions by means of *Tactica adversa*.

Seen in this way, the two Churches appear as two generators of culture, one of which is objective, exterior and formal, the other subjective, inner and heavenly, and together they form the Cross. The study of this *Tactica*, in a historical sense, would lead to a clear understanding of the action of the real Government, which controls the events of the outside world, yet seeming heedless. The play of two opposite energetic polarities, inserted into the social field, allows to guide it without impositions, *simply by balancing the contrasts, that is, using them to obtain equality*. It is such a lofty and impartial method of governance that it deserves to be called divine.

It is the simple positive construction of the Middle Way, that is, the net of salvation offered to the righteous in order to free them from the torments of the world. This thought alone reassures the pilgrims, who understand that they are not abandoned to themselves and their poor strength. (...)

² From *Hierarchy* § 211: “Thought is the basis of creativeness... One has to regard thought as the creation of independent action... As an entity of the spiritual plane, thought cannot be annihilated. It can be opposed by a similar entity of greater potentiality. In this lies the essence of *Tactica Adversa* (...)”.

From *Infinity II* § 367: “*Tactica Adversa* is Our measure”.

2 — ANCIENT CHRISTIANITY

It has just been stated that it is a difficult task to try to go back to early Christianity, since the rubble and even the rot that have been covering it for centuries stand against this. There is, however, a road that avoids these obstacles and leads to the Church of John. It is a supermundane path, but if the heart is pure it is viable and presents no pitfalls. The heart, in fact, is directly connected to the heavenly Church, and quenches its thirst when listening to the words of the Master, words which, as He said, “will not pass away”.

Many, who consider themselves Christians, remain to breathe the incense of the Church of Peter, and wander around its great network of prescriptions, precepts, rituals and doctrinal distortions. On the other hand, those who feel the call of the subjective Church pass through those meshes and renew their vision. The Voice that calls in the desert speaks words that amaze because they are simple and profound and sound as new. In reality, as we now understand, *ancient and neo-christianity are not different*, and announce that man is immortal.

In short, it is acknowledged that, in order to promote the new, one must, as a first step, rediscover the old; if we intend to convey, in the age of *Aquarius*, the water of life we must go to the Source. Not all the words of the Master were written down in the Gospels, but they vibrate eternally, in the languages at that time and of today, and ignite echoes in our consciousnesses. To prepare for the new dispensation, therefore, one must rediscover the crystal-clear simplicity and the power of the old Christianity. The Scriptures are useful, but they are cluttered with many intellectual interpretations, often outdated and not very profound. The surest way, which seems the most uncertain, passes through the heart, which is the Place of the Master.

Is it impossible to meet Him in the desert and listen to His words? When old and new prejudices are renounced, His Light appears. It is wondrous to hear the silence of His invisible Figure.

Actually, ancient Christianity never allowed itself to be chained by a doctrine. Believing it was the right thing, there was an attempt to do it, and it was even presumed to be accomplished, but in truth in this way the Teaching has been externalised, shattered and buried. How can we close the Infinite in a series of decorated and well-made vases? Many now realise that they are empty.

The Resurrection was a historical event, with witnesses and narrators, and showed the immortality not only of the Master, *but also of the Teaching*. Now the latter lies buried, like the Master was at some point, and this means that, like Him, it is about to rise again.

*

Over the centuries the Church of Peter has tried several times to spread (and impose) its doctrine to all peoples, often resorting to weapons. It has never been able to do that, and today it is retreating. It believed in quantity, in form, inclined to do so by its very nature, and it failed. *Neo-christianity* will be truly ecumenical, it will belong to everyone and will be for everyone, but as a result of free and spontaneous expansion, certainly not through imperial conquest.

3 — NEW CHRISTIANITY

The Scriptures tell us that the Resurrection took place at dawn on the third day after the Deposition. *As many [solar Days](#) [840 yrs each – ndt] have passed since then. The Master took up residence in all hearts, but reappeared only after some time.*

The same procedure, amplified by the multiplying power of cycles, is repeated today, there for all to see. It is the dawn of the third solar Day, the Easter Sunday. The Master has risen, but has not yet reappeared. The two great events, then and now, are connected by the ability, typical of cycles, to be reborn and renewed. *The cycles not only re-propose the historical theme, but multiply its measures and effects.* In Palestine the scene of the drama was restricted to that very limited region; now, after two thousand years, the event will be witnessed by the whole world.

It will not be just a quantitative growth: qualities will change. This is more difficult to understand, because little is known about qualities and their regimes; we know, however, that it is possible to intensify, purify and exalt them. Qualities are alive and real, unlike quantities, inert and deceptive, and they combine like chemical elements.

Cycles act on qualities, therefore the *new-christianity* will be expanded to ecumenism, it will be common to both Westerners and Easterners. It will make the one who welcomes it as new and a free human being, no longer incorporated into a system, in contrast with others, that separates and differentiates him. The new vision will smooth out the obstacles that today hinder the true communion of peoples. Many things will change, and new relationships, impossible today, will be discovered and practiced.

*

From these initial reflections we learn that *some general features of neo-christianity are already known to the heart*, which perceives its omen. The heart knows that the Master does not come to lock humans in a cage, however vast it may be, but to free them and point to other worlds and contacts. He does not come to narrow mental horizons with a series of prohibitions, but to broaden them. He will teach about Space, the great Mother, the cosmic Virgin who gives birth and nourishes creatures and thoughts.

The new dispensation, therefore, will not be equal to the old one, because otherwise it would be useless; it will rather be the bearer of those novelties and freshness that are typical of the very ancient truths. The dispensation of two millennia ago, for example, did not have a scientific background, nor could it have, given the general mentality of the time. The next will cloud the current scientific knowledge, somewhat meagre and arrogant (it has its own Church of Peter as well). It will establish the new science on celestial principles, uprooting it from the quicksand of matter. It will finally unite spirit and substance. The imposing structure built by modern science, which denies the divine, will quickly fall into ruin, replaced by new and reliable concepts. It suffers from a serious imbalance, because it does not take into account the heart, which governs everything.

It's been said and repeated that "*Verba volant, scripta manent*" (Words fly, writings remain), with the firm belief that documents are faithful witnesses to the truth, while words leave the time they find. Nonetheless, a few "flying" words from the Master will be enough to bury many ponderous treatises into oblivion. It has already happened in the past, when he made obsolete the Scriptures and their learned but smoky interpretations, simply by speaking to a few uneducated men. (The Church of Peter, after many centuries, placed the Bible alongside the Gospels, thus placing next to the God of love the angry, violent and vengeful one of the Jews: a monumental mistake).

The Master lived among the Jews, but no one thinks of him as a Jew: he is not a member of any institution, he is not even a Christian. He is a model of freedom and independence; that's why he belongs to all peoples and His Teaching is universal.

*

The list of presages of *neo-christianity*, known to the heart, could go on; they derive from the ancient, they have not yet been forged by the fire of the Master, yet they are already perceptible. It is known, for example, that he will teach the supreme art, *the art of living*, which is still unknown. He gave a prodigious example of this in Palestine, but few noticed; it was understood as a demonstration of divinity, as a superhuman ability, thus diminishing his mastery. He was such a great artist of life that he appeared divine, rather than capable because divine.

The concept of art is today ruined by the intellect, which criticises, assesses, supposes, and wanders in a field where it doesn't belong and where it domineers without right. This rational perspective separates the artist's works from his life, and considers them as independent variables. Moreover, it understands art as a "matter of taste", therefore subjective and questionable. A great confusion ensues, which disconcerts and excludes the clear paths of real art, based on the power of number and sound. It is an unacceptable situation in a cultured and civil society, and it must be reformed. Another *neo-christian* undertaking.

Thinking about the art of living, and applying it to our daily existence, is perhaps the most concise, simple and powerful way to introduce *neo-christianity*. Learning how to live *in the world* without being *of the world*, accepting and enduring loneliness for the good of the many, smiling while the heart suffers the pains of humanity, are educational lessons for both those who perform them and those who observe them.

*

The concept of art as a master of life leads to the fourth theme of this booklet, dedicated to the connection between old and new, that is, the way of reconciling opposites, overcoming contrasts, achieving harmony.

4 — CONNECTION BETWEEN OLD AND NEW

The Cross is an ancient symbol, composed of only two lines, one of which is horizontal, the other vertical. It represents the inevitable contrast that everyone experiences in daily life between stillness and dynamism, rest and action, earthly and heavenly. It is the state of permanent conflict inherent in universal dualism.

Humanity chooses, sides with one of the two lines and opposes the other. It creates division and opens the door of evil. Some choose Earth, others love Heaven. Both sides denigrate the opposite and fight. From these preferences arise disharmony, confusion, disorder and conflicts, intolerance, sufferings and defeats. The Cross is a tragic symbol, which everyone knows, and tortures consciousnesses until the remedy is found.

In fact, it is enough to animate it with a rotation, *so that the vertical becomes horizontal, and vice versa*. Then the conflict ceases, as if by magic, and peace reigns. It is finally understood that the two lines are both celestial and terrestrial, and that nothing really distinguishes them. *There is no difference between horizontal and vertical, in the Infinite*. One by one, men recognise this truth, and it's difficult to say whether they then descend from the Cross or ascend upon it.

These are fundamental reflections for understanding ancient and new Christianity, the Cross they create, the disagreement they unleash and its solution.

*

It is certain that the "horizontal" army will rise up against *neo-christianity*, at its first appearance,

and the same will do the “vertical” ranks. The [Reappearance](#) will not be a peaceful event, it will not be greeted with songs and flowers. The old and the new will weld, but in the heat of battle. The conflict is inevitable, and urges the Return of the Master, the only one capable of harmonising the two factions, which have fought from the very beginning and devastated the peace of consciousnesses.

Today there is a lot of talk about peace, but, in fact, we resort to armed intervention to prevent a war. Even pacifist demonstrations take on ridiculous warlike features. The war events of recent years do not seem to threaten the global peace, since they remain limited to particular areas, but they are nonetheless outbreaks that demonstrate the existence of a danger.³ If the state of armed conflict seems under control, the real war smoulders, and does not depend on political or ideological issues, because it has an inner nature: **with or against Him**.

Once again, the matter at hand is solving the problem of the Cross: two expressions that seem to oppose (the old and the new) must be welded with the intervention of Fire. The battlefield is the sphere of consciousness, and success is achieved when an Operator, of higher stature, sets the Cross in motion and transforms Earth and Heaven, so that they become equivalent.

*

Whoever thinks and truly wants peace must always be ready for war, since the dilemma “*with or against Him*” is stirred up in everyone, and must be resolved in the heart. Before long, humanity will be called to recognise *neo-christianity* as the offspring of the ancient, despite the great differences caused by the explosion of the truths affirmed two thousand years ago.

Even then the Master was thinking about today. He has been preparing the Reappearance ever since, knowing how difficult it is to weld the old with the new. Human society has changed deeply, consciousnesses have progressed and it is necessary to nourish them in a suitable way, remaining faithful to the truth of all time. Truth expands, and its new aspect is the broadening of the ancient. There is nothing new under the Sun, so they say, but everything widens, multiplies, spreads. Such is the general evolutionary process, which not only advances and rises, but broadens to conquer Space. Thus consciousness, ever vaster and more inclusive, approaches its primal state.

A rose, a spiral placed at the centre of the Cross, illustrates this universal procedure. The spiral describes the unlimited expansion, the flower testifies to its beauty.

If the Master in Palestine was thinking about today, the second Advent is part of a project of love and light, not the repetition of what has been. Everything will be the same and different, and it is good to be prepared to recognise both qualities: this is the attitude necessary to connect the ancient with the modern.

*

The conservative forces, which are natural, will be joined by the evil ones, which are not, and it will be very difficult to distinguish them.

5 — THE SPREADING

Four precedes five, in the numeral sequence. It is so well known that it seems trivial. However, it should be noted that it was the fourth argument that revealed the effusive power of

³ Written in 2001, today in 2022 the threat seems much closer.

evolution, which is promoted by the five. The operative secret of the five therefore lies in the four. This sheds light on the numeral order, which is due to reasons that are profound as well as ignored.

The device that ensures the spreading of the new energies, according to this perspective, is in the star of the four, which is the Cross. When reference is made to *neo-christianity*, it is an allusion to a container of new energies: politics, science, art, philosophy, religion, sociability, order, all of them renewed and better. The Reappearance is an inner event and escapes ordinary perception. It sets the Cross in rotation, and this motion provides new openings, destroys prejudice and fosters evolution. For this reason, while considering the fifth subject matter, the power of the fourth is recognised: *the spread of neo-christianity must radiate from the heart, which is the organ of synthetic thought.*

Synthesis is usually regarded as condensation, physical or in thought, as a passage from the many to the one, a superior kind of summary. Now it turns out that synthesis not only has these effects, but it is also the cause of diffusion. A seed, which is certainly a synthesis, has the power to multiply without limits. This example shows the intimate relationship that connects the four to the five.

The fourth level of substance is intuitive, the fifth rational. That one is synthetic and causative, this one is diffusive, analytical, tending towards complexity and specialisation. They seem opposites, yet the intellect derives inevitably from intuition. The rational operations of modern science depend on intuitive flashes, without which they would have had no beginning or existence.

It is right to remember these things at the dawn of *neo-christianity*, that is, at the time when, from its being synthetic, it is about to spread into its component energies. Two thousand years ago the Master said a few words, in Palestine. Essential sentences of unspeakable power, which amaze for their synthesis. The cycles that have passed since then have expanded their meaning, and those consciousnesses that have widened over the centuries are about to recognise it. Let us repeat that *the new is the expansion of the old*, and we may add, for confirmation, that spatial Infinity is the expansion of the Point.

It can be said that the Master sowed, at that time, what he comes to reap today.

It is widely believed that Christianity has failed in its purpose, since the human race has not changed since the times of ancient Rome. It is argued that its progress has only been mechanical or external, while its vices, habits, conduct are today the same, and even worse. There is some truth in this, but it is a superficial judgment. Human society was, in truth, well cultivated by Christianity, especially in the West, despite many errors of doctrine and method. The seeds scattered in Palestine have prepared a bountiful harvest, and the crops are ripe in many fields. The human heart is less cruel today, even if certain facts and appearances seem to deny it; the concrete mind is much more developed, the average level of education much higher. The general progress is evidenced by the fact, recognised by all, that many problems, from local that they were, have become global (a sign of growth) and some have been solved. We must then consider as a positive indicator that other, more serious problems arise to challenge human capacities. The multiplying power of cycles acts, in fact, in all fields and expands not only the issue but also the forces, treatments and systems of solution.

Human conduct stagnates on the surface, but innovative currents rise from the depths.

It is said, with pessimism, that moral improvement for man is impossible, because his nature is what it is and it cannot be changed. We do not see, or do not want to see, the great changes, numerous and remarkable, which took place in the human psyche after Calvary. Population growth entails an increase or aggravation of problems, and this can hide the improvement of consciousnesses, not yet visible on the surface. Furthermore, it is unfair to judge the whole of

humanity on the basis of that part of it incarnated in this historical period, which is one of profound crisis and therefore attracts many of its worst members, and few of the best.

This state of affairs is an invitation to those who are most capable of sacrifice, and the Master of sacrifice will come to tend to the harvest and sow more seeds.

*

Slowly the cornerstones of *neo-christianity* become visible. They are still out of focus, as if immersed in fog, similar in this to the ancient ones, for the opposite reason. It seems justified, for instance, to assume that the unknown location destined for the new Advent, although specific, will nevertheless be planetary; that the scene, in short, will be global, and no longer so restricted, as it was in Palestine – likewise expanded by the power of cycles.

Lonely men, as forerunners of *neo-christianity*, silently spread the riches of their hearts into Space. They say no words, yet many listen to them.

6 — SOCIAL COMMUNION

The concept of community, like many others, must be freed from the dross that has deformed it for a long time. It is believed for the most part that the root at the base of a community is the good enjoyed and used by its members. It is a restrictive interpretation, which tends to reduce the multiple to the monotonous.

What is common, in fact, is the same for everyone. The doses may vary for each of the members, but the good is what it is: a land, a wood, a spring, a doctrine, a way of life. It is an “object” that discharges its qualities on those who use it and uniform them. The Italian people, for example, are the community of those who have *Italianness*, an indefinable yet real and existing good [asset]. The monastic orders (another example) have always been distinguished by the *Rules* they observe, different and peculiar to each, which mould them into even and specific communities.

According to this accepted and prevalent conception, the good, whatever its nature, shapes the community of its users. Thus Christians are distinguished from Muslims and other believers because the common good is different; and human society is divided into classes according to the good they dispose of, however complex it may be.

It is therefore observed that communities, so dependent on their good, are inevitably divided and separated, to the point that we do not see how to unify them without ascending to a sociality that has community of property as its own good – and we understand how difficult it is to achieve that much. In terms that could be called *neo-christian*, in order to build a general community it is necessary to renounce one’s own separate good, *which is equivalent to putting it in common*.

Today we hear people preaching the need to unite the various religious faiths, but in actual fact we do not go beyond a certain mutual tolerance; no one really intends to abandon their doctrinal property. The ancient and painful separations and the fierce contrasts remain as they are, wrapped in a mantle of hypocrisy. Today’s attempts to solve the problem are based on a disguised and insincere partisanship and do not address the core of the matter, which requires a great act of sacrifice.

*

Think now of a community that is no longer gravitating around a good of whatever nature, but modelled on the ineffable *general Good*, of solar value. Its transcendent power derives precisely from being indescribable, and therefore adaptable to any consciousness. Such a society would tend towards union, gradually, while it improves supported by the evolutionary tide. The contrasts, instead of becoming more pronounced, would gradually vanish.

Today this seems unattainable and utopian, but the Reappearance, **which is our Common Good**, will give the necessary impetus. This is the mindset of those who think of the Master as a common Good.

On several occasions it has already been stated that the general communion of peoples is a *priority* goal, achievable in the seventh epoch. What we mean with this is that it must precede other purposes, which require it has been attained. It is therefore a relatively imminent step. How can we hope, in fact, for a conscious relationship with other solar humanities, if union has not been accomplished first? In light of these reflections it would seem that the communion of peoples is, for the planet, the general goal of the current solar week.

The historical events of this long period show mankind engaged in mastering this lesson of supreme importance, learning painfully from mistakes, past and present. The best minds have learned it for some time, and silently scatter it in space: social union (not the political one) is no longer the unapproachable concept of a century ago.

The first move towards that goal lies therefore in assuming the general Good as the centre of the nascent community, without wanting to define it or accepting all the definitions, freely chosen by individual consciousnesses.

*

Social progress can also be controlled through another method, though today no one would know how to apply it: it is based on the principle of the golden section, which entrusts the *greater* with intercession for the *lesser*.

“Intercession” is a term chosen on purpose. It literally means “to march in the middle” (*inter – cedere* in Latin) and describes the function that in a society belongs to the *greater*, which is, precisely, between the *lesser* and the *whole* and must set them in relationship. Such a task being rigorously expressed by a transcendental number (Φ) shows that mathematical facts are true wonders.

The solution to social inequalities is not obtained by applying smoky and often sinister ideologies, but by carefully measuring out both the *greater* and the *lesser*. It is quite true that today we do not know how to do this: having not yet learned how to accurately assess the relationship between human qualities, we do not know how to go beyond the simple statement of this law. It should be noted, however, that each is both *greater* and *lesser* than others, in the most diverse fields. Therefore, no one escapes the obligation: he is bound both to give and to receive help. This sentence is an approach to the golden rule:

whoever gives the right help (not too much, not too little) places himself, for that act, as a mediator between the lesser and the whole, from whom he receives and transmit succour.

These actions do not tend to equalise quantities (the ideal of various revolutions, bloody as well as short-sighted) but to use qualities for common benefit.

It has been stated that today we don’t know how to apply the “social” proportion, but it is also true that no one has ever tried to do so, due to immaturity. Today the *greater* peoples send

different kinds of aid to the *lesser* populations. It is commendable, very different from the exploitation of the recent past. It does not hit the mark, though, because it is not right, being often as much excessive than disproportionate, so that those *lesser* ones remain so.

The social environment where everyone can exercise and understand the measure of the golden proportion *is the family*, always made up of *greater* and *lesser* ones. Between the domestic walls the *greater* learns to give the imperative help, in the right measure, in every field, and to connect the family unit to the *whole*. Today our serious social crisis could be described simply by stating that the family is in crisis. It is a situation that depends on the many errors of the past, namely the lack of respect and ignorance of the golden rule. Family life has therefore lost its beauty, it is no longer attractive; hence it unties and falls apart; the process affects the whole of humanity, which should be a family and is not.

The golden rule is not impractical. It is one of the foundations of *neo-christianity*, heralded long ago by the Master, when he said: “Love one another as I have loved you”, pointing out the safest and simplest way to loosen the tarred social knots.

7 — THE NEW ORDER

There are no communities without order. It is a universal law, and human societies confirm it, from tribes to Nations.

Order, though, by its very nature, never opposes a pre-existing order: if it were to fight it, it would deny its own essence. Human history seems to refute this axiom, given the many revolutions that have changed the social order over the centuries. In reality these revolts, almost always bloody and violent, did not establish a new order, but changed a state of disorder. Consequences of a social collapse, preached by men with a lack of foresight, they were cruel, and therefore unable to create order: violence is not a teacher of life.

Man does not yet understand the celestial order, and calls “order” certain ever-changing fantasies of his, completely disconnected from the solar idea. *Neo-christianity* is the bearer of the higher Order, which according to what has been affirmed is immutable, albeit flexible and dynamic: by its nature it is not commanding and does not issue prohibitions. Statements of this kind sound strange, since man has a very different, even opposite concept of order: a strict controller of conduct, a defender of orthodoxy and a ruthless judge.

Nothing like this is found in the Order that governs the Universe.

Cosmic order has a feature that is lacking in the modest human concept: the ability to organise. It makes it possible to establish bonds, affinities and rhythmic operations between series of entities of very different nature, so that they freely contribute to building the common Good, that is, to creating the universal Community. This shines through the functioning of the solar System, but man finds it in himself, in the tasks of his physical organs, which are very different from each other and yet collaborate on the well-being of the whole: his very existence depends on that organising and secret power.

It should be noted that this function does not have an organ of its own in charge of this. Like the first and fourth divine virtues, Order is elusive, it has no seat. Dedicated to its task of establishing priorities, hierarchies, dependencies and sovereignty, it does not have an external agent. It is concluded that it has its seat in all the others, that is to say, it is all-pervasive.

It is a universal rule that when you cannot find what you are looking for, no matter how

much you do, that thing is everywhere. The Master is not found, Infinity, Life, Space are not found because they are omnipresent.

*

After what has been written, speaking of a new ordering seems improper: *neo-christianity* certainly does not intend to overthrow the old one. It is therefore better to say “re-establish” rather than “implement” a different order. The celestial Order cannot be called new or ancient. Perhaps this is the reason why the last stanza of the great Invocation is precisely about “restoring” the Plan of all time.

EXERCISES

1) – SETTING UP A PLAN OF LOVE AND LIGHT

- a) – Imagine a magnetic field on a plane, vibrating between two poles. These are distinct, yet connected by innumerable lines of force and of magnetic flux (Love).
- b) – Illuminate the field. The Light reveals its order.
- c) – Orient the lit up plane/plan towards the first Goal, the [Restoration of the Mysteries](#).

2) – NEO-CHRISTIANITY

- a) – Affirm that the plane/plan, that is Space, is alive, loving, intelligent, harmonious, widespread, common and organised.
- b) – Place the concept upon the plane.